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A

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NATIONAL ARCHIVES OF INDIA

BIOGRAPHICAL DICTIONARY.

SEPTALIUS. See SETTALA.

SEPULVEDA, (Juan Gines de,) a very learned Spanish writer, was born at Pozoblanco, near Cordova, in 1490, and studied at Alcala and Bologna. He became historiographer to the emperor Charles V. He is memorable for writing a Vindication of the Cruelties of the Spaniards against the Indians, in opposition to the benevolent pen of Barthelemi de la Casas, bishop of Chiapa. Charles V. suppressed the publication of Sepulveda's book in his dominions; but it was published at Rome. He died in 1572. He was also author of some Latin letters; a Latin translation of part of Aristotle, with notes; a Life of Charles V.; and, a Life of Philip II., to whom he had been preceptor; printed together at Madrid in 1780, 4 vols, 4to, under the care of the Royal Academy of History. His works were printed at Cologne, in 1602.

SERAPION, an eminent physician of Alexandria, in the third century B.C., is said to have been the chief of the empiric sect, and to have written against Hippocrates. None of his writings remain.

SERAPION, a Syrian physician, is supposed to have lived in the eighth or ninth century. There are two works that bear his name; one still in MS., called Aphorismi Magni Momenti de Medicinâ Practicâ; the other, entitled Kunnásh, has been translated into Latin, and published under the names, Pandectæ, Aggregator, Breviarium, Practica, and Therapeutica Methodus. The object of the work is to collect, and put together in an abridged form, the opinions of the Greek and Arabian physicians concerning diseases and their treatment.

SERAPION, commonly called Serapion Junior, to distinguish him from the preceding, was an Arabian physician, who is supposed to have lived in the eleventh century. There remains a work by him, De Simplicibus Medicamentis, of which there is an Arabic MS. in the Bodleian library, but which has only been published in a Latin translation. The first edition was published at Milan, 1473, fol, with the title Liber Serapionis aggregatus in Medicinis Simplicibus, translatio Simonis Januensis interprete Abraham Judaeo Tortuosiensi de Arabico in Latinum. It has been often printed in the same volume with the work of the elder Serapion, with whom Serapion Junior was for a long time confounded.

SERARIUS, (Nicholas,) a learned Jesuit, was born at Rambervilliers, in Lorraine, in 1555, and studied at Cologne. He was for many years a professor of the languages, of philosophy, and theology, at Wurtzburg. He died in 1609. Of his works, which were printed collectively in 16 vols, fol, the principal are, Commentaries on several Books of Scripture; Prolegomena on the Holy Scriptures; Trihæresium, seu de celeberrimis tribus, apud Judæos, Pharisæorum, Sadducæorum, et Essenorum Sectis; an edition of this work was published at Delft in 1703, with the addition of the treatises of Drusius and Scaliger on the same subject; and, De rebus Moguntinis. He was a strenuous defender of the church of Rome against the Reformers, and wrote many works against Luther and his followers. Baronius gives him the title of "the luminary of the Germanic church;" and Dupin commends his learning.

SERASSI, (Pier Antonio,) an Italian biographer, was born in 1721, at Bergamo, where he was appointed professor of the belles-lettres. In 1742 he published his Opinion concerning the country of Bernardo and of Torquato Tasso, a tract in which he claimed for the district of Bergamo the honour of being the native country of these poets, which had been denied by Seghezzi. He also published editions of several of the best

Italian writers, with their lives, particularly Maffei, Molza, Politian, Capella, Dante, Petrarca, &c. The most distinguished of his biographical productions, however, was his Life of Tasso, 1785, 2 vols, 4to, on which he had been employed for twenty years. He died in 1791.

SERENUS, (Aulus Septimius,) a Roman poet, was a contemporary of Terentianus Maurus and of Martial, and must have lived in, or shortly after, the reign of Vespasian. The only thing we know of him is, that he was an admirer of rural life; for it is the country that forms the subject of his poems, which he published under the title of Opuscula Ruralia. Of these poems only a few fragments have been preserved by the ancient grammarians. The poem called Moretum, which has frequently been printed together with the works of Virgil, is ascribed by Wernsdorf to Serenus; and Copa, another work of the same kind, has likewise been attributed to Serenus by some modern scholars. Terentianus Maurus mentions another poem of Serenus, which is called Falisca.

SERENUS SAMONICUS, (Quintus), the names of two persons, father and son, who lived in the third century. The father wrote a number of works in verse. He was put to death by order of Caracalla. The son was tutor to the younger Gordian, to whom he left in legacy his father's rich library, consisting of sixty-two thousand volumes. It is not known which of the two is the author of a Latin poem entitled De Medicinâ Præcepta Saluberrima. The poem has been frequently printed with Celsus, and is contained in several collections of medical works—the Aldine, Venet., 1547, fol.; that of H. Stephens, Paris, 1567, fol.; and that of Rivinus, Leipsic, 1731, 8vo: it is also inserted, with notes, in P. Burmann's Poëtæ Latini Minores, Leyden, 1731, 4to.

SERGARDI, (Luigi,) an eminent satirist, was born at Sienna, in the seventeenth century, and died in 1727. His Latin Satires were published under the name of Quintus Sectanus, and are said to rank among the purest imitations of Horace's style and manner. They were printed by Elzevir, Amst. 1700, 2 vols, 8vo.

SERGELL, (John Tobias,) a Swedish sculptor, was born at Stockholm, in 1740, and was a pupil of L'Archévêque, a French sculptor, whom he accompanied from his native city to Paris in 1756. While in that capital he assisted his master in modelling the statues of Gustavus Vasa and Gustavus Adolphus; and in 1767 he visited Rome, where he continued for about ten years. In 1784 he accompanied Gustavus III. on his travels to Italy; in 1795 he was made a knight of the order of the Polar Star; and in 1808 he received a patent of nobility. He was also appointed superintendent of the palace. One of his earliest works was his statue of Othryades, which obtained his reception into the Academy of Fine Arts at Paris, and is now in the royal museum at Stockholm. His other works are, Diomedes carrying off the Palladium, now in the possession of the earl of Shrewsbury; a Venus Callipyga, in the palace at Stockholm; Ceres seeking Proserpine; a Nymph rising from a bath; a Faun; Psyche and Cupid; Oxenstjerna dictating the exploits of Gustavus Adolphus to the Muse of History; and, Mars and Venus. He also executed in bronze a colossal statue of Gustavus III., eleven feet high; and the monument to Descartes in the Adolph-Frederik's church at Stockholm; in which is his celebrated large bas-relief, over the altar, representing the Resurrection. He also executed the mausoleum to Linnæus in the cathedral of Upsal. He died in 1814. The admirable sculptor Bystrom was his pupil.

SERGIUS I., elected patriarch of Constantinople in 610, was a native of Syria, and is famous for the support he gave to the doctrine of the Monothelites. Sophronius, a monk, who had violently opposed that doctrine in a council held at Alexandria, being placed in the patriarchal see of Jerusalem, summoned a council in which the Monothelites were condemned as heretics who revived the errors of the Eutychians. In order to quiet these commotions in the church, Heraclius in 639 issued an ediet composed by Sergius, which was entitled the Ecthesis, or Exposition of the Faith, in which all controversies on the question, "whether in Christ there were one or two operations?" were prohibited, though the edict plainly inculcated the doctrine of *one will*. Sergius died in the same year, and his memory was afterwards anathematized in several councils.

SERGIUS I., pope, a Syrian by birth, succeeded Conon in 687. One of his first acts was to baptize Cedwalla, king of the West Saxons, who had come to Rome for that purpose. He also contributed to the diffusion of Christianity in Saxony and

other countries by means of missionaries. In 791 the emperor Justinian II. assembled a general council at Constantinople, which being held in a hall of the palace which was surmounted by a dome, "trulleum," has been styled "Concilium in Trullo." It has also been called Quinisextum, as being supplementary to the fifth and sixth œcumenic councils, which had published no canons of discipline or religious ceremonies. He died in 701, and was succeeded by John VI.

SERGIUS II., a native of Rome, succeeded Gregory IV. in 844. In his pontificate the Saracens from Africa came up the Tiber and ravaged the country, plundering the churches of St. Peter and St. Paul, which were outside the walls, but they could not enter Rome. Sergius died in 847, and was succeeded by Leo IV.

SERGIUS III. was elected in 904, by the Tuscan party, headed by Adelbert, marquis of Tuscany, and of which two Roman ladies of licentious character, Marozia and her mother Theodora, were the most influential leaders. Sergius, whom Baronius calls "the most wicked of men," had a son by Marozia, who was afterwards pope by the name of John X. Sergius died in 911 or 912, and was succeeded by Anastasius IV. He built the Lateran church.

SERGIUS IV. succeeded John XVIII. in 1009. It was in his time that the Normans began to muster in South Italy. *Sergius died in 1012, and* was succeeded by Benedict *VIII.* Fleury says he was the first Roman that changed his name on assuming the tiara. His original name was Pietro Buccaporci.

SERLIO, (Sebastiano,) an eminent architect, born at Bologna in 1475. He resided for some time at Rome, where he made drawings of many edifices, both ancient and modern; and he is said to have been the first who exactly measured and studied the remains of ancient architecture. After visiting Pesaro, Verona, Vicenza, and Venice, (where he made designs for the church of San Francesco della Vigne,) he went in 1541, on the invitation of Francis I., to France, and was employed at Fontainebleau, where he thenceforth chiefly resided, and where he died in 1552. It was while he was at Rome that he composed his treatise on the five orders, for a copy of which he was complimented by Francis I. with three hundred gold crowns. His reputation rests chiefly upon his writings, Opere di Architettura, Libri Sei, which display more study and learning than taste.

SEROUX D'AGINCOURT, (John Baptist Louis George,) a French historian and antiquary, born at Beauvais, in 1730. After travelling on the continent of Europe, for the purpose of collecting materials for a history of the arts, which he took up at the point at which Winkelman had quitted it, he settled at Rome, where he died in 1814. He wrote, Histoire de l'Art par les Monuments, depuis sa Décadence au cinquième siècle, jusqu'à son Renouvellement au quinzième siècle, with 325 engravings, 3 vols, fol, Paris, 1810—1823; and, Recueil de Fragments de Sculpture Antique en terre cuite, with plates, Paris, 1814, 4to.

SERRES, (John de,) Lat. *Serranus*, a celebrated Calvinist minister, was born about 1540, at Villeneuve de Berg, in the Vivarais, and studied at Lausanne. In 1572 he served a country church near Geneva. In 1579 he became rector of the college of Nismes, and a minister of that city; and he was employed by Henry IV. on several important occasions. He made a severe attack upon the Jesuits, entitled, Doctrinæ Jesuiticæ præcipua capita. He published an edition of Plato in 3 vols, fol, printed by Henry Stephens in 1578, with notes, and a new but inaccurate Latin version. He had the title of historiographer of France; but his compositions are accused by the papists of being very partial, and full of misrepresentations. The principal of them are, Commentariorum de Statu Religionis et Reipublicæ in Regno Franciæ, comprising the events from 1557 to 1576; Mémoires de la Troisième Guerre civile sous Charles I.; Recueil des Choses mémorables avenues en France sous Henri II., François II., Charles IX., et Henri III.; Inventaire Général de l'Histoire de France; and, A Greek Metaphrase of several of the Psalms, with appropriate prayers. He died in 1598.

SERRES, (Oliver de,) an eminent agriculturist, elder brother of the preceding, was born in 1539, at Villeneuve de Berg, in the Vivarais. Henry IV. employed him in several improvements about his domains. Serres wrote works which rendered him the oracle of the cultivators in that age, and many of his ideas have been copied by later writers without acknowledgment. His principal work is entitled, Théâtre d'Agriculture et Mesnage des Champs, 4to, 1600, several times reprinted. Some of his economical precepts are thrown into verse, that they

may be better remembered. He also published treatises on the management of silk-worms, the collection of the silk, and the culture of the white mulberry tree, which he first introduced into France. He died in 1619.

SERTORIUS, (Quintus,) a distinguished Roman commander, was a native of Nursia, a town in the Picentine region of Italy. He made his first campaign under Servilius Cæpio against the Cimbrians and Teutones in Gaul. He next served in the same war under Marius; and he served as a legionary tribune under Didius, in Spain, and acquired much honour by the capture of two important towns, and by the share he had in a great victory over the Vaccæi. On his return to Rome he was made quæstor in Cisalpine Gaul. He joined the party of Marius in the civil war. On the arrival of Sylla in Italy, Sertorius withdrew to Spain, of which country he had been appointed prætor. He foiled all the attempts of Metellus to reduce him, continually harassing his troops by sudden attacks and skirmishes, and intercepting his convoys. He adopted the liberal policy of civilizing the Lusitanians and neighbouring Spaniards, and familiarising them with Roman letters and customs. Pompey was at length nominated to the command against him, and proceeded to attack him with a superior force; but Sertorius took Lauron in his presence, and afterwards defeated him at the battle of Sucro. He gave him a second defeat; but Metellus routed Perperna, who commanded a separate division, and Sertorius was obliged to take to the mountains. A conspiracy was at length formed against him through the jealousy and envy of the Roman patricians in his army, and they succeeded in exciting a revolt in several Lusitanian towns. The conspirators then laid a plot against his life, in consequence of which he was basely assassinated at a feast to which he had been invited by Perperna, B.C. 72. Sertorius was one of the noblest characters that appear in the pages of Roman history during the last century of the republic. His Life has been written by Plutarch.

SERVANDONI, (Giovanni Girolamo,) a painter and architect, particularly celebrated for his talents in theatrical decoration, was born at Florence in 1695. He was employed by most of the sovereigns in Europe on occasions of magnificent public spectacles, in which he displayed a very fertile invention, with nobleness of ideas, and a correct taste. He had the direction of the theatre at Paris for eighteen years, and was made architect, painter, and decorator to the king, and member of the several academies of arts. He gave a number of designs for the theatres of Dresden and London, and was sent for to the latter capital on the rejoicings for the peace in 1749. The king of Portugal frequently employed him, and honoured him with the order of Christ. He died in 1766. He has left an admired specimen of his taste as an architect in the façade of the church of St. Sulpice, at Paris.

SERVETUS, (Michael,) whose family name was Reves, was born in 1509, at Villaneuva, in Arragon. His father, who was a notary, sent him to the university of Toulouse, to study the civil law; and there, or as some say, when in Italy, he imbibed his peculiar notions respecting the doctrine of the Trinity. In his twenty-first year he accompanied Quintana, confessor to the emperor Charles V., to Bologna, where he was present at the coronation of that monarch in February, 1530. In the course of that year he went to Basle, by way of Lyons and Geneva; and, having had some conferences with Œcolampadius, he set out for Strasburg, to visit Bucer and Capito, two celebrated reformers of that city. At his departure from Basle he left a manuscript, entitled, De Trinitatis Erroribus, in the hands of a bookseller, who, fearing to print it, sent it to Haguenau, whither Servetus went, and had it printed in 1531. The next year he printed likewise at Haguenau, Dialogorum de Trinitate Libri duo. He then returned to Basle, thence to Lyons, where he lived two or three years, and afterwards to Paris, where, having studied physic under Sylvius, Fernelius, and other professors, he took his degree of master of arts, and was admitted doctor of physic in the university. He now settled as a practitioner for two or three years in the village of Charlieu, near Lyons, and then at Vienne for ten or twelve. It was probably during his residence in the former city that he published, while acting as a corrector of the press for the Frellons, the printers, an improved edition of Pirkheimer's translation of Ptolemy's Geography, which appeared in 1535: he also corrected the proofs of a Latin Bible that was printing there, to which he added a preface and some marginal notes under the name of Villanovanus: this was published in 1542. In the mean time his writings against the Trinity had excited the indignation of the German divines,

and spread his name throughout Europe. His books, being about this time dispersed in Italy, were approved of by many who had thoughts of forsaking the church of Rome; which, in 1539, moved Melanchthon to write a letter to the senate of Venice, importing, that "a book of Servétus, who had revived the error of Paulus Samosatenus, was handed about in their country, and beseeching them to take care, that the impious error of that man may be avoided, rejected, and abhorred." During this time Calvin, who was the head of the church at Geneva, kept up a constant correspondence with Servetus, and endeavoured, for the space of sixteen years, to reclaim that physician from his errors. Beza states that Calvin knew Servetus at Paris, and opposed his doctrine; and adds, that Servetus having engaged to dispute with Calvin, durst not appear at the time and place appointed. Servetus wrote several letters to Calvin at Geneva from Lyons and Dauphiné, and consulted him about several points: he also sent him a manuscript for his opinion, which, with some of his private letters, Calvin is said to have produced against him at his trial. Servetus, however, was inflexible in his opinions, and determined to publish a third work in favour of them. This came out in 1553, at Vienne, with this title, Christianisimi Restitutio, &c., without his name; but being discovered to be the author, he was imprisoned at Vienne, and would certainly have been burnt alive if he had not made his escape. However, sentence was passed on him, and his effigies were carried to the place of execution, fastened to a gibbet, and afterwards burned, with five bales of his books. Servetus in the mean time was retiring to Naples, intending there to practise physic; but he was so imprudent as to take his way through Geneva, where Calvin obtained intelligence of his arrival, and gave information of it to the magistrates. Servetus was thereupon seized, and cast into prison; and a prosecution was instantly commenced against him for heresy and blasphemy. The articles of his accusation were numerous, and were extracted from his various writings: some of them are decidedly on the point of his anti-Trinitarianism; others are less grave. The magistrates, however, being sensible that the trial of Servetus was a thing of the highest consequence, did not think fit to give sentence without consulting the magistrates of the four Protestant cantons, Zurich, Basle, Berne, and Schaffhausen: to whom, therefore, they sent Servetus's book, printed at Vienne, and the writings of Calvin, with Servetus's answers; and they at the same time desired to have the opinion of their divines about that affair. They all declared against him, as Beza himself relates; in consequence of which he was condemned by the council of Geneva to be burnt to death by a slow fire. Servetus had one friend in the council, Amadeus Gorrius by name, who in vain endeavoured to obtain a pardon for him, or at least that his case should be brought before the council of two hundred; but the violence of Calvin and his party prevailed. Calvin, however, did attempt to obtain for him the favour of a less painful death, though without success. [See Calvin.] Accordingly, on October 27, 1553, Servetus was brought to the stake, and his sufferings are stated to have been unusually severe and protracted. With the exception of a short Essay on Syrups, published while Servetus was at Paris, his works are theological and metaphysical treatises on the most abstruse subjects, such as the doctrine of the Trinity. The Restitutio Christianismi contains a passage which has led some to say that Servetus had well nigh discovered the circulation of the blood. But this is a mistake. Servetus knew that the septum of the heart is not perforated, but that the blood in the right ventricle communicates with that in the left through the medium of the pulmonary artery, and the circulation through the lungs. But, though he formed a correct conception of the pulmonary circulation, he was quite ignorant of the greater circulation, or of the existence of any means by which blood from the left ventricle is returned to the right. The famous passage relating to the circulation is given entire by Dutens, Origine des Découvertes attribuées aux Modernes, 4to, London, 1796, p. 163.

SERVIEZ, (James Roergas, seigneur de,) a French writer and chevalier of the order of St. Lazarus, was born at St. Gervais, in the diocese of Castres, in 1679. He wrote Impératrices Romaines, ou Histoire de la Vie et des Intrigues secretes des Femmes des Cæsars; Les Hommes Illustres du Languedoc; Le Caprice, ou les Effets de la Fortune; Histoire du brave Crillon. He died in 1727.

SERVIN, (Louis,) a celebrated lawyer, who flourished at the close of the sixteenth and beginning of the seventeenth centuries, was descended of a good family in the Vendomois. In 1589 he was ap-

pointed advocate-general to the parliament of Paris, and distinguished himself by his zealous support of the liberties of the Gallican church against the court of Rome. In 1590 he published, in favour of Henry IV. who had succeeded to the crown, Vindiciæ secundum Libertatem Ecclesiæ Gallicanæ, et Defensio Regii Status Gallo-Francorum sub Henrico IV. Rege. In 1598, being joined in a commission for the reformation of the university of Paris, he delivered "a remonstrance" on the subject, which was printed. In the reign of Louis XIII. in 1620, he made strong and animated remonstrances in favour of the right of parliament to register royal edicts. On another similar occasion, in 1626, for the purpose of compelling the registry of some financial edicts, as he was firmly but respectfully making fresh remonstrances to his majesty, he suddenly fell and expired at the king's feet. Bougier, who was present, composed these lines on the melancholy occasion :—

Servinum una dies pro libertate loquentem
Vidit, et oppressâ pro libertate cadentem.

SERVIUS, (Sulpicius Rufus,) an eminent Roman jurist and statesman, descended from an illustrious patrician family, was contemporary with Cicero. A great intimacy subsisted between these two eminent men; and there are extant several letters from Cicero to Sulpicius, and two from the latter to him; one a celebrated consolatory epistle on the death of Tullia. Servius passed through the usual gradations of honour among Romans of rank. He was first quæstor, then ædile, and prætor. When the troubles of the republic were impending, he was created interrex, in which quality he nominated Pompey sole consul. He was himself consul with Marcellus B.C. 51, and opposed the motion of his colleague to remove Cæsar from his command, lest it should immediately bring on a civil war. After the battle of Pharsalia he declared for Cæsar, who nominated him governor of Achaia. When that chief was taken off, he returned to Rome, and acted with the party who aimed at the restoration of liberty. During the siege of Modena by Antony, he was greatly solicited by the senate to undertake a legation to him, which, after pleading his age and infirmities, he accepted; but, as he foresaw, it was fatal to him, for he died in Antony's camp B.C. 43. Cicero's ninth Philippic is entirely employed in pleading for a bronze statue to his memory, as one who had lost his life in the service of the republic; the statue was voted by the senate.

SERVIUS, (Maurus Honoratus,) a Roman grammarian and critic, who flourished towards the close of the fourth century, and is principally known for his commentaries on Virgil, which contain many valuable notices of the history, geography, and arts of antiquity. They were first printed separately at Venice in 1471, and were annexed to Stephens's *Virgil*, 1532, and afterwards to other editions; but they are given most correctly in that of Burmann, 1756. Besides these commentaries, we possess of Servius three smaller grammatical works, *In Secundam Donati Editionem Interpretatio*; De Ratione Ultimarum Syllabarum Liber ad Aquilinum; and, Ars de Pedibus Versuum, sive de Centum Metris; these are printed in Putschii Grammatici Latini. Servius is honourably mentioned by Macrobius, who makes him one of the speakers in his Saturnalia.

SERVIUS TULLIUS, sixth king of Rome, was the son of Ocrisia, a native of Corniculum, who was made a captive when the Romans took that place. Tarquinius Priscus presented Ocrisia to his queen Tanaquil, and having a son born whilst she was in a state of servitude, he was named Servius. He distinguished himself both in a civil and military capacity, was raised to the patrician order, had an important command in the army, and at length was united in marriage to Tarquinia, the king's daughter. On the assassination of Tarquin, Tanaquil, by keeping his death concealed for some time, gave Servius the opportunity of taking possession of the throne, which event is dated B.C. 578. He applied himself to the improvement of the public police, and several of the most useful institutions of the Roman state took their origin in his reign. He gave his two daughters in marriage to the sons of the late king. His younger daughter, Tullia, married to Aruns, attached herself to Lucius Tarquinius, the other brother, her sister's husband, a prince of a character similar to her own. They got rid of their partners by poison, and then formed an incestuous union; soon after which they openly declared Servius an usurper, and Tarquinius laid claim to the throne. He at length took the daring step of assuming the royal robes and ensigns, and seating himself on the throne at the temple in which the senate assembled. He there pronounced a violent invective against the person and government of Servius,

who arrived while he was still speaking, and approached to pull down his son-in-law from the throne. Tarquinius seized by the waist the enfeebled old man, and threw him forcibly down the steps of the temple; and on his way home he was murdered by the servants of his son-in-law. His body was left lying in its blood. Tullia, the wife of Lucius, anxious to learn the issue of his undertaking, rode in her chariot to the curia; but her more than brutal joy at his success induced even Tarquinius to send her home. On her way thither she found the corpse of her father, and ordered her servant to drive over it, B.C. 534. The place where this took place was ever after termed the Vicus Sceleratus.

SESSA, an Indian mathematician, who is reported to have invented the game of chess. Scheram, king of the Indies, was so well pleased with this discovery, that he ordered Sessa to name his own reward. The philosopher demanded a grain of wheat for the first square, two for the second, four for the third, and so on in geometrical progression to the sixty-fourth square. The monarch, thinking his dignity insulted by so paltry a request, directed that Sessa should have what he asked and nothing more. But great was his surprise, when his ministers came and told him, that all the granaries in his dominions would not furnish the quantity of grain required. The ingenuity of Sessa became in consequence the subject of greater admiration, and he rose higher in the favour of his royal master. This is said to have happened in the eleventh century.

SESTINI, (Domenico,) an eminently learned antiquarian and numismatist, born at Florence about 1750. About 1774 the prince of Biscari appointed him his librarian and keeper of his cabinet of antiquities at Catania. In 1778 he went to Constantinople, where he became tutor to the sons of the Neapolitan ambassador; and he was afterwards employed by Sir Robert Ainslie, the English ambassador at the Porte, to collect medals for him. He returned to Italy, where he published several works; and in 1793 he sailed again for the Levant, and went to Salonichi, where he became acquainted with Cousinery, the French consul and antiquarian; he thence returned to Tuscany, and from Tuscany to Germany. He resided many years at Berlin; and in 1810 he returned to Florence, where he was appointed antiquarian to the grand duchess Elise, Napoleon's sister. After the restoration in 1814 he was appointed by the grand duke Ferdinand honorary professor in the university of Pisa. The grand duke of Tuscany, Leopold II., appointed him to the office of royal antiquarian. He died in 1832. His principal works are, Sistema Numismatico, 14 vols, fol, in MS.; Classes generales Geographiæ Numismaticæ seu Monetæ Urbium, Populorum, et Regum, ordine geographico et chronologico dispositæ secundum systema Eckelianum, 4to, Leipsic, 1797; Considerazioni sulla Confederazione degli Achei, with plates of all the medals of the confederate cities; Relazione sui Moderni Falsificatori, in which he exposes the tricks of those who coin medals which they pass for ancient; Descriptio Nummorum Veterum ex Museis Ainslie, Bellini, Bonducca, Borgia, Casoli, Cousinéry, Gradenigo, San Clemente, von Schellersheim, Verità, &c.; and, Lettere Numismatiche.

SETTALA, (Lodovico,) *Lat. Septalius*, an eminent physician, was born at Milan in 1552, and received his education in the Jesuits' school of that city, and afterwards studied medicine at Pavia, where he graduated. After having for a short time occupied the post of medical professor extraordinary at Pavia, he returned to Milan, where he was appointed to a perpetual lectureship on politics and morals. He afterwards accepted the post of first physician to the state of Milan. He died in 1633. He was warmly attached to the doctrine of Hippocrates, of whose work, De Aëribus, Aquis, et Locis, he gave an edition, with a commentary. His principal medical work is entitled, Animadversionum et Cautionum Medicarum, Lib. VII., with two books more on surgery. He was also author of a work, De Ratione Instituendæ et Gubernandæ Familiæ.

SETTLE, (Elkanah,) a poet, was born at Dunstable, in Bedfordshire, in 1648, and educated at Trinity college, Oxford, which he left, without a degree, to reside in London. He there soon distinguished himself by his writings, became the city poet, with a pension, and composed some dramatic pieces of merit, besides the Medal Reversed; Azariah and Hushai, against Dryden, in which he showed himself a very formidable rival, "and left the palm of superiority," says Johnson, "undecided;" Cambyses, king of Persia; Fatal Love; and, Empress of Morocco. He was known also as an earnest supporter of the measures of administration. He died in 1724.

SEVERINO, (Marco Aurelio, named also by himself Thurius and Crathigena,) a physician, eminent for anatomy and surgery, was born in 1580, at Tarsia, in Calabria. He quitted the study of jurisprudence for that of medicine, which he pursued in the university of Naples, where he graduated; and being appointed to the chair of anatomy and surgery in that medical school, his reputation attracted a great concourse of students. He died in 1656. He published, Zootomia Democritea, sive Anatome totius Animalium Opificii; De Reconditâ Abscessuum Naturâ Lib. VIII.; and, De Efficaci Medicinâ Lib. III., quâ Herculeâ quasi manu armatâ cuncta mala proteruntur.

SEVERINUS, pope, a Roman, was elected soon after the death of Honorius in 638, but was not consecrated till May 640, when the papal see had been vacant above a year and seven months. This delay appears to have been owing to the refusal of the emperor to confirm the election till the clergy of Rome had promised that their bishop should sign the Ecthesis, or declaration of faith relative to the one will of Christ, drawn up by Sergius, patriarch of Constantinople, and published by Heraclius. Severinus refused, however, to receive it, and even published a decree against it.

SEVERUS, (Lucius Septimius,) emperor of Rome after Pertinax, was a native of Leptes, in Africa, where he was born A.D. 146. He took as his partner on the throne Albinus, whom, after the defeat and death of his other rival, Pescennius Niger, he cut off in Gaul. He was a brave general, and made many conquests in the East, and built the Roman wall in Britain, to check the invasions of the Picts. He died at York, A.D. 211. Severus was one of the most distinguished of the Roman emperors, and has been compared with Julius Cæsar, whom he resembled in the energy of his character and in his taste for letters. He was through life the faithful friend of the great jurist Papinian, whom he made libellorum magister and præfectus prætorio, and to whose care he recommended his two sons, Geta and Caracalla. He was well acquainted with Greek and Latin literature, and he left behind him memoirs of his life.

SEVERUS, (Marcus Aurelius Alexander,) emperor of Rome, was born at Arca Cæsarea, in Phœnicia, in the temple of Alexander the Great (after whom he was called) A.D. 208, and in his twelfth year was appointed consul with his cousin Helagabalus, whom he succeeded A.D. 222. In the latter part of his reign (about 231 A.D.) he undertook an expedition against Artaxerxes, the founder of the dynasty of the Sassanidæ, who defeated him. In a seditious tumult of the troops Alexander and his mother, Julia Mammæa, were killed at Sicila, in Gaul, A.D. 235. He bestowed great care in adorning and improving Rome. The Thermæ Alexandrinæ were built by him. His reform in the currency is alluded to by a coin bearing the inscription, Restituta Moneta.

SEVERUS, (Sanctus, or Endeleichius,) a Christian rhetorician and poet, was a native of Aquitaine, and flourished in the fourth century. He wrote an eclogue, still extant, where, in a dialogue between a Pagan and a Christian, he treats of the mortality of cattle. It was first printed in the Poemata Vetera of Pithæus, and has been since republished by Gronovius, and by Richtern, with an elegant preface, 1747.

SEVERUS, (Alexandrinus,) a Greek rhetorician, who lived about A.D. 470, and wrote, Narratives, six of which are extant, and are mentioned by Iriarte as being among the Greek MSS. of the Escurial; and, Ethopoeiæ, which are printed in Gale's Rhetores Selecti, edited by J. F. Fischer, Leipsic, 1772.

SEVERUS, (Cornelius,) a Roman epic poet, who lived in the reign of Augustus, was the author of a poem entitled Ætna, which has been attributed to Virgil, and published in his Catalecta. He is said by Quintilian to have given a relation in verse of the Sicilian War; and some lines of his on the death of Cicero are quoted by Seneca. An elegant edition of the remains of this writer, with notes, was published at Amsterdam, 12mo, 1703, by Le Clerc; and they are also printed in Mattaire's Corpus Poet.

SEVIGNE, (Marie de Rabutin-Chantal, marquise de,) a lady unsurpassed as a letter-writer, was born February 5, 1627, as is supposed, at the château de Bourbilly, in Burgundy. Her father, the baron de Chantal, was killed in defending the isle of Rhé against the English; and her mother also left her an orphan at an early age. The charge of her education devolved upon a maternal uncle, the abbé de Coulanges, an excellent and judicious person, to whom she owed and owned great obligation. Her rank, and the graces of her person and conversation, procured her many admirers; and in 1644 she married the marquis de Sévigné,

who was killed in a duel in 1651, leaving her with a dilapidated fortune, and the charge of a son and a daughter. She formed no second union, but devoted herself to her children, to the cultivation of her mind, and to the retrieving of her pecuniary affairs. In 1654 she re-appeared in the world of wit and fashion, and became the brightest ornament of the hôtel de Rambouillet. She had an extraordinary fondness for her daughter, who, in 1669, married the count de Grignan, and accompanied him to his government of Provence; and this separation gave rise to the greatest part of the letters which have gained her so much reputation, though she had also many other correspondents. The subjects of many of these letters are of a purely domestic nature; but many others are enlivened with court anecdotes, remarks on men and books, and topics of the time, which render them very amusing; and in point of style they are models of epistolary writing. A perfectly natural mode of expression, animated with lively touches of description and sentiment, and a gay playfulness which gives grace and interest to trifles, are their characteristics. In her letters to her daughter the reader is sometimes disgusted with the excess of flattery on her talents and beauty, which last quality appears to have been a principal source of her maternal tenderness, and the preservation of it the great object of her anxiety. She has been censured for want of taste in her insensibility to the poetical merit of Racine; but this has been imputed to her prepossessions in favour of Corneille. She died at the town of Grignan, while on a visit to her sick daughter, on the 18th of April, 1696. The most complete edition of her Letters is that of M. de Monmerque, Paris, 1818, 11 vols, 8vo, and 13 vols, 12mo. The edition of M. Grouvelle, 8 vols, 8vo, Paris, 1806, contains memoirs of Madame de Sévigné herself, her daughter, and other persons closely connected with her history. A collection of Ingenious Thoughts; and of Literary, Historical, and Moral Anecdotes, which are dispersed through her letters, was published, 1756, 12mo, under the title of Sevigniana. There is an English translation of her Letters, published, 1758—60.

SEVIN, (Francis,) a philologist, was born in 1682, at Villeneuve-le-Roi, in the diocese of Sens, and entered in 1699 into the seminary of the Trente-Trois at Paris, where he pursued with great ardour the study of the learned languages, in company with the abbé Fourmont the Elder. He became an associate of the Academy of Belles-Lettres in 1714. In 1728 he was sent by the king's order with the abbé Fourmont the Younger to Constantinople in search of manuscripts, of which he brought back a large number; and was rewarded in 1737 with the place of keeper of the MSS. in the king's library. His letters relative to this journey were published in 1801, in 8vo, which contains several interesting details concerning Turkey, Egypt, &c. Various papers by Sevin are published in the Mémoires de l'Acad. des Inscriptions. He died in 1741.

SEWARD, (Anna,) a writer of great celebrity in her day, born in 1747, was the daughter of the Rev. Thomas Seward, rector of Eyam, in Derbyshire, prebendary of Salisbury, and canon residentiary of Lichfield, a writer of some poems in Dodsley's collection, and editor of Beaumont and Fletcher. Pope, Young, and Prior, were her favourite authors; and she had the society of Doctor Darwin, and occasionally that of Doctor Johnson, whom she could not bear. In 1782 she published her poetical novel of Louisa, which met with immense success. In 1799 she published a collection of Sonnets. In 1804 she published her Life of Dr. Darwin, in which she lays claim to the authorship of the first fifty lines in the Botanic Garden. She died in 1809, bequeathing to Sir Walter Scott her literary performances, and particularly the works she had herself intended for the press; and to Mr. Constable, the publisher, her Letters. Sir Walter published her Poems and three volumes of literary correspondence, with a biographical preface, in 1810. Mr. Constable published her Letters in six volumes.

SEWARD, (William,) a biographer, was born in London in 1747, and educated at the Charter-house, and at Oxford; but possessing an independent fortune from his father, who was an eminent brewer, he never followed any profession. He was a fellow of the Royal and Antiquarian Societies; and he lived on terms of intimacy with Dr. Johnson, and other eminent characters. In 1789 he communicated a collection of anecdotes to the European Magazine, under the head of Drossiana; and in 1794 he published two volumes of them, with the title of Anecdotes of some distinguished Persons, chiefly of the present and two preceding centuries. To these he added three more volumes. In 1799 he published

Biographiana, 2 vols, 8vo. He died the same year.

SEWELL, (William,) the historian of the Quakers, was born in 1650, and was the son of a surgeon at Amsterdam, whose father, being a Puritan, had fled from England, and settled in that city. William served his time to a weaver, but made himself master of several languages. He compiled an English and Dutch Dictionary; but he is best known for his History of the Quakers, written first in Dutch, and afterwards in English. He died in 1725.

SEWELL, (George,) a poet and physician, was born at Windsor, and educated at Eton, and at Peter-house, Cambridge, where he took the degree of bachelor of physic, and then went to Leyden. On his return he settled in London. He died in 1726. His principal publications are, The Life of John Philips; A Vindication of the English Stage; Sir Walter Raleigh, a tragedy; Part of a play called Richard I., published with essays and poems; A translation of Ovid's Metamorphoses; and an edition of Shakspeare's poems. He also contributed to the last volumes of the Tatler and Spectator.

SEXTIUS, (Quintus,) a Pythagorean philosopher, who flourished in the time of Augustus. It appears that he wished to establish a school at Rome, and that his tenets, though chiefly drawn from the doctrines of Pythagoras, in some particulars resembled those of the Stoics. Of his school were Fabianus, Sotion, Flavianus, Crassitius, and Celsus. Of his works only a few fragments remain; and whether any of them formed a part of the work which Seneca admired so much cannot now be determined.

SEXTUS EMPIRICUS, a Greek philosopher and physician, who flourished under Commodus, and was a pupil of Herodotus of Tarsus. He was a sceptic; but only two of his works are extant, the Pyrrhonian Hypotyposes, in three books, and ten books against the mathematicians. They were printed in Greek and Latin, at Paris, in 1621, fol.; and by Fabricius, at Leipsic, in 1718, fol.

SEYDLITZ, (Frederic William Baron von,) a brave Prussian general, born at Cleves, in 1722. He distinguished himself in the war of Silesia, and ably covered the retreat of the Prussian army after the fatal day of Kolin. He was at the battle of Rosbach, and defeated the Russians at Zorndorf. He died in 1773, and his memory was honoured by Frederic the Great, who raised to him a statue at Berlin.

SEYMOUR, (Edward,) duke of Somerset, and uncle to Edward VI., was the eldest son of Sir John Seymour of Wolfhall, in the county of Wilts, by Elizabeth daughter of Sir Henry Wentworth, of Nettlested, in Suffolk. He was educated at Oxford, and accompanying the duke of Suffolk in his expedition to France in 1533, was knighted by him, Nov. 1st, of that year. Upon his sister's marriage with Henry VIII., in 1536, he had the title of viscount Beauchamp bestowed upon him, in consequence of his descent from an heir female of that house; and in Oct. 1537, he was created earl of Hertford. In 1540 he was sent to France to dispute the limits of the English borders, and on his return was elected knight of the garter. In 1542 he attended the duke of Norfolk in his expedition into Scotland, and in the same year was made lord great chamberlain of England for life. In 1544, being made lieutenant-general of the north, he embarked for Scotland with two hundred sail of ships, on account of the Scots refusing to marry their young queen to prince Edward; and landing in the Frith, he took Leith and Edinburgh, and after plundering and burning them, marched into England. In August of the same year he went to the assistance of the king at the siege of Boulogne, with several German and Flemish troops; and, after the surrender of the town, defeated an army of 14,000 French, who lay encamped near it. By the will of Henry VIII. he was appointed one of the sixteen persons, who were to be his majesty's executors, and governors of his son, till he should be eighteen years of age. Upon Edward's accession to the crown it was proposed in council, that one of the sixteen should be chosen, to whom the ambassadors should address themselves, and who should have the chief direction of affairs, though restrained from acting without the consent of the major part of the rest. The lord chancellor Wriothesly, who thought the precedence in secular affairs belonged to him by his office, opposed this strongly. But the earl of Hertford had so employed his influence, that he was declared governor of the king's person, and protector of the kingdom. In consequence of this two distinct parties were formed; the one headed by the new protector, and the other by the chancellor; the favourers of the reformation declaring for the former, and the enemies of it for the latter. On Feb. 10, 1547-8, the protector was appointed lord-treasurer, and the next day

created duke of Somerset, and on the 17th of that month had a grant of the office of protector and governor of the king and his realms. In August 1548, the protector marched into Scotland, and on Sept. 10th, gained a complete victory at Musselburgh; and on the 29th, he returned to England in triumph. But his fortunes now began to decline. In Sept. 1549, a strong faction appeared against him, under the influence and direction of Wriothesly earl of Southampton, and Dudley earl of Warwick. His partiality to the commons provoked the gentry; his consenting to the execution of his brother Thomas, lord high admiral, disgusted the people; the clergy hated him, not only for promoting the changes in religion, but likewise for his enjoying so many of the best manors of the bishops; and his entertaining foreign troops, both German and Italian, though done by the consent of the council, gave general disgust. He now determined to remove the young king to Hampton Court, and then to Windsor; but finding the party against him too formidable, he submitted to the council, and on the 14th of October was committed to the Tower, and in January following was fined in the sum of two thousand pounds a year, with the loss of all his offices and goods. However, on the 16th of February, 1549-50, he obtained a full pardon, and so managed his interest with the king, that he was brought both to the court and council in April following; and to confirm the reconciliation between him and the earl of Warwick, the duke's daughter was married on the 3d of June, 1550, to the lord viscount Lisle, the earl's son. But this friendship did not continue long; in Oct. 1551, the earl, now created duke of Northumberland, caused Seymour to be again sent to the Tower. On the 1st of December he was brought to his trial, and although acquitted of treason, was found guilty of felony in intending to imprison the duke of Northumberland. He was beheaded on Tower-hill, on the 22d of January, 1551-2. Lord Orford remarks that his contributing to the ruin of the Howards hurt him much in the eyes of the nation; his severity to his own brother, though a vain and worthless man, was still less excusable; but having fallen by the policy of a man more artful, more ambitious, and much less virtuous than himself, he died lamented by the people. During his first imprisonment he caused to be printed a translation by Miles Coverdale, from the German of Wormulus, of a treatise called A Spirituall and most Precious Pearl, teaching all Men to love and embrace the Cross, as a most sweet and necessary thing, &c. Lond. 1550, 16mo. To this the duke wrote a recommendatory preface. About that time he had great respect paid to him by Calvin and Peter Martyr. The former wrote to him an epistle of Godly Consolation, composed before the time and knowledge of his disgrace; but being delivered to him in the Tower, his grace translated it from French into English, and it was printed in 1550, under the title of An Epistle of Godly Consolacion, &c. Peter Martyr also wrote an epistle to him in Latin, about the same time, which pleased the duke so much, that at his desire it was translated into English by Thomas Norton, and printed in 1550, 8vo. In Strype is a prayer of the duke For God's Assistance in the high Office of Protector and Governor, now committed to him; and some of his letters are preserved in the library of Jesus college, Cambridge, and among the Harleian MSS.—He left three daughters, ANNE, MARGARET, and JANE, who were distinguished for their poetical talents. They composed a century of Latin distichs on the death of Margaret de Valois, queen of France, which were translated into the French, Greek, and Italian languages, and printed in Paris in 1551. Anne, the eldest of these ladies, married first the earl of Warwick, the son of the duke of Northumberland, already mentioned, and afterwards Sir Edward Hunton. The other two died single. Jane was maid of honour to queen Elizabeth.

SEYMOUR, (Arabella,) daughter of Charles Stuart, earl of Lennox, the youngest brother of Darnley, the husband of Mary of Scots. Her mother was a daughter of Sir William Cavendish, of Chatsworth, in Derbyshire. Her affinity to the royal family proved the source of her misfortunes; and in those turbulent times the measures planned by the disaffected for her elevation to the English throne procured her imprisonment under Elizabeth. Soon after the accession of James I., she privately married William Seymour, the second son of lord Hertford; but as this was without the permission of the king, she was seized, and with her husband conveyed to the Tower. They escaped after a year's confinement; but, though the husband made good his flight on board a vessel, the lady Arabella was taken, and four years after, (1615,) died in prison.

SEYSSEL, or SEISSEL, (Claude de,)

an historical and political writer, was born, according to some, in Savoy; according to others, in Bugei. He professed the law at Turin, and obtained the places of master of requests and counsellor under Louis XII. He was promoted to the bishopric of Marseilles in 1510, and to the archbishopric of Turin in 1517. He died in 1520. He published, French translations of Eusebius's Ecclesiastical History, Thucydides, Appian, Diodorus, Xenophon, Justin, and Seneca. He is said to have been the first who alleged the Salic law as influencing the succession to the crown of France. His Grand Monarchie de France, published in 1519, and translated by Sleidan into Latin, maintains that the French constitution is a mixed monarchy, and that the king is dependent on the parliament. He wrote also, Histoire de Louis XII. Père du Peuple, 1508, often reprinted. His versions of Greek authors appear to have been made from Latin translations, and are often incorrect; but his French is commended for its purity.

SFORZA ATTENDOLO, (Giacomuzzo, or Giacomo,) the founder of the illustrious house of Sforza, was born in 1369, at Cotignola, in the Romagna, and was originally a peasant. He engaged in the military life, and served first under general Alberico da Barbiano, one of the condottieri, or mercenary commanders of that time, who gave him the name of Sforza; and he had for his comrade in arms the celebrated Braccio da Montone, with whom he afterwards maintained an uninterrupted rivalry. From the command of 100 men he rose to that of 7000; he was gonfaloniere to the Holy See, and by John XXIII. was created count of Cotignola. He commanded in the kingdom of Naples for Joan II. against Alphonso of Arragon, and was made constable of that kingdom. In marching to the relief of Aquila, he was drowned in the passage of the river Pescara on the 4th of January, 1424.

SFORZA, (Francesco Alessandro,) duke of Milan, natural son of the preceding, was born in 1401. In 1421 he was viceroy to Louis duke of Anjou, who had been adopted by Joan II. of Naples; and in 1424 he defeated the troops of Braccio, another soldier of fortune; but his father being drowned at the passage of the Pescara, he could make no advantage of his success. Joan conferred upon him all his father's estates; and he served her successfully against the Arragonese commanders. He afterwards entered into the service of the duke of Milan, and he defeated a fleet of the Venetians in the Po, in 1431. After the death of Joan in 1435, he attached himself to her heir, René duke of Anjou, and made himself master of several places in the marche of Ancona. It had long been an object of his ambition to marry Bianca the natural daughter of Philip Maria Visconti, duke of Milan; and being in the Venetian service against that prince, in which he was opposed to his constant rival Piccinino, he gained such advantages, as induced Philip, who had often deceived him, to enter into a treaty, in 1441, by which he made peace with the Venetians, and gave his daughter to Sforza, with Cremona and its territory, for her portion. The father and son-in-law did not long continue united; and Sforza commanded as general of the troops of the Pope, Venetians, and Florentines, in a war against Philip. He was at length, however, induced to go over to the party of the duke of Milan, who soon after, in 1447, died without legitimate issue. The prize which Sforza had in view, the succession to the dukedom, was now before him, and he employed all his policy to gain it. He first took a commission as general of the troops of Milan, and exerted himself with success against the Venetians; he then made a treaty with the latter, and led an allied army to the gates of Milan, to which he laid siege. The distress to which the city was reduced occasioned a popular commotion, the leader of which proposed the electing of Sforza for their duke. The majority concurred in the proposal, and in February 1450 he was received with great acclamations in that quality. Sforza in 1464 made himself master of Genoa; Louis XI. of France having made over to him all the rights of France to that city. Sforza died in March, 1466. He restored and embellished the ducal palace, raised the castle of Porta Giovia, terminated the magnificent structure of the great hospital, one of the most interesting buildings of Milan, and constructed the navigable canal, or Naviglio della Martesana, which communicates between Milan and the river Adda.

SHADWELL, (Thomas,) a dramatic writer, was born in 1640, of a good family, at Stanton-hall, in Norfolk, and educated at Caius college, Cambridge. He afterwards entered at the Middle Temple; but becoming acquainted with some of the wits of that time, he deserted his profession, and devoted himself to

letters. After travelling on the continent he produced, in 1668, his first comedy of The Sullen Lovers, which was well received; and he thenceforth rapidly brought out plays, chiefly comedies, till he had reached the number of seventeen. His model was Ben Jonson, whom he imitated in drawing humorous characters. As every one in those days was of necessity a party man, Shadwell was enrolled among the Whigs, which procured him the place of laureate at the Revolution, and, with it, the bitter enmity of Dryden, who had lost it. The Mac Flecknoe of that poet was purposely written to vilify Shadwell. He died in 1692, and a monument was erected to his memory in Westminster Abbey by his son Sir John Shadwell. Besides the laureateship he obtained, through the influence of the earl of Dorset, the office of historiographer. A complete edition of his dramatic pieces and poems was published in 1720, in 4 vols, 12mo.

SHAH ABBAS, (called the Great,) the seventh king of Persia, of the race of the Sophis, mounted the throne in 1586, and in 1622 retook Ormus from the Portuguese; after which he conquered Candahar, and made himself master of many important places on the Black Sea, and in Arabia. He drove the Turks out of Georgia, Armenia, and Mesopotamia. He died in 1628. He was a great encourager of agriculture and the arts; and he transferred a colony from Armenia to Ispahan, which he made the capital of his empire.—His grandson, SHAH ABBAS, ascended the throne in 1642, amassed great riches, and extended his dominions to the borders of the Mogul empire. He died in 1666.

SHAKSPEARE, or SHAKSPERE, (William,) was born in 1564 at Stratford-upon-Avon, in the county of Warwick: on the 26th of April in that year he was baptized. It has been commonly believed that he was born on the 23d. His father, John Shakspere, or Shacksper (for he spelt his name both ways,) is supposed to have settled at Stratford in 1550, having removed thither from some other part of Warwickshire. In 1555 John purchased two copyhold tenements in Stratford—one in Greenhill-street, the other in Henley-street (in the latter the poet is said to have been born). In 1556 he was one of the jury of the court-leet; in 1557, one of the ale-tasters; at Michaelmas in that year, or very soon afterwards, he was elected a burgess, or junior member of the corporation; in 1558 and 1559 he served the office of constable, which duty appears then to have been imposed upon the younger members of the corporate body; in 1561 he was elected one of the chamberlains; in 1565 he was elected one of the aldermen; in 1568 he was elected chief magistrate of the town, by the title of high bailiff; and in 1571 he became chief alderman. Thus it appears, from the testimony of the archives of Stratford, that the father of the great dramatist had, when his son was only in his fourth year, passed through the regular gradation of those municipal offices which were filled by the most respectable inhabitants of a country town. The appointment of high bailiff proves (what has been often questioned), that William Shakspeare was brought up in the reformed religion; for his father could not have held that office without taking the Oath of Supremacy, according to the statute of the 1st of Elizabeth, 1558-9. To refuse this oath was made punishable with forfeiture and imprisonment, with the pains of præmunire and high treason. It is of great importance, in the absence of other evidence, to ascertain what were the religious principles, worldly circumstances, and station in society, of the elder Shakspeare; as these must all have had an influence upon the nurture and education of his gifted son. In the register of baptisms of the parish church of Stratford, under the date of April 26, 1564, appears the entry, Gulielmus filius Johannis Shakspere. He was baptized, then, according to the rites of the Protestant Established Church of England. Four years after this we find his father holding a municipal office, which attests his profession of the reformed faith. There is not a particle of evidence to show that the poet, at any period of his life, professed the Roman Catholic religion. It is not so easy to determine what was the occupation of John Shakspear. It is said that he was a dealer in wool, a butcher, a glover, a farmer. Whether he exercised only one or other of those trades, or some of them, or all of them together, cannot now be ascertained. In 1557 he married an heiress, a lady of ancient family, Mary Arden, youngest daughter of Robert Arden, of Willmecote, Wylnecote, or Wellingcote. Her property, which consisted of an estate called Asbyes, has been computed to be worth about 110*l.* of the money of that time. By this lady John Shakspeare had the following issue: Joan, born in September, 1558; Margaret, born in November,

1562 (both these died in infancy); William, born in April, 1564; Gilbert, born in October, 1566; Joan, the second of this name, born in April, 1569; Anne, born in September, 1571 (she died in April, 1579); Richard, born in March, 1574; Edmund, born in April, 1580. It is remarkable that in the register of the baptism of his children after 1569, John Shakspere's name bears the honourable addition of Magister (Master). This is easily accounted for. In that year a grant of arms was made to him by Robert Cooke, Clarencieux. The grant itself is lost; but it was confirmed by Dethick, Garter King-at-Arms, and Camden, in 1599. That confirmation contains the following preamble: "Being solicited, and by credible report informed, that John Shakspere, now of Stratford-upon-Avon, in the county of Warwick, gent., whose parent and great-grandfather, late antecessor, for his faithful and approved service to the late most prudent prince, king Henry VII., of famous memory, was advanced and rewarded with lands and tenements, given to him in those parts of Warwickshire where they have continued by some descents in good reputation and credit; and for that the said John Shakspere having married the daughter and one of the heirs of Robert Arden of Wellingcote, in the said county, and also produced this his ancient coat-of-arms, heretofore assigned to him whilst he was her majesty's officer and bailiff of that town: in consideration of these premises," &c. From this document it appears that the original grant of arms, in 1569, was made to John Shakspere while he was bailiff of Stratford. The permission to impale the arms of Arden of Wellingcote with his own, is conveyed in the latter grant upon his petition, and upon his declaration that he had married one of the heirs of that family. The Shakspere arms were derived from the family name, and the united arms were used in the seal of William Shakspere's daughter. Such were the station and circumstances of the poet's parents in his earlier years, when his mind was most ductile, and his feelings and habits most susceptible of those durable impressions which commonly give a colour and direction to the future course. He would, during that period which is so influential in the formation of the human character, be trained in those feelings of honour which are more especially held to appertain to those of gentle blood; he would see in his father's house that style of frugal and orderly household arrangements which has ever distinguished the upper yeomanry and the rural gentry of England; and he would be protected from many evils by that moral safeguard with which the habits and circumstances of parents like his commonly environ the earlier years of their offspring. In due time, probably about 1571, when his father had become chief alderman of the town, William would be sent to the grammar-school of Stratford. This school was founded in the reign of Henry VI., and received a charter from Edward VI. It was open to all boys, natives of the borough; and, like all the grammar-schools of that age, was under the direction of men who, as graduates of the universities, were qualified to diffuse that sound scholarship which was once the boast of England. It is demonstrable from a perusal of his works, that Shakspeare must have been solidly grounded in the learning, properly so called, which was taught in grammar-schools. His ready and graceful mythological allusions, his clear conception of the spirit of antiquity in his Roman dramas, the exquisite Latin mould into which he generally cast his periods, and the marvellous facility and correctness with which he has engrafted upon our vernacular English words borrowed from the rich vocabulary of Rome, attest the successful diligence with which his opening intellect was cultivated by his instructors. The masters of the Stratford school, from 1572 to 1580, were Thomas Hunt and Thomas Jenkins. The former was the curate of Luddington, a neighbouring village. But to books alone the formation of such a mind as Shakspeare's must not be exclusively ascribed. Other influences were doubtless in active operation. Within the range of such a boy's curiosity were the fine old historic towns of Warwick and Coventry, the sumptuous palace of Kenilworth, and the grand monastic remains of Evesham. When he was eleven years old Elizabeth made her celebrated progress to Lord Leicester's castle of Kenilworth; and there he might even have been a witness to some of the "princely pleasures" of masques and mummeries which were the imperfect utterance of the early drama. At Coventry, also, the ancient mysteries and pageants were still exhibited in the streets. The players, too, sometimes even came to Stratford; and what influence their calling had in determining the future career of this wondrous youth is

known to all the world. In 1582, before he had completed his nineteenth year, he married Ann, the daughter of John Hathwey, or, Hathaway, a substantial yeoman, who resided at Shottery, a village within a mile of Stratford. She was eight years older than Shakspeare, and by her he had a daughter, Susanna, born in 1583, and a son and daughter, Hamnet and Judith, twins, born in 1585. Hamnet died in 1596: the two daughters survived their father. It is said that the corporation and parochial records of Stratford exhibit undeniable proof, that from 1579 to 1586 John Shakspeare was in distressed circumstances. But this evidence, when carefully examined, does not seem to be conclusive. That William repaired to the metropolis about five years after his marriage is pretty certain; but it is not so certain why he migrated thither. There is a tradition to the effect that he had been prosecuted, or threatened with prosecution, by Sir Thomas Lucy, of Charlcote, near Stratford, for deer-stealing in his park. This story seems to be at once absurd and improbable. Equally improbable and absurd is the story, that he had fled from Stratford from a dread of the resentment of the same knight, whom he had lampooned in a ballad. The ballad is preserved, but, upon the very face of it, it disowns the authorship which common report has assigned to it. There is a revolting vulgarity about it, which forbids us to ascribe such a strain to the "sweet swan of Avon." Nor is it less difficult to credit the accounts that are current respecting his earlier course in London. It is said that he held horses at the play-house door, for those who were accustomed to ride thither! It is reported, also, that his necessities obliged him to undertake the office of call-boy, or prompter's attendant. It is certain that he was himself an excellent actor. Rowe, who wrote the earliest life we have of the great dramatist, says that he could not discover any character in which he appeared to more advantage than that of the "ghost" in Hamlet. But, as Mr. Campbell has well observed, that is a character which it requires no slight personal and intellectual qualifications to personate with effect. In 1589, when Shakspeare was only twenty-five, he was a joint proprietor in the Blackfriars theatre. How had he been principally occupied from the time he left Stratford, to have become somewhat rapidly a person of importance? It appears probable that even before he left Stratford he had attempted some play or plays which had become known to the London players. Thomas Greene, who in 1586 was the fourth on the list of the Blackfriars shareholders, was said to be Shakspeare's townsman. Richard Burbage, too, the great actor, who in his own day was called the "English Roscius," was also of Shakspeare's county. From these men he might have received inviting offers to join them in London, provided he had manifested any ability which would be useful to them. It is a matter of interest to inquire by what services, as a dramatic writer, he could in 1589 have secured for himself a share in the proprietorship of the theatre at Blackfriars. The first play of Shakspeare's, which was printed, was, The First Part of the Contention, (Henry VI. Part II.) and that did not appear till 1594. Doubtless, he may have written some of his dramas earlier. There is an allusion to Hamlet by Nashe in 1589. Was this Shakspeare's play? There is evidence that in 1598 he had already attained a very high rank among his contemporaries. In that year Francis Meres, a divine, of the university of Cambridge, in A Comparative Discourse of our English Poets, prefixed to his Palladis Tamia, Wits' Treasury, (a collection of moral sentences from ancient writers, described by Anthony Wood as "a noted school book,") has expressed himself in the following remarkable terms: "As the Greek tongue is made famous and eloquent by Homer, Hesiod, Euripides, Æschylus, Sophocles, Pindarus, Phocylides, and Aristophanes; and the Latin tongue by Virgil, Ovid, Horace, Silius Italicus, Lucanus, Lucretius, Ausonius, and Claudianus; so the English tongue is mightily enriched, and gorgeously invested in rare ornaments and resplendent habiliments, by Sir Philip Sidney, Spenser, Daniel, Drayton, Warner, Shakspeare, Marlow, and Chapman. As the soul of Euphorbus was thought to live in Pythagoras, so the sweet witty soul of Ovid lives in mellifluous and honey-tongued Shakspeare; witness his Venus and Adonis, his Lucrece, his sugared sonnets among his private friends, &c. As Plautus and Seneca are accounted the best for comedy and tragedy among the Latins, so Shakspeare, among the English, is the most excellent in both kinds for the stage; for comedy, witness his Gentlemen of Verona, his Errors, his Love Labours Lost, his Love Labours Won, his Midsummer's Night Dream,

and his Merchant of Venice; for tragedy, his Richard II., Richard III., Henry IV., King John, Titus Andronicus, and his Romeo and Juliet. As Epius Stolo said that the Muses would speak with Plautus's tongue, if they would speak Latin; so I say that the Muses would speak with Shakspeare's fine filed phrase, if they would speak English." Thus we find, that in 1598, Shakspeare, then only in his thirty-fourth year, had already produced *at least* twelve of his plays. Of these two only had then been printed. The earliest of them must have been written several years before — early enough to account for the attested fact, that he had in 1589 obtained by the exercise of his dramatic genius a share in the proprietorship of the Blackfriars theatre. The dates of the composition of his Venus and Adonis, and his Rape of Lucrece, are not known; probably they were composed before he left Stratford. The former was not printed till 1593, when he dedicated it to lord Southampton, to whom he also dedicated the latter, which was printed in the following year. In 1595 he obtained a larger share in the property of the Blackfriars theatre. It appears likewise that he was one of the proprietors of the Globe theatre, in Bankside, in the borough of Southwark. On the 29th of May, 1603, James I. granted to that company a patent, in which Shakspeare's name stands second; this company now designate themselves "His Majesty's servants:" theretofore they were only the servants of the lord chamberlain. In 1597 Shakspeare purchased the principal house in Stratford. It was built by Sir Hugh Clopton, in the reign of Henry VII., and was devised by him under the name of The Great House. It appears to have been sold out of the Clopton family before it was purchased by Shakspeare, who, after having made various improvements in it, called it the New Place. It is said that he was enabled to purchase this estate through the munificent assistance of his stedfast patron, lord Southampton. In 1601 his father died. In 1602 he bought of William and John Combe 107 acres of land near the Great House. His brother Gilbert resided at Stratford, and probably managed his affairs for him. His brother Edmund became an actor, and was buried in 1607, in the church of St. Saviour's, Southwark. Richard died in 1613. His mother died in 1608. In 1603 his name occurs amongst the performers of one of Ben Jonson's plays. This seems to have been his last appearance upon the stage; and it is probable that about this time he retired to Stratford, and there devoted some of his time to farming and gardening. In July, 1605, he purchased for 440*l*., for the remainder of a term of ninety-two years, a moiety of a lease of the great and small tithes of Stratford. In the period between 1604 and his death he produced Lear, Macbeth, Cymbeline, The Winter's Tale, The Tempest, Troilus and Cressida, Henry VIII., Coriolanus, Julius Cæsar, Antony and Cleopatra. He died on the 23d of April, 1616, in the fifty-second year of his age, and was buried on the north side of the chancel, in the great church at Stratford, where a monument is placed in the wall, on which he is represented under an arch, in a sitting posture, a cushion spread before him, with a pen in his right hand, and his left rested on a scroll of paper. The following Latin distich is engraved under the cushion:—

"Judicio Pylium, genio Socratem, arte Maronem,
Terra tegit, populus mœret, Olympus habet."

Susanna, his eldest daughter, and her father's favourite, was married to Dr. John Hall, a physician, who died Nov. 1635, aged 60. Mrs. Hall died July 11, 1649, aged 66. They left only one child, Elizabeth, born 1607-8, and married April 22, 1626, to Thomas Nashe, esq., who died in 1647, and afterwards to Sir John Barnard, of Abington, in Northamptonshire, but died without issue by either husband. Judith, Shakspeare's youngest daughter, was married to Thomas Quiney, of Stratford, and died Feb. 1661-62, in her 77th year. By him she had three sons, Shakspeare, Richard, and Thomas, who all died unmarried.

The dramatic works of Shakspeare, generally acknowledged to be genuine, consist of thirty-five pieces. The first edition of the Works was printed in 1623, fol, from the copies in the hands of his fellow-managers, Heminge and Condell, entitled, "Mr. William Shakspeare's Comedies, Histories, and Tragedies." The number of editions that have followed is incalculable. Shakspeare's Dramas have been translated into German and French. But who can adequately transfuse into another tongue, Shakspeare's glorious Macbeth—Othello, —Lear? The magic of his language is our exclusive, inalienable heritage; his thoughts are a legacy to mankind.

SHANFARAH, an early Arabian poet, who lived before Mohammed, is the

author of a poem entitled, Lamiyatu-l-arab, which has been translated by De Sacy, and published in his Chrestomathie Arabe, with notes.

SHARP, (James,) a Scotch prelate, was born, of a good family, in the castle of Banff, in 1618, and was educated at Aberdeen, and early distinguished himself as an able opponent of the Covenanters. He visited England, where he was noticed by Hammond, Jeremy Taylor, and others, and in consequence of his great abilities was patronised by lords Rothes and Crawford, and obtained some preferment. He was at first the advocate of the Presbyterian party; but at the restoration he became a convert to the principles of the church of England, and was made archbishop of St. Andrew's. This elevation was considered as a dereliction of his friends; and the Covenanters resolved to sacrifice him to their resentment. His life was attempted in July 1668, by James Mitchell, a fanatic preacher. On Saturday, the 3d of May, 1679, the archbishop, while travelling with his eldest daughter from Kennoway to St. Andrew's, was attacked by a band of nine enthusiasts on Magus Muir, within three miles of that city, dragged from his coach, and slaughtered on the spot with circumstances of the most furious and pitiless barbarity. His remains were interred in the parish church of St. Andrew's, where a magnificent marble monument is erected, exhibiting, besides a representation of the murder, a long and highly laudatory inscription.

SHARP, (John,) a learned prelate, was born at Bradford, in Yorkshire, in 1644, and educated at Christ's college, Cambridge. After he had taken orders (1667), he became chaplain to Sir Heneage Finch, then attorney-general. In 1672 he was made archdeacon of Berkshire, and in 1676 prebendary of Norwich, next rector of St. Bartholomew near the Exchange, and afterwards of St. Giles'-in-the-Fields, London. In 1679 he took his degree of D.D., and became lecturer of St. Lawrence, Jewry. In 1681 he was made dean of Norwich, by the interest of his friend Finch, now lord chancellor. In 1686 he was ordered to be suspended by James II. for preaching in favour of the Anglican church against Popery; but though Compton, bishop of London, who refused to pronounce against him, was himself suspended, the storm of disgrace passed away, and he was restored to favour in the following year. In 1689 he was promoted to the deanery of Canterbury by William III. Though he declined some of the sees vacated in consequence of the refusal of the bishops to take the oath of allegiance to William, yet he consented to succeed to the see of York, on the death of Dr. Lamplugh, in July, 1691. He preached the sermon at queen Anne's coronation, and was made a privy councillor. He died at Bath, in 1714, and was buried in York cathedral, where an inscription by Dr. Smalridge records his merits. His sermons, in 7 vols, 8vo, have been published since his death, and are deservedly popular. He enjoyed considerable influence at court during the reign of Anne, and, among other things, is said to have had a share in the preventing the elevation of Swift to the episcopal bench. Mr. Speaker Onslow, in a note to Burnet's History of his own Times, says of archbishop Sharp, "He was a great reader of Shakspeare. Dr. Mangey, who had married his daughter, told me that he used to recommend to young divines the reading of the Scriptures and Shakspeare. And Dr. Lisle, bishop of Norwich, who had been chaplain at Lambeth to archbishop Wake, told me that it was often related there, that Sharp should say that the Bible and Shakspeare made him archbishop of York." The Life of Archbishop Sharp, by his son, Dr. Thomas Sharp, archdeacon of Northumberland, which had been in the hands of the compilers of the Biographia Britannica, was published in London in 2 vols, 8vo, in 1829. An edition of his Sermons was published at Oxford, in 1840.

SHARP, (Thomas,) younger son of the preceding, was born in Yorkshire, about 1693, and educated at Trinity college, Cambridge, where he obtained a fellowship. He became chaplain to archbishop Dawes, of York, and obtained the rectory of Rothbury, in Northumberland, a prebend of Durham, and the archdeaconry of Northumberland. He died in 1758. He wrote, Dissertations on the Etymology of the Hebrew Words Elohim and Berith; Discourses on the Antiquity of the Hebrew Tongue and Characters; and, The Rubric in the Common Prayer and Canons of the Church considered. A volume of his Sermons was published, 8vo, London, 1763.

SHARP, (Granville,) son of the preceding, was born at Durham, in 1734. He was brought up to the bar; but never practised. He obtained a place in the Ordnance office; but he resigned it at the beginning of the American war, on account of his opposition to that measure.

NATIONAL ARCHIVES OF INDIA

He then took chambers in the Temple, where he resided for the rest of his life. He first attracted public notice by rescuing a negro, named Somerset, from the oppression of his master; and having established the right of Africans to the participation of English liberty when in this country, he proceeded to collect a number of them, whom he sent to Sierra Leone, where they formed a colony. He wrote four pamphlets against slavery in 1776. At length the Association for the Abolition of Negro Slavery was formed, the first meeting of which was held in London, on the 22d of May, 1787, when Granville Sharp was appointed chairman of the twelve persons of whom it consisted, most of whom were London merchants, and all but two were Quakers. He was opposed to the impressment of seamen; and he was an advocate of parliamentary reform, but he carried his notions on that subject to a visionary extent. He distinguished himself with zeal in various patriotic and benevolent objects; the last of which was the promotion of the distribution of the Scriptures. He was critically skilled in the Hebrew and Greek languages; and he published an admirable tract on the Greek definitive article. He also wrote, A short Treatise on the English Tongue; Remarks on the Prophecies; Treatises on the Slave Trade; On Duelling; The People's Right to a Share in the Legislature; On the Law of Nature and Principles of Action in Man; The Case of Saul Considered; Tracts on the Hebrew Language; An Inquiry whether the Description of Babylon in the Revelation agrees with Rome as a city; Illustration of the lxixth Psalm; and, Account of the English Polity of Congregational Courts, more particularly of the great Annual Court of the People called Frank Pledge. He was a zealous member of the Established Church, and had a great dislike to the Roman Catholic religion; but he was liberal to Protestant Dissenters of all classes. He died in 1813. He was never married.

SHARP, (Abraham,) a mathematician and ingenious mechanist, was born at Little Horton, near Bradford, in Yorkshire, in 1651. He kept a school for some time at Liverpool, but left it to become assistant to Flamsteed in the Royal Observatory, where he rendered great service in completing the astronomical apparatus, and forming the famous catalogue (the British) of 2884 fixed stars. After residing there for some years, he retired to a small estate at Little Horton, where he fitted up an observatory, and furnished it with instruments made by himself. He also continued to assist Flamsteed in his labours, and he computed for him most of the tables in the second volume of the Historia Cœlestis: he was also employed in making intricate calculations for Sir Jonas Moore, Dr. Halley, and other mathematicians. He published, Geometry Improved, 4to, 1717. He died in 1742.

SHARP, (Samuel,) a surgeon, was a pupil of Cheselden; after which he studied at Paris. On his return to London, he became surgeon of Guy's Hospital and a member of the Royal Society. In 1765 he went to Italy, and afterwards published an account of his travels, which produced a controversy between him and Baretti. His other works are, A Treatise on the Operations of Surgery; and, A Critical Inquiry into the present State of Surgery. He died in 1778.

SHARP, (William,) an eminent engraver, was born in London, in 1749, and was a pupil of Longmate, a bright engraver, who was principally distinguished for his skill in heraldry. On leaving his master, he set up as a writing engraver; but by perseverance he acquired, without instruction, sufficient skill in the higher branch of the art, to obtain considerable employment. He was first engaged for The Novelist's Magazine, where his merit appeared so conspicuous, that when Woollett left the plate of the landing of Charles II. after a painting of West, unfinished, Sharp was appointed to complete it. His other works are, The Doctors of the Church disputing concerning the Immaculate Conception, after a picture by Guido; King Lear in the Storm, from West; St. Cecilia, from Domenichino; The Virgin and Child, after Carlo Dolci; The Siege of Gibraltar, after Copley; the portrait of John Hunter; Diogenes, after Salvator Rosa. He also engraved some plates for Cook's Voyages; and a beautiful oval work, after Bennall, of The Children in the Wood. In 1814 he was elected a member of the Imperial Academy of Vienna, and of the Royal Academy of Munich. Sir Joshua Reynolds offered to propose him as an associate of the Royal Academy of London; but Sharp declined the proferred compliment. He died of dropsy in the chest, on the 25th of July, 1824.

SHARPE, (Gregory,) a divine, was born in Yorkshire in 1713, and educated at Westminster school, and at Marischal college, Aberdeen. On his return to England he was ordained, and officiated

at the Broadway chapel, Westminster, where he continued till he was appointed master of the Temple. He died in 1771. His works are, Review of the Controversy on the Demoniacs; Defence of Dr. Clarke against Leibnitz; Dissertations on the Origin of Languages, and the Powers of Letters, with a Hebrew Lexicon; A Dissertation on the Latin Tongue; Three Discourses in Defence of Christianity; Holberg's Introduction to Universal History, translated; The Rise and Fall of the City and Temple of Jerusalem; Syntagma Dissertationum quas olim Auctor Doctissimus Thom. Hyde, S. T. P. separatim edidit; Origin of the Greek Tongue; Letter to Bishop Lowth; and, Sermons.

SHARROCK, (Robert,) a divine, was born at Adstock, in Buckinghamshire, and educated at Winchester school, and at New college, Oxford, where he took the degree of LL.D. in 1661. He afterwards became prebendary and archdeacon of Winchester, and rector of Bishop Waltham, in Hampshire. He died in 1684. His works are, On the Propagating and Improvement of Vegetables; De Officiis secundum Humanæ Rationis Dictata; Judicia seu Legum Censuræ de Variis Incontinentiæ Speciebus; and, De Finibus Virtutis Christianæ.

SHAW, (John,) a native of Durham, educated at Queen's college, and Brasennose college, Oxford. He was rector of Walton, in Northumberland, in 1645, and at the Restoration obtained St. John's chapel, at Newcastle. He published, No Reformation of the Established Religion; and, Tracts against Popery. He died in 1689.

SHAW, (Samuel,) a divine, was born in 1635, at Repton, in Derbyshire, and educated at St. John's college, Cambridge. He was for some time master of Tamworth grammar-school, and then removed to Moseley, and afterwards to Long Whatton, in Leicestershire. Though ejected from his ecclesiastical preferment, for nonconformity, at the restoration, he obtained, in 1666, the school of Ashby-de-la-Zouch. He died in 1696. He wrote, The Voice of One crying in the Wilderness; Emanuel, a moral treatise; The True Christian's Test, or Meditations; a Latin Grammar; Words made visible, or Grammar and Rhetoric; and, The Different Humours of Men, two comedies, acted by his pupils.

SHAW, (Thomas,) a divine, and celebrated traveller, was born at Kendal, in Westmoreland, about 1692, and educated at the grammar school of his native town, and at Queen's college, Oxford. On entering into orders he was appointed chaplain to the English factory at Algiers; and during his absence was chosen fellow of his college. On his return, in 1733, he took his doctor's degree, and was elected a member of the Royal Society. His travels in Barbary and the Levant were published at Oxford, in 1738; and Dr. Pocock having animadverted on some part of the work, the author published two supplemental vindications, which were incorporated in the subsequent edition of 1757. In 1740 he was nominated principal of St. Edmund hall, with which he held the Greek professorship, and the vicarage of Bramley, in Hampshire, till his death, in 1751. Dr. Shaw's Travels are particularly useful for the illustration of the Scriptures by comparisons between the ancient and modern state of the eastern regions. He brought home with him a large collection of dried plants, which he engaged the assistance of Dillenius to ascertain and arrange scientifically. He presented to the university of Oxford some of the relics of antiquity he had collected, of which three were engraved with the Marmora Oxoniensia.

SHAW, (Peter,) a physician, who was elected a fellow of the Royal Society in 1755, and became physician to George III.; but resigned that appointment in favour of Dr. Warren, who married his daughter. He died in 1763. He published, New Practice of Physic; On the Virtues of Scarborough Waters; Chymical Lectures; An Abridgment of Boyle's Philosophical Works; and, Abridgment of Bacon's Works.

SHAW, (Cuthbert,) a poet, was born in 1738, at Ravensworth, in Yorkshire, where his father was a shoemaker, and educated at the free-school of Scorton, where he became usher, as he subsequently did in that at Darlington. He afterwards came to London, and was for some time an actor, but abandoned the profession for that of an author. He wrote, Liberty, a Poem; Odes on the Four Seasons; these were published under the name of W. Seymour; The Four Farthing Candles; The Race; A Monody to the Memory of a Young Lady who died in Childbed, to which is added, An Evening Address to a Nightingale, by an Afflicted Husband; and, Corruption, a Satire. He died in 1771, at the early age of thirty-three, of a disease occasioned by his dissipated habits.

SHAW, (George,) a naturalist, was born, in 1751, at Bierton, in Buckinghamshire, of which parish his father was

vicar, and educated at Magdalen hall, Oxford. He afterwards took deacon's orders, and became assistant to his father. His predilection for scientific pursuits, however, induced him to relinquish the clerical profession; and, after studying at Edinburgh, he took his degrees in medicine at Oxford, where also he stood candidate for the botanical professorship, on the death of Sibthorp, but failed in consequence of his having been ordained. He now settled in London, and, on the formation of the Linnæan Society, was chosen one of the vice-presidents. While the Leverian Museum existed, he delivered lectures there on natural history; and he afterwards published a description of that collection in English and Latin. He also conducted some popular periodical works, as the Naturalist's Miscellany, and the Speculum Linnæum, or Linnæan Zoology. In 1789 he was chosen a fellow of the Royal Society; and in 1791, he was appointed librarian and assistant keeper of natural history in the British Museum; where, in 1807, he became the principal in that department. He died in 1813. His other works are, The Zoology of New Holland; Cimelia Physica; General Zoology; this is the most valuable of his works; the author left the ninth volume prepared for the press, and after his death the work was continued by Mr. Stevens; Zoological Lectures; An Abridgment of the Philosophical Transactions, in conjunction with Drs. Pearson and Hutton; and, Papers in the Linnæan Transactions. He also furnished the letter-press to a very magnificent work, containing sixty beautiful prints of plants and animals, which Miller, the editor of the Gardener's Dictionary, had published, but which, from the want of an accurate description of the plates, had not met with a ready sale.

SHAW, (Stebbing,) a divine and topographer, was born in 1762, at Stone, in Staffordshire, and educated at Repton school, and at Queen's college, Cambridge, where he obtained a fellowship. He travelled, in 1787, through the Highlands of Scotland, and the next year visited the West of England, of which two journeys he published an account separately, of no great merit. In 1789 he was engaged in the Topographer, which contained extracts from curious works preserved in the British Museum; but this was discontinued in 1791. The first volume of his History of Staffordshire, a work of considerable merit and of great labour, appeared in 1798, fol.; and three years after the first part of the second volume was published. In 1799 he succeeded to the living of Hartshorn, in Derbyshire, on his father's death. He died in 1803, in the forty-first year of his age.

SHEA, (Daniel,) an Oriental scholar, was born at Dublin, in 1772, and educated at Trinity college there. Having held a situation as chief clerk to a large mercantile establishment in Malta, which had extensive connexions in the East, he studied the Arabic and Persian languages, and his acquirements led to his being appointed professor of the Oriental languages at Haileybury college. He translated Mirkhoud's History of the early Kings of Persia, and at the time of his death was engaged in the translation of the Dabistan. He died in 1836.

SHEBBEARE, (John,) a political writer, was born, in 1709, at Bideford, in Devonshire, and educated at the grammar-school of his native place; after which he served his time to an apothecary. In 1736 he went to Bristol, and thence to London. About 1745 he visited France, and at Rheims took the degree of M.D. On his return to London he commenced his career as a party writer; and in 1754 he published a political novel, called The Marriage Act, for which he was imprisoned. The next year he printed, Letters on the English Nation, by Battista Angeloni, a Jesuit, pretended to be translated from the Italian. After this he began a series of Letters to the people of England; for the last of which he was put in the pillory at Charing Cross, and sentenced to three years' imprisonment in the King's Bench. On the accession of George III. he received a pension; and in the American war he published a pamphlet against Dr. Price, and another against Mr. Burke. He died in 1788. Besides the works already mentioned, he wrote, Lydia, or Filial Piety, a novel; and, The History of the Sumatrans, a political satire.

SHEFFIELD, (John,) duke of Buckinghamshire, eminent as a wit and a statesman, was born in 1649. He was the son of Edmund earl of Mulgrave, at whose death, in 1658, he succeeded to the title. At the age of seventeen he engaged as a volunteer in the first Dutch war; and at the commencement of the second Dutch war he went as a volunteer on board lord Ossory's ship in the fleet commanded by the duke of York, and was present at the battle of Solebay. In the next year he was made colonel of a regiment of foot under Schomberg; and in 1674 he was decorated with the order of the

garter. He was appointed lord-lieutenant of Yorkshire and governor of Hull in 1679, in which year he wrote a piece, entitled, The Character of a Tory, in answer to that of a Trimmer. In 1680 he was appointed to the command of a force sent for the relief of Tangier, then invested by the Moors. On the accession of James II. he was sworn of the privy council. and made lord chamberlain of the household. He nevertheless opposed those counsels of the Popish priests which brought on the speedy ruin of that infatuated prince. He obtained a degree of merit with king William by voting for his conjunct sovereignty with queen Mary. In the new reign, however, he took the part of an anticourtier; nor could his elevation in 1694 to the dignity of marquis of Normanby, and his admission into the cabinet with a pension, overcome his personal dislike of the king. He experienced the favour of queen Anne by a nomination to the privy seal, and by other honours, terminating in the dukedom of Buckinghamshire, in 1703. Jealousy of the influence of the duke of Marlborough caused him in the next year to resign the privy seal; and he remained out of office for some years, during which he built that mansion in St. James's Park, which is now the queen's palace. At the change of the ministry in 1710 he was again introduced, first as steward of the household, and then as president of the council. After the death of Anne he was an opponent of the court, but employed his time chiefly in literary pursuits, till his death, in 1721. He was buried in Westminster Abbey, where is a remarkable and reprehensible epitaph, composed by himself. His duchess died in 1742. She published a splendid edition of his works in 1723, 2 vols, 4to, which were afterwards reprinted in 1729 and 1740, 2 vols, 8vo.

SHELDON, (Gilbert,) a prelate distinguished for his munificence, was born in 1598, at Stanton, in Staffordshire, and in 1613 was entered of Trinity college, Oxford, and after taking the usual degrees was elected fellow of All Souls' college in 1622. Having received holy orders, he became chaplain to lord keeper Coventry, who presented him to a prebend of Gloucester, and recommended him to Charles I. who gave him the living of Hackney, in Middlesex. He was also rector of Ickford, in Buckinghamshire; and archbishop Laud gave him the rectory of Newington, in Oxfordshire. Having proceeded bachelor of divinity, November 11, 1628, he took the degree of D.D. June 25, 1634. In March, 1635, he was elected warden of All Souls' college; and he was appointed chaplain in ordinary to the king, and clerk of his closet. The civil wars, however, checked his career. He was ejected by the parliament from his wardenship, and was kept under confinement for six months. On his liberation, which did not take place without rigorous conditions, he retired to his friends in the country, and from his own purse, and the contributions of others, sent frequent supplies to Charles II. during his exile. On the Restoration he received ample rewards for his loyalty. Besides the recovery of his wardenship, he obtained the mastership of the Savoy, the deanery of the Chapel Royal, and, on the translation of bishop Juxon to Canterbury, he was promoted to the see of London, to which he was consecrated in October, 1660. The famous Conference between the Episcopal and Presbyterian divines in 1661 was held at the Savoy, in bishop Sheldon's lodgings. On this occasion he rejected the proposal of an amicable discussion, and insisted that the Presbyterians should first bring in writing all their objections against the Liturgy, and all the additions they proposed. He appeared little at the Conference, and never entered into disputation, yet was known to have had the principal share in the determination. He expended large sums upon the episcopal houses of the see of London; and being translated to that of Canterbury in 1663, he rebuilt the library at Lambeth, and made additions to its contents. It was still more to his honour, that he remained at Lambeth during the plague of London, and exerted himself, both by his own liberal contributions and by promoting collections throughout his province, for the relief of the afflicted. On the removal of lord Clarendon from the chancellorship of the university of Oxford, he was chosen to succeed him in December, 1667; and he immortalised his bounty to that university by the erection, at his sole expense, of the celebrated Theatre at Oxford which bears his name. This edifice, of which Sir Christopher Wren was the architect, was opened on the 9th July, 1679; soon after which the archbishop resigned his chancellorship, and retired from public business. He had before honourably lost the king's confidence by importuning him to part with his mistress Barbara Villiers. During the latter part of his life he chiefly resided at Croydon. He died at Lambeth on November 9th, 1677, in the eightieth

NATIONAL ARCHIVES OF INDIA

year of his age. Burnet says that "He seemed not to have a deep sense of religion, if any at all; and spoke of it most commonly as an engine of government, and a matter of policy." His only publication is, A Sermon preached before the King at Whitehall, upon June 8, 1660, being the day of Solemn Thanksgiving for the Happy Return of his Majesty, on Psalm xviii. 49, London, 1660, 4to.

SHELLEY, (George,) writing master at Christ's Hospital, was very eminent as a penman, and died in 1736. He published, The Penman's Magazine, 1708, 32 plates, engraved by Nutting; Natural Writing, 1714, 26 plates, engraved by Bickham; and, Moral Sentences for Schools, &c.

SHELLEY, (Percy Bysshe,) a poet, eldest son of Sir Timothy Shelley, bart. of the county of Sussex, was born at Field Place, in that county, in 1792, and was educated at Eton, where, before he had attained his fifteenth year, he published two novels, one called Justrozzi, and the other, The Rosicrusian. Soon after he went to University college, Oxford, whence, in consequence of his publishing a pamphlet entitled The Necessity of Atheism, he was expelled. In 1811 he eloped with a young lady to Gretna Green, which occasioned a separation between him and his family. This marriage produced two children, who were taken from him by an order of the lord chancellor Eldon. He soon after went abroad, and contracted an intimacy with lord Byron. In 1817 his wife committed suicide; and he afterwards married Mary Wolstonecroft Godwin. After residing some time near Geneva, he went to Italy, and settled at, or near, Leghorn. He was drowned in the Gulf of Lerici, while sailing in a pleasure-boat, on the 8th of July, 1822. His poetical works bear the following titles, Prometheus Chained; Alastor, or the Spirit of Solitude; The Revolt of Islam; Queen Mab; and, Cenci.

SHENSTONE, (William,) a poet, was born in 1714, at Hales-Owen, in Shropshire, where his father, an uneducated gentleman farmer, cultivated a moderate estate called the Leasowes, rendered celebrated by the son. William received his first education from a village dame, whom he has beautifully depicted in one of his poems. He was then sent to the grammar-school of Hales-Owen, whence he was removed to that of a clergyman at Solihull. In 1732 he was entered of Pembroke college, Oxford, where he began to exercise his poetical talent upon some light topics; and he had thoughts of taking his academical degrees and proceeding to the study of some profession; but coming to the full possession of the paternal property with some augmentation, he was led to indulge his taste for literary ease and rural retirement. In 1737 he printed anonymously a small volume of juvenile poems, which obtained little notice. His first visit to London, in 1740, introduced him to the acquaintance of Dodsley, who printed his poem of The Judgment of Hercules, dedicated to his neighbour at Hagley, Mr., afterwards lord, Littelton. It was followed in the next year by a work written before it, The Schoolmistress, a serio-comic piece in Spenser's style and stanza, which is reckoned the best of his compositions. After amusing himself with a few rambles to places of public resort, he now sat down to the life which he thenceforth invariably pursued, and the whole round of which consisted in improving the picturesque beauties of the Leasowes, exercising his pen in occasional effusions of verse and prose, and cultivating such congenial society as lay within his reach. His expenses soon involved him in difficulties and anxieties that at length hastened his death, which took place in February, 1763, in the fiftieth year of his age. His poems and prose works were published by Dodsley in 1764, in 2 vols, 8vo, followed by a third volume, containing his Letters, in 1769.

SHEPREVE, or SHEPERY, (John,) a Latin poet and linguist, was born at Sugworth, near Abingdon, in Berkshire, about 1509, and educated in Corpus Christi college, Oxford, where he was admitted probationer fellow in 1528, and completed his degrees in arts in 1533. At that time he was Greek reader in his college; and he succeeded Robert Wakefield in the Hebrew professorship of the university of Oxford about 1538. He died in 1542. Leland celebrates him in his Encomia, and in his Cygnea Cantio, in which he calls him "decus utriusque linguæ." He is praised likewise in White's Diacosiomartyrion, and by Pits. His works are, Summa et Synopsis Novi Test.; Distichis ducentis sexaginta comprehensa; Hippolytus Ovidianæ Phædræ respondens; Vita et Epicedion Joannis Claymundi. He wrote also some translations from the Greek, and some poems and orations which remain in MS.—His nephew, WILLIAM, in the beginning of queen Elizabeth's reign left England on

account of his adherence to popery, and died at Rome in 1598. He was educated at Corpus Christi college, and had the reputation of a man of learning.

SHERARD, (William,) a learned botanist, born in 1659, was the son of George Sherwood (so he wrote the name) of Bushby, in Leicestershire, and was educated at Merchant Taylors' school, and at St. John's college, Oxford, of which he became fellow in 1683. Having taken the degree of bachelor of law, he went as travelling tutor with lord viscount Townshend to the continent; and he afterwards attended, in the same capacity, Wriothesley, lord Howard, grandson of the duke of Bedford, and son of lord Russell, who was executed. In these tours he formed an acquaintance with some of the most eminent botanists of the day, among whom were Boerhaave, Hermann, Vaillant, Micheli, and Tournefort. On his return he communicated to Ray a catalogue of plants growing in the neighbourhood of Geneva, which that naturalist published as a supplement to his Sylloge Stirpium Europæarum. In 1702 he was appointed British consul at Smyrna, a situation that laid open to him many of the vegetable treasures of the East. He also paid attention to the monuments of antiquity in the Asiatic regions, and he sent over to England a transcript of the Monumenta Teia, and a copy of the Sigæan inscription. He cultivated a garden at his country house near Smyrna, which was rich in the products of Natolia and Greece, and there he began to form his celebrated Herbarium, which finally contained 12,000 species. He returned to England in 1718, when the degree of LL.D. was conferred upon him by the university of Oxford. He revisited the continent in 1721, and at Paris negotiated the sale of Vaillant's papers to Boerhaave, with whom he spent the greatest part of the summer in preparing them for publication. He brought back with him that distinguished botanist Dillenius, who was professor of botany at Giessen, and whom he had already encouraged in his researches into the class of Cryptogamia. He had acquired a considerable fortune by his residence at Smyrna, but he lived in a very private manner in London, immersed in his studies of natural history. He was a zealous and liberal patron to men of science, and assisted Catesby in bringing out his Natural History of Carolina, and Dillenius in the publication of his Hortus Elthamensis. He died in 1728, and bequeathed 3000*l.* to provide a salary for a botanical professor at Oxford, on the condition that the chair should be first given to Dillenius. He also erected the professor's house at the botanical garden, and left to the establishment his botanical library and Herbarium. He published scarcely any thing in his own name, but communicated a paper to the Royal Society, on the making of Japan and Chinese varnishes, which is printed in the 22d volume of their Transactions. — His brother, JAMES, born in 1666, practised as an apothecary in London, and cultivated at his retreat at Eltham one of the finest botanical gardens ever known in England. He had long been attached to the study of botany, as well as his brother, and is often mentioned by Ray as the discoverer of rare English plants. He was also eminent for his skill in music. In the latter part of life he obtained the degree of M.D. and was admitted of the College of Physicians. He died in 1737.

SHERBURNE, (Sir Edward,) a poet, was born in London, in 1618, and educated at Thomas Farnaby's school, in Goldsmith's Rents. He travelled abroad, and in 1641 succeeded his father as clerk of the ordnance, from which he was soon afterwards ejected by the House of Lords for adhering to Charles I. He then joined the king, and was at the battle of Edgehill, and retired with Charles to Oxford, where he was made M.A. When Oxford surrendered to the parliament, Sir Edward, after suffering much in his property, went to London, and lived for some time in the Middle Temple. In 1652 he travelled with Sir John Coventry; and, at the restoration he was reinstated in his clerkship, and knighted by Charles II. On the abdication of James II. he was deprived of his offices. He died in 1702. He translated some of Seneca's tragedies into English, besides the Sphere of Manilius, and Theocritus' Sixteenth Idyllium. To his translation of Manilius is annexed a valuable appendix containing lives of scientific men, together with much information regarding his own contemporaries not to be met with elsewhere.

SHERIDAN, (Thomas,) a divine and poet, was born of parents in humble life, about 1684, in the county of Cavan, and educated at Trinity college, Dublin, where he took the degree of D.D. He afterwards kept a school in Dublin, and obtained celebrity by the number of his scholars, and the diligence and abilities with which he instructed them. He was

presented, through the friendship of Swift, to a living in the south of Ireland, worth about 150*l.* a-year; but his sermon on these words, "Sufficient for the day is the evil thereof," preached at Cork on the anniversary of the birth-day of George I., seemed so pointed at the politics of the times, that he ruined all hopes of further preferment. He afterwards exchanged his living for that of Dunboyne, and again exchanged that for the free school of Cavan; but his temper was fickle; and, dissatisfied with the air, or more probably with the inhabitants, he sold his situation for 400*l.* He died in indigent circumstances, 10th September, 1738. Lord Corke describes him as better acquainted with books than men, as slovenly, indigent, and cheerful, yet, in the midst of his poverty, a quibbler, a punster, a fiddler, and a wit, who never suffered the day to pass without a rebus, an anagram, or a madrigal. His prose translation of Persius, with notes, 12mo, was published in 1739; and his correspondence with Swift, &c., was printed in Swift's Miscellanies.

SHERIDAN, (Thomas,) son of the preceding, was born at Quilca, the residence of Swift, in 1721, and educated at Westminster school, and at Dublin university, where he took the degree of B.A. He early showed a partiality for the stage, and in 1743 he personated Richard III. in the Smock-alley theatre, in Dublin, after which he appeared at Covent-garden theatre. In 1744 he undertook the management of the Dublin stage; but he met with such opposition in his attempts to reform abuses and to introduce regularity, that a conspiracy was formed against him, and a mob threatened the demolition of his theatre (1754). Thus driven from Dublin, he became an itinerant lecturer on elocution; and he acquired such celebrity in this new method of conveying instruction, that not only his own university, but Cambridge, honoured him with the degree of M.A. About 1760 he again had recourse to the stage, and appeared at Drury-lane theatre with great applause; but disagreements with Garrick soon put a stop to his engagement. On the accession of George III. he had the interest to obtain a pension from government. He next visited Scotland, where his lectures on elocution were extremely well received. In 1767 he engaged himself at the Haymarket, and for a while amused the town with his Attic Evenings, an entertaining medley of singing music, and recitation. He quitted the stage in 1776, to succeed Garrick as manager of Drury-lane; but he resigned in three years after, and again had recourse to his lectures and literary labours. He died in 1788. He was author of several works, the best known of which are, A Dictionary of the English Language, in which he attempts to establish a permanent standard of pronunciation; British Education, or the Source of the Disorders of Great Britain; Lectures on the Art of Reading; Dissertation on the Causes and Difficulties of learning the English Tongue; Course of Lectures on Elocution; Life of Swift, prefixed to his works; and, Elements of English.

SHERIDAN, (Frances,) wife of the preceding, was grand-daughter of Sir Oliver Chamberlaine, and first distinguished herself as author of a pamphlet in the dispute which Sheridan had with the Dublin people with respect to his theatre. Her publication excited the attention of the manager, and he soon after married her. After suffering much from a lingering illness, she retired for the recovery of her health too late to the south of France, and died at Blois in 1766, in the forty-second year of her age. Her Sydney Biddulph is a novel of great merit, and was highly praised by Dr. Johnson; and her Nourjahad delights all readers of romances. She wrote besides two comedies, The Discovery, and the Dupe.

SHERIDAN, (Richard Brinsley,) a dramatist and statesman, third son of the preceding, was born at Dublin in 1751, and was educated there, and at Harrow; after which he became a student of the Middle Temple, but was never called to the bar. In 1773 he married Miss Linley, an accomplished singer. In 1775 he brought out The Rivals, a comedy, which, though it proved a failure on the first night of its performance, was afterwards very successful; but it was exceeded in popularity by the comic opera of the Duenna. While that play was delighting the town the author became a partner in Drury-lane theatre, by the purchase of Garrick's share of the patent; but where he got the money no one can tell. In 1777 he slightly altered Vanbrugh's Relapse, and produced it under the title of, Trip to Scarborough; and in the same year he wrote that model of wit-comedy, The School for Scandal. In 1779 he wrote The Critic, one of the wittiest farces in the language; and he also composed a Monody on the death of Garrick, which was spoken by Mrs. Yates in the character of the Tragic

NATIONAL ARCHIVES OF INDIA

Muse. In 1780 he was returned to parliament for Stafford; and soon became distinguished as a powerful speaker on the side of opposition. When the Rockingham party came into power he was made one of the under-secretaries; and in the coalition administration he was appointed secretary to the treasury. That post, however, he did not hold long; and during the whole of Mr. Pitt's ascendancy the talents of Sheridan were displayed in combating that great statesman. At the trial of Warren Hastings, Sheridan acted a prominent part; and the magic of his eloquence on that occasion was attested by Burke, and acknowledged by Pitt. In 1792 Sheridan's wife died; and in 1795, being then in his forty-fourth year, he married Miss Ogle, the dean of Winchester's daughter, who brought him 5,000*l.*, and with this and 15,000*l.* more which he contrived to raise by the sale of Drury-lane shares, an estate was bought for him in Surrey. After an interval of nine years since his last play he again, in 1798, contributed to the stage The Stranger, and Pizarro, both adaptations from wretched pieces by Kotzebue. Sheridan's theatrical career terminated with these plays. On the death of Pitt (1806), Sheridan became treasurer of the navy; but another change taking place, he was again seated on the opposition side of the house; where, however, his influence was visibly lessened by the decay of his powers. He retired from parliament some time before his death, which happened, in a state of desertion, pecuniary distress, and domestic affliction (his wife was dying near him), on the 7th of July, 1816. Besides the pieces already noticed, he was the author of part of, A translation of Aristænetus; a farce called, St. Patrick's Day; a Letter to Henry Dundas; and, Poems.

SHERLOCK, (Richard,) a pious divine, was born in 1613, at Oxton, in Cheshire, and educated at Magdalen hall, Oxford, and at Trinity college, Dublin. After the Restoration he received the degree of D.D., on being presented to the rectory of Winwick, in Cheshire. He died in 1689. He wrote, The Practical Christian, to which is prefixed his life, written by Dr. Wilson, afterwards bishop of Sodor and Man.

SHERLOCK, (William,) an eminent divine, was born in Southwark, about 1641, and educated at Eton, and at Peterhouse, Cambridge, where he took his doctor's degree in 1680. His first preferment was the rectory of St. George, Botolph-lane, London; after which he became prebendary of St. Paul's (1681), master of the Temple (1684), and rector of Therfield, in Hertfordshire. At the Revolution he refused to take the oaths to the new government; for which he was suspended: but he afterwards complied, and obtained, in 1691, the deanery of St. Paul's. The same year he published, A Vindication of the Doctrine of the Trinity, which involved him in a controversy with Dr. South. He died in 1707. He also wrote, A Discourse concerning the Knowledge of Christ; The Case of Resistance to the Supreme Powers; A Practical Discourse concerning Death; Discourse on Religious Assemblies; Discourse on Providence; On the Happiness of Good Men, and Punishment of the Wicked, in another World; and, A Discourse on Judgment.

SHERLOCK, (Thomas,) son of the preceding, was born in London, in 1678, and was educated at Eton, and at Catharine hall, Cambridge, where he obtained a fellowship. In 1704, on the resignation of his father, he was appointed master of the Temple; and in 1714 he became master of Catharine hall. In 1716 he was made dean of Chichester; soon after which he engaged in the Bangorian controversy, in a tract entitled, A Vindication of the Corporation and Test Acts, which was answered by Hoadly, and defended by Sherlock in a piece on the Meaning and Intention of the Corporation and Test Acts. In 1725 he published six discourses, preached at the Temple, on The Use and Intent of Prophecy; the object of which was, to refute the sophistry of Collins. In 1728 he succeeded Hoadly in the bishopric of Bangor, as he also did in that of Salisbury in 1734. On the death of archbishop Potter, in 1747, he was offered the primacy, which he declined; but in the following year he accepted the see of London. He now became engaged in a dispute with the new archbishop (Herring) respecting the option, the archbishop having fixed on the church of St. George, Hanover-square. In 1753 he resigned the mastership of the Temple, being then old and infirm. In 1755 and 1756 he revised and corrected a large body of his sermons, which were published in those years, in four octavo volumes, to which a fifth was afterwards added. He died in 1761, in his eighty-third year, and was buried in the churchyard of Fulham.

SHERRINGHAM, (Robert,) a divine, who, after being ejected for his attachment to Charles I. from his fellowship of Gonvil

NATIONAL LIBRARY OF SCOTLAND

and Caius college, Cambridge, retired to Holland; but at the Restoration he recovered his ecclesiastical appointments. He wrote, De Anglorum Gentis Origine Disceptatio; The King's Supremacy Asserted; Joman, a Hebrew book, translated into Latin, with notes; and, Sermons.

SHERWIN, (John Keyse,) an engraver, was born about 1750, of parents in very humble life, in the county of Sussex. When about eighteen or nineteen years old, he was employed as a wood-cutter on the estate of Mr. Mitford, near Petworth. Accident led to the discovery of his skill as a self-taught draughtsman, and his employer sent him to the Society of Arts, from which he obtained their silver pallet. He then removed to London, and became a pupil of Ashley, a painter in some repute. He afterwards placed himself under Bartolozzi, and made such progress in designing and engraving, that he carried off both the silver and gold medals from all the students of the Royal Academy. In 1778 he obtained the gold medal from the Society of Arts for excellence in engraving. On the death of Woollett, in 1785, Sherwin was appointed engraver to the king. He engraved both historical subjects and portraits, and attained a degree of excellence that is truly surprising when the circumstances of his early life are considered. He died in 1790.

SHIELD, (William,) a musical composer, was born at Smalwell, in the county of Durham, in 1749. He was apprenticed to a boat-builder at North Shields, but at the expiration of his apprenticeship he devoted himself to music, and, having attracted the notice of Avison, the author of the Essay on Musical Expression, he obtained from him instruction in the principles of composition. He afterwards undertook the management of the fashionable concerts at Scarborough, where, becoming acquainted with the pastoral poet Cunningham, he set several of his songs to music. He next came to London, where he was immediately engaged by Signor Giardini as one of the band of the King's Theatre, and he retained the post for nearly twenty years. In 1778 he first made himself known to the public as a dramatic composer, by the Flitch of Bacon, (written by the Rev. H. Bate, afterwards Sir H. Bate Dudley,) which was performed with the most marked success at Covent-garden. In 1783 appeared Rosina, written by Mrs. Brook, which is considered as Shield's *chef-d'œuvre*. This was followed by The Poor Soldier, Robin Hood, Fontainebleau, Marian, Oscar and Malvina, and The Woodman. In 1791 Shield accompanied his friend, Joseph Ritson, to Paris, whence he proceeded to Italy. In 1807 he retired from all theatrical concerns, and prepared his Introduction to Harmony. In 1809 he printed a volume of Glees, Ballads, &c. under the title of A Cento. In 1817 appeared a second edition of his work on Harmony, and his Rudiments of Thorough Bass. He died in 1829, and was buried in the cloisters of Westminster Abbey.

SHIPLEY, (Jonathan,) a learned prelate, was born about 1714, and educated at Christ-church, Oxford. Upon entering into holy orders, he obtained a living, and in 1743 was made a prebendary of Winchester. After travelling in 1745 with the duke of Cumberland as his chaplain, he was promoted in 1749 to a canonry at Christ-church; and he became dean of Winchester in 1760. In 1769 he was raised to the see of St. Asaph. He was author of some elegant verses on the death of Queen Caroline, and published, besides, some Poems, and Sermons preached on public occasions. He died in 1788. His works were published in 1792, 2 vols, 8vo.

SHIRLEY, or, SHERLEY, (Sir Thomas,) was born in Sussex, in 1564, and educated at Oxford. He travelled with his brother Anthony, (see the following article,) and published his Travels in Turkey, 4to, black letter. The date of his death is not known.

SHIRLEY, (Sir Anthony,) a celebrated traveller, brother of the preceding, and second son of Thomas Shirley, of Weston, in Sussex, was born in 1565, and studied at Hart-hall, Oxford, where he took his bachelor's degree in 1581, and in the same year was elected probationer fellow of All Souls' College. He spent some time in one of the inns of court; after which he travelled on the continent, and joined the English troops, which at that time were serving in Holland. In 1596 he was one of the adventurers who went against the Spaniards in their settlements in the West Indies; and on his return, the Earl of Essex, with whom he was a great favourite, employed him in the wars in Ireland, for his services in which he was knighted. After this he was sent by queen Elizabeth into Italy, in order to assist the people of Ferrara in their contest with the pope: but finding that, before he arrived, peace had been

signed, he proceeded to Venice, and thence to Persia, where he became a favourite with Shah Abbas, who sent him, in 1599, as plenipotentiary to the various courts of Europe, to prevail upon them to join the Shah in a war against the Turks. By the emperor of Germany he was raised to the dignity of count; and by the king of Spain he was appointed admiral of the Levant seas. James I. ordered him to return, but this he thought proper to disobey; and he is supposed to have died in Spain, about 1630. There is an account of his West Indian expedition in the third volume of Hakluyt's collection; A True Relation of the Voyage undertaken by Sir Anthony Shirley, Knight, in 1596, intended for the island San Tome, but performed to St. Jago, Dominica, Margarita, along the coast of Terra Firma to the Isle of Jamaica, the Bay of Honduras, thirty leagues up Rio Dolce, and homewards by Newfoundland. His travels into Persia are printed separately, and were published in London in 1613, 4to.; and his travels over the Caspian sea, and through Russia, were inserted in Purchas's Pilgrimages. — His brother, Sir ROBERT, was born about 1570, and accompanied him to Persia, where he was in the service of Shah Abbas, and had a situation in the army. In 1604 the Shah granted him permission to return to England, but charged him at the same time to visit the different Christian princes of Europe, and assure them of the Shah's good will towards them, and especially to offer to the English a free commerce with his kingdom. Shirley did not reach England till 1612. Having had an audience with James I., and remained a short time in England, he returned to Persia; but in 1616 Shah Abbas sent him, as he had previously sent Sir Anthony, as ambassador to the different European powers, for the purpose of inducing them to make war on Turkey. He died in 1628, at Casbin, in Persia, whither he had returned by command of James I., accompanied by Sir Dodmore Cotton, for the purpose of clearing up a charge that had been made against him of attaching a forged signature of the Shah to his letter of credit.

SHIRLEY, (James,) a dramatic writer and poet, was born in London, about 1594, and educated at Merchant Taylors' school, and at St. John's college, Oxford, which he left without a degree, and went to Catherine hall, Cambridge, where Wood supposes he took the degrees in arts, as he soon after entered into orders, and took a curacy at or near St. Alban's. But, becoming unsettled in his principles, he changed his religion for that of Rome, left his curacy, and opened a school at St. Alban's. He soon after, however, went to London, where he commenced dramatic writer, which recommended him to the notice of various persons of rank, especially Henrietta Maria, queen of Charles I. In 1637 he went to Ireland, under the patronage of George earl of Kildare; but he returned to England in the following year. Wood says that when the rebellion broke out, he attended his patron, William earl of Newcastle, in the wars. Upon the decline of the king's cause he returned to London, where he was supported by Thomas Stanley, author of the Lives of Philosophers. The acting of plays being now (1642) prohibited by the Long Parliament, Shirley returned to his old occupation of keeping a school, which he carried on in Whitefriars. At the Restoration several of his plays were brought upon the theatre again. In 1666 he was forced, by the great fire in September, from his house near Fleet-street, and took refuge in the parish of St. Giles's-in-the-Fields, where, being extremely affected with the loss and terror that fire occasioned, his wife and himself died within the space of twenty-four hours, and were both interred in the same grave, October 29th. Besides thirty-seven plays, tragedies and comedies, printed at different times, he published a volume of poems in 1646. He was also the author of three tracts relating to grammar. He assisted his patron the earl (afterwards duke) of Newcastle in composing several plays; and he wrote notes for Ogilby's translations of Homer and Virgil. The best edition of his dramatic works is that by Gifford, London, 6 vols, 8vo.

SHIRLEY, (Thomas,) son of Sir Thomas Shirley, of Weston, in Sussex, and related to the Shirleys the travellers, was born in Westminster, in 1638, and was educated at the school adjoining Magdalen college, Oxford. Afterwards he studied physic abroad, and took his degrees in that faculty. On his return he became an eminent practitioner, and was made physician in ordinary to Charles II. Besides Medicinal Counsels, and a Treatise of the Gout, from the French of Mayerne, he published A Philosophical Essay of the productions of Stones in the Earth with relation to the causes and cure of stones in the bladder, &c., London 1672; and, Cochleria Curiosa, or the Curiosity

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of Scurvy-grass, from the Latin of Molinbrochius of Leipsic. Both these are noticed in the Philosophical Transactions, No. 81, and No. 125. He died in 1678.

SHLOEZER, (Augustus Ludwig von,) a political and historical writer, was born in 1737 at Jagstadt on the Jaxt, in the principality of Hohenlohe-Kirchberg, and educated at Wittemberg and Göttingen. He afterwards studied theology at Stockholm and Upsal. He opened his literary career with a History of Commerce, in Swedish, Stockholm, 1758. In 1761 Müller, the historiographer of the Russian empire, offered him the place of tutor to his family, and of a literary assistant in his own pursuits. He thereupon went to Petersburg; and in 1762 he was made adjunctus to the academy, and teacher in a public establishment. In 1765 he was appointed professor of Russian history to the academy of Petersburg; but in 1767 he was invited to the university of Göttingen, as professor of political science; and there his lectures on history, statistics, and other subjects, were heard with great admiration. In 1804 he was raised by the emperor of Russia to the rank of a nobleman, and received the title of privy councillor of justice. He died in 1809.

SHORT, (James,) an eminent optician, was born at Edinburgh, in 1710, and was brought up at Heriot's hospital, whence he was removed to the high school, and thence to the university, where he studied the mathematics under Maclaurin. He began, in 1732, to construct Gregorian telescopes, and, by attending to the figure of his specula, he was enabled to give them larger apertures and to carry them to greater perfection than had ever been done before. In 1736 he was invited to London, at the desire of queen Caroline, to instruct William duke of Cumberland in the mathematics; and on his appointment to this office he was elected a fellow of the Royal Society, and patronised by the earls of Morton and Macclesfield. In 1739 he accompanied the former to the Orkney islands, where he was employed in surveying that part of Scotland. On his return to London he established himself as an optician, and was eminently successful in business. He died in 1766. Several of his papers are printed in the Philosophical Transactions.

SHOVEL, (Sir Cloudesley,) a celebrated admiral, born of obscure parents, near Clay, in Norfolk, about 1650. He was apprenticed to some mean trade, which he quitted for the sea, and by application, bravery, and steadiness, he gradually rose from a cabin boy under Sir Christopher Mynns to consequence and command. He served under Sir John Narborough at the attack on Tripoli, in 1674; and by being sent on shore he had the opportunity, while negotiating with the Dey, of observing the weak parts of the enemy's fortifications and defences, and in consequence directed the blow which completely destroyed all their ships. This conduct procured him the command of a ship; and, after other eminent services, especially in Bantry Bay, he was knighted by William III. at Portsmouth, and conveyed, in 1690, the king and his army into Ireland. He was engaged as one of the rear-admirals at the battle of la Hogue, and afterwards had an important command before Vigo, and in the battle off Malaga. In 1705 he was again sent against Spain; and, after an unsuccessful attack upon Toulon, he sailed homeward. His fleet, however, was wrecked on the Scilly islands, Oct. 22d, 1707; and in his ship, the *Association*, perished with him his sons-in-law and other persons of distinction. His body was next day cast on shore, and robbed of a ring by some fishermen, who buried him in the sand. The ring discovered his quality, and the fishermen pointed out where they had deposited the body, which was brought to Portsmouth, and thence conveyed to London, and buried in Westminster Abbey, where a monument records his services. He had married the widow of his patron, Sir John Narborough, by whom he left two daughters.

SHOWER, (John,) a pious nonconformist divine, was born at Exeter in 1657, and educated at the grammar-school of his native city, at a dissenting academy at Taunton, and at another at Newington-green, near London. In 1679 he received ordination from some dissenting ministers, and became assistant to Mr. Vincent Alsop, at the meeting in Tothill Fields, Westminster. He was also one of those who established a lecture against Popery, which was carried on in a large room in Exchange-alley. In 1685 he was prevailed upon by Sir Samuel Barnardiston to accompany his nephew on his travels upon the continent, and he visited France, Switzerland, Italy, &c., and resided in Holland for about two years. In 1686 he was again in London, and took his turn at the lecture in Exchange-alley; but, disapproving of the vacillating measures of the court both towards the Dissenters and the Papists,

he again went abroad, and took up his residence partly at Utrecht, and partly at Rotterdam, where for three years he officiated as lecturer to the English church. In 1690 he became assistant to the learned John Howe, at his meeting in Silver-street, London; whence, after other changes, he was finally settled at the meeting-house in the Old Jewry, where he continued to preach until his death, in 1715, in the fifty-ninth year of his age. His principal works are, Serious Reflections on Time and Eternity; Practical Reflections on the late Earthquakes in Jamaica, Italy, &c., with a particular Historical Account of those and divers other Earthquakes; Family Religion; The Mourner's Companion, or Funeral Discourses on several Texts; Sacramental Discourses; and, Winter Meditations.

SHOWER, (Sir Bartholomew,) an eminent lawyer, was brother of the preceding, and by the appointment of James II. became recorder of London during the time that the city was deprived of its charter. As a pleader he distinguished himself both before the House of Commons and at the bar. He died in 1701. He published, Cases in Parliament resolved and adjudged upon Petitions and Writs of Error; and, Reports of Cases in Banco Regis from 30 Car. II. to 6 William III., 1708 and 1720, 2 vols, fol.; a second edition was published in 1794, in 2 vols, 8vo, by Thomas Leach, Esq., with additional notes and references.

SHUCKFORD, (Samuel,) a learned divine, was educated at Caius college, Cambridge, where he took his degree of B.A. in 1716, and that of M.A. in 1720. He afterwards became curate of Shelthon in Norfolk, prebendary of Canterbury, and lastly had the living of All-Hallows, Lombard-street, London. He died in 1754. He published a few Occasional Sermons; but he is principally known for his History of the World, Sacred and Profane, 3 vols, 8vo, intended to serve as an introduction to Prideaux's Connection, but he did not live to carry it down to the year 747 B.C. where Prideaux begins. He wrote also a treatise on The Creation and Fall of Man, intended as a supplement to the preface to his history.

SHUTE, (Josias,) archdeacon of Colchester, and rector of St. Mary Woolnoth, London, was author of a folio volume of sermons on the xvi. chapter of Genesis. He was an eloquent preacher; but he was exposed to great persecution during the civil wars for his attachment to Charles I. He died in 1643.

SIBBALD, (Sir Robert,) a physician and naturalist, was born in Fifeshire, in 1643, and educated at St. Andrew's and Edinburgh, and studied physic at Leyden, where he graduated in 1661. He afterwards settled at Edinburgh, where he received the appointments of physician, naturalist, and geographer to Charles II., who knighted him. He published in 1684, Scotia Illustrata, seu Prodromus Historiæ Naturalis, &c., fol, reprinted in 1696. He embraced the Roman Catholic religion in 1686, under James II., but he afterwards publicly recanted. He also wrote History of the Sheriffdom of Fife and Kinross, Edin., 1710, fol. and several other works; and he promoted the establishment of a botanical garden at Edinburgh. He died about 1712. He was a member of the Royal Society.

SIBBS, or SIBBES, (Richard,) a puritan divine, was born at Sudbury, in Suffolk, in 1577, and educated at St. John's college, Cambridge, of which he became fellow. He was so popular a preacher at Cambridge, that, in 1618, the society of Gray's Inn invited him to be their lecturer. In 1625 he was chosen master of Catherine hall, Cambridge. He died in 1635. His treatise entitled The Bruised Reed, is said to have been the main cause of Richard Baxter's conversion. He also wrote a Commentary on the first Chapter of the second Epistle of St. Paul to the Corinthians. His works have been reprinted, in 3 vols, 8vo.

SIBTHORP, (John,) a botanist, was born at Oxford, in 1753, and became a member of Lincoln college, whence he removed to University college, where, in 1782, he took his bachelor's degree in medicine. Having studied some time at Edinburgh, he visited France and Switzerland, and on his return, in 1784, his father relinquished in his favour the botanical professorship, which he had filled at Oxford. In 1786 he travelled in Greece. In 1789 he became a fellow of the Royal Society; and he was also one of the first members of the Linnæan Society. In 1794 he made a second tour to Greece. He died at Bath in 1796. He left an estate to the University of Oxford for the purpose of publishing his Flora Græca, in ten folio volumes, and a prodromus of the same work; on the completion of which, the annual sum of 200*l.* is to be paid to a professor of Rural Economy. He published, Flora Oxoniensis.

SICARD, (Roch Ambrose Cucurron,) was born in 1742, at Fousseret, near

Toulouse, in which city he completed his studies, and then entered into holy orders. In 1786 he became director of a school established for the deaf and dumb by the archbishop of Bourdeaux; whence in 1789 he removed to Paris, and was chosen successor to the abbé l'Epée. In August 1792, he was arrested amidst his scholars, sent to prison, and would have suffered death, had not a watchmaker covered him with his body and concealed him from view. After running many risks for his life, he obtained his liberty, and in 1796 joined Jauffret in compiling the Religious, Political, and Literary Annals of France, of which, however, they only published eighteen numbers. For this work he was sentenced to transportation, but escaped. He afterwards resumed his situation as a teacher of the deaf and dumb, and in 1800 established a printing-press for their use. He died in 1822. He was titular chaplain of Nôtre Dame, and a manager of the hospital des Quinze Vingts.

SICCAMA, (Sibrano,) an able antiquary, was born at Bolswerd, in Friesland, about 1507, and died about 1620. He published, De Judicio Centumvirali; Fastorum et Kalendarum lib. duo, ex Monumentis et Numismatibus Veterum; and, Antiquæ Frisiorum Leges.

SIDDONS, (Sarah,) an eminent tragic actress, the daughter of Roger Kemble, a provincial manager, was born in 1755, at Brecknock, in South Wales, and in her eighteenth year married an actor named Siddons, who belonged to her father's company of itinerant performers. Soon after her marriage, while performing with her husband at Cheltenham, she attracted the notice of lord Bruce, afterwards earl of Aylesbury, who recommended her to Garrick. This led to her appearance at Drury-lane, on Friday, the 29th of December, 1775, when she represented Portia in the Merchant of Venice. She played the same character a second time, on the Tuesday following (January 2, 1776); and, on the 13th of the same month, she appeared as one of the Ladies Collegiate, in Ben Jonson's comedy of Epicæne, which had been adapted for modern representation by the elder Colman. Her success, however, was not remarkable; and she did not renew her engagement. In the summer of 1776 she appeared at Birmingham, where she played with Henderson; and, in consequence of the opinion which he formed of her talents, she was subsequently engaged at Bath, where she rapidly acquired reputation. At this period she appeared in a variety of characters; but those in which she was supposed to excel were, Euphrasia, Alicia, Rosalind, Matilda, and lady Townley. At length her provincial fame procured her a new invitation to the metropolis, and she again made her appearance at Drury-lane, October 10, 1782, in the character of Isabella in the Fatal Marriage, when her success was decisive. The same season she exhibited in Jane Shore, Euphrasia, Calista, Belvidera, and Zara. In the summer of 1783 she performed at Dublin, and afterwards at Cork. On the 3d of November, in the same year, she appeared in the character of Isabella in Measure for Measure. Having played Mrs. Beverley, in The Gamester, (which gave her the first opportunity of acting with her brother, John Kemble, who sustained the part of Beverley,) she made her appearance on the 10th of December, 1783, in the character of Constance. This was followed by lady Randolph, Volumnia, and queen Catharine. In 1784 Sir Joshua Reynolds painted his celebrated portrait of her as the Tragic Muse; the original of which is now in the collection of the marquis of Westminster, and the duplicate at Dulwich College. During the summer recess she acted at Edinburgh, whence she went to Dublin, and Cork. On the 2d of February in the following year she appeared at Drury-lane in the character of lady Macbeth; this was her crowning effort, and can never be forgotten by those who have witnessed it. In this character she took leave of the stage on the 29th of June, 1812. She had become a widow in 1808. She died on the 8th of June, 1831. Of five children, two only, a son and a daughter, survived her.

SIDNEY, (Sir Henry,) an English statesman, descended from a noble family in Surrey, was a student of New college, Oxford, 1513, and afterwards became the favourite of Edward VI., who knighted him, and sent him as ambassador to France, and at last expired in his arms. Queen Mary made him collector of the revenues in Ireland. And on Elizabeth's accession he became lord president of the marches of Wales, and knight of the garter; and in 1568, he was sent to Ireland as lord deputy. He was a man of great integrity. He married Mary, eldest daughter of John Dudley, duke of Northumberland, and sister of Robert Dudley, the favourite of Elizabeth. He died in 1586, and was buried at Penshurst in Kent, a manor

which had formerly been granted to him by Elizabeth. He promoted the printing of the Irish statutes, while lord deputy of that kingdom. Some of his letters to his son have been published.

SIDNEY, (Sir Philip,) son of the preceding, was born on the 29th November, 1554, at Penshurst, in Kent, and was placed at a school at Shrewsbury, whence, at the age of twelve, he addressed two letters, one in Latin and the other in French, to his father, which produced in answer a valuable compendium of instruction, the original of which was found among the MSS. at Penshurst, and is inserted by Dr. Zouch in the life of Sir Philip. From this school he was removed to Christ-church, Oxford, in 1569. He also appears to have pursued his studies for some time at Cambridge, probably at Trinity college, where he had an opportunity of cultivating and improving that friendship which he had already contracted with Fulke Greville, his relation. Having, in May 1572, obtained from the queen a license to travel for two years, he set out for Paris, where he narrowly escaped the massacre of St. Bartholomew's Day by taking refuge in the house of Sir Francis Walsingham, the English ambassador. He then pursued his journey through Lorraine, by Strasburg and Heidelberg, to Frankfort, where he lodged in the house of Andrew Wechel, the celebrated printer; and here was honoured with the friendship of Hubert Languet, then a resident from the elector of Saxony, and to whom he was principally indebted for his extensive knowledge of the customs and usages of nations, their interests, governments, and laws: and nothing could be more honourable to a youth of the age of nineteen than the choice of such a companion and guide. Sidney has gratefully commemorated Languet in some lines in the third book of his Arcadia. When they were separated, Languet renewed in his letters the strongest assurances of his regard, intermixed with sage lessons of advice. The correspondence between Sidney and Languet has been recently published, in 8vo. At Vienna, where Sidney appears to have arrived in 1573, he learned horsemanship, the use of arms, and all those manly and martial exercises which were suitable to his youth and nobleness of birth. In 1574 he was at Venice; and in the same year he visited Padua, where he applied himself with his accustomed diligence to geometry and astronomy, and, it is said, made the acquaintance of Tasso. He returned home in 1575. In the following year he was sent as ambassador to the court of Vienna, to condole with the emperor Rodolph, on the death of his father Maximilian II. He also visited the court of John Casimir, count palatine of the Rhine, to whom he was recommended by his uncle lord Leicester. Among other eminent persons with whom he formed an intimacy during this embassy, were Don John of Austria, and William prince of Orange, with the latter of whom he afterwards carried on a correspondence. When, in 1579, Elizabeth seemed inclined to accede to the proposal of a marriage with the duke of Anjou, which might have endangered the prosperity, religion, and liberty of the nation, Sidney, to dissuade her from such a connexion, addressed to her the celebrated Remonstrance, written with great elegance of expression and force of reasoning. Nor did he lose her majesty's favour; although others who had ventured to interfere were treated with the utmost rigour. In 1580 he had a quarrel with Edward Vere, earl of Oxford, in consequence of which he retired to Wilton, the seat of his brother-in-law the earl of Pembroke, and there he planned his celebrated romance, entitled Arcadia, which is supposed to have been suggested to him by the Arcadia of Sannazarius, a complete edition of which was printed at Milan in 1504. He appears to have written it chiefly for his sister's amusement, to whom he sent it in portions as it came from his pen. He never completed the third book, nor was any part of the work printed during his life. The whole, imperfect as he left it, was corrected by his sister, and was carefully perused by others under her direction, so that it was very properly called The Countess of Pembroke's Arcadia. A continuation of it was written by Gervase Markham. In 1581 he was one of the knights in parliament for the county of Kent, and one of the committee for enacting "such laws as would secure the kingdom against the pope and his adherents." About this time he produced his Defence of Poesy, the first piece of criticism in the English language; it shows at once the erudition, judgment, and taste of the author, and lays down the laws of the drama with singular precision and exactness. In 1583 he married Frances, the only surviving daughter and heir of Sir Francis Walsingham; and about the same time the queen conferred on him the honour of knighthood. In 1585 he was named among the com-

petitors for the elective kingdom of Poland, vacant by the death of Stephen Bathori, prince of Transylvania. Queen Elizabeth, however, was averse to the measure, "refusing," says Sir Robert Naunton, "to further his advancement, not only out of emulation, but out of fear to lose the jewel of her times." According to Fuller he declined the dignity, preferring rather to be "a subject to queen Elizabeth, than a sovereign beyond the seas." The Protestant inhabitants of the Netherlands, being grievously oppressed by the cruelties of the duke of Alva, implored the assistance of Elizabeth, who promised to send a military force to their relief; and she indulged the martial disposition of Sir Philip Sidney, who was now a privy councillor, by appointing him governor of Flushing. On his arrival there, Nov. 18th, 1585, he was immediately appointed colonel of all the Dutch regiments, and captain of a small band of English soldiers, amounting to 300 horse and foot. Not long after the earl of Leicester was sent, with an army of 5000 foot and 1000 horse, to the United Provinces, as general of the English auxiliaries; and Sir Philip, promoted to the office of general of the horse under his uncle, joined this army. In July 1586, accompanied by the young prince Maurice, he took Axell, a town in Flanders, without the loss of a single man; but on September 22d, 1586, having engaged with a convoy sent by the enemy to Zutphen, a strong town in Guelderland, then besieged by the Spaniards, the English troops, though far inferior in number to those of the enemy, gained a decisive victory. Sir Philip Sidney, having had a horse shot under him, mounted a second, and, seeing lord Willoughby surrounded by the enemy, and in imminent danger, rushed forward to rescue him. Having accomplished his purpose, he continued the fight with great spirit, until he received a wound from a musket bullet in the left thigh, a little above the knee. The anecdote related by lord Brooke of Sir Philip's conduct on leaving the battle-field illustrates his character: "In which sad progress, passing along by the rest of the army, where his uncle the general was, and being thirsty with excess of bleeding, he called for some drink, which was presently brought him; but as he was putting the bottle to his mouth he saw a poor soldier carried along, who had eaten his last at the same feast, ghastly casting up his eyes at the bottle. Which Sir Philip perceiving, took it from his head before he drank, and delivered it to the poor man with these words: 'Thy necessity is yet greater than mine.'" The wound was mortal, and after many days of severe suffering he died at Arnheim, in the arms of lady Sidney and of his faithful secretary William Temple, on the 7th of October, 1586, in the thirty-second year of his age. In England a general mourning was observed among those of highest rank, "no gentleman, for many months, appearing in a gay or gaudy dress, either in the city or the court." His body was brought to England, and was interred, with great pomp, in St. Paul's cathedral, on the 16th of February, 1587. Both the universities lamented his death, in 3 volumes of elegiac poems, in Hebrew, Greek, Latin, and Italian. Spenser composed an elegy on him under the name of Astrophel. Sir Philip Sidney was a gentleman finished and complete, in whom mildness was associated with courage, erudition mollified by refinement, and courtliness dignified by truth. He is a specimen of what the English character was capable of producing, when foreign admixtures had not destroyed its simplicity, or politeness debased its honour. Nash, in his Pierce Penniless, lord Brooke, Camden, Ben Jonson, Sir Robert Naunton, and John Aubrey, have all contributed to fill the ranks of his panegyrists. Sir Walter Raleigh called him the English Petrarch. "He trod," says the author of the Effigies Poeticæ, "from his cradle to his grave amid incense and flowers, and died in a dream of glory." His widow afterwards married Robert Devereux, earl of Essex; and after his death she married Richard de Burgh, the fourth earl of Clanricarde. She became a convert to Popery after the death of her second husband. His works, besides those already mentioned, are, Astrophel and Stella; Sonnets; several of these appeared in Constable's Diana, 1594; A Remedy for Love; The Lady of May, a masque; Valour anatomized in a Fancie; Various Songs and Sonnets in England's Helicon, and other collections; English Version of the Psalms of David, a MS.; and, A translation of Du Plessis' true Use of the Christian Religion, begun by Sir Philip, and finished at his request by Arthur Golding. An edition of his miscellaneous works was published at Oxford, by Gray, 1829.

SIDNEY, (Mary,) countess of Pembroke, sister of the preceding, married in 1576, Henry earl of Pembroke. Congenial qualities and pursuits united her with

NATIONAL ARCHIVES OF INDIA

her brother Sir Philip Sidney, who wrote the Arcadia for her amusement. She possessed a talent for poetical composition, which she assiduously cultivated; and she translated from the Hebrew into English verse many of the Psalms, which are said to be preserved in the library at Wilton; and in this she was assisted by her brother. She also translated and published A Discourse of Life and Death, written in French by Philip Mornay, done into English by the Countess of Pembroke, dated May 13, 1590, Wilton, London, 1600, 12mo. Likewise, The Tragedie of Antonie; done into English by the Countess of Pembroke, London, 1595, 12mo.; An Elegy on Sir Philip Sidney, printed in Spenser's Astrophel, 1595; a Pastoral Dialogue in praise of Astræa, (queen Elizabeth,) published in Davison's Poetical Rhapsody, 1602; and, A long poem in six-line stanzas, entitled, The Countesse of Pembroke's Passion, which occurs among the Sloanian MSS. No. 1303. She survived her husband twenty years, and, having lived to an advanced age, died at her house in Aldersgate-street, London, Sept. 25, 1601. She was interred with the Pembroke family, in the chancel of the cathedral at Salisbury, without any monument. The following well-known lines, designed as an inscription for her tomb, were written by Ben Jonson:

"Underneath this sable herse
Lies the subject of all verse;
Sydney's sister, Pembroke's mother;
Death, ere thou hast kill'd another,
Fair, and learn'd, and good as she,
Time shall throw a dart at thee."

SIDNEY, or, SYDNEY, (Algernon, or, Algernoon,) noted for his republican principles and zeal, second son of Robert, earl of Leicester, by Dorothy, eldest daughter of Henry Percy, earl of Northumberland, was born in 1621 or 1622, and was carefully educated under his father's inspection, who carried him with him in his embassies to Denmark in 1632, and to France in 1636. At an early age he was trained to a military life; for the earl of Leicester, being appointed lord-lieutenant of Ireland, procured for him a commission in his own regiment of horse in 1641, the year of the rebellion in that kingdom. Going thither with his elder brother, lord Lisle, he entered into active service, and signalized his courage on various occasions; but in 1643, when the war between the king and parliament had broken out in England, permission was given them to return. They were, however, expressly ordered to proceed to the king at Oxford; but the parliament, receiving information of this command, sent to intercept them at their landing, and placed them under guard. The king, who supposed that this step had been taken through their own connivance, was much offended; and the event seemed to prove that his suspicions were just, for they both joined the arms of the parliament. Algernon, in 1644, was appointed by the earl of Manchester to the command of a troop of horse in his own regiment; and in the following year Fairfax promoted him to the colonelcy of a regiment of horse. In this station he was present at several actions, and he was entrusted with the government of Chichester. In 1646, his brother being constituted lieutenant-governor and commander of the forces in Ireland, he accompanied him thither, and was raised to the posts of lieutenant-general of the cavalry and governor of Dublin. When the high court of justice was formed in 1648 for the trial of the king, he was nominated a member; it is certain, however, that he was neither present when sentence was pronounced, nor signed the warrant for its execution. On the establishment of the protectorate, however, he retired from public affairs; and he appears to have continued to reside at the family seat of Penshurst in Kent, and at other places in the country, during the government of Cromwell and his son. But on the restoration of the long parliament in May, 1659, Sidney again came forward, and on the thirteenth of that month was nominated one of the council of state. On the 5th of June following he was sent, along with Sir Robert Honeywood and Mr. Borne, to Denmark, to negotiate a peace between that country and Sweden; and he was absent upon this mission when the king returned. In a letter written to him by his father shortly after the Restoration, the earl writes: "It is said that the university of Copenhagen brought their album to you desiring you to write something therein, and that you did scribere in albo these words:

——— Manus hæc, inimica tyrannis,
Ense petit placidam sub libertate quietem:

and put your name to it; also, that a minister being there in company with you, said, 'I think you were none of the late king's judges, nor guilty of his death.' 'Guilty!' said you; 'do you call that guilt? why, it was the justest and bravest action that ever was done in England or any where else!'" During his

wanderings on the continent, he was assisted by his father with only irregular and scanty remittances, and was often in great straits. At length, in 1677, his father being very desirous to see him once more before his death, successfully employed all his interest to obtain leave from the king for his return to England; and to this permission was joined a pardon for all offences. Sidney's acceptance of this favour, and afterwards joining in cabals against the court, is considered by Hume as deeply involving him in the moral crimes of ingratitude and breach of faith. In 1683, being implicated in what was called the Rye House plot, he was arraigned before the chief justice, Jeffreys, and found guilty, though the evidence was defective, and in every sense illegal. He suffered death with great firmness upon Tower-hill, on the 7th December in the same year. His attainder was reversed in the first year of William and Mary. Bishop Burnet says, that he was of a rough and boisterous temper, that could not bear contradiction. A strong light has been cast upon the conduct of Sidney after his return from exile in the despatches of the French minister Barillon, published from the originals in the foreign office at Versailles, by Sir John Dalrymple, in his Memoirs of Great Britain and Ireland, 4to, London, 1773. Sidney's Discourses on Government, were first printed in 1698, fol, reprinted in 1704 and 1751; and in 4to, 1772, at the expense of Thomas Hollis, Esq., with his Letters, Trial, and Memoirs of his Life prefixed.

SIDONIUS, (Caius Sollius Apollinaris Modestus,) a poet and orator, and finally a bishop, was born at Lyons in 428. He was liberally educated, and obtained great reputation for his literary talents, and especially his skill in the poetical art, such as it was in the decline of Rome. Coming to the capital, he was raised to high offices by several successive emperors. He married Papianilla, daughter of the emperor Avitus, whose accession he celebrated in a long panegyric in verse, which was rewarded by a brass statue of him placed in the portico of Trajan. On the inauguration of the emperor Anthemius at Rome, he obtained the office of præfect of the city, as a reward for the panegyric which he pronounced upon the occasion. He was made bishop of Arverni (Clermont) in 473, and died in 484. The first edition of Sidonius was printed at Lyons in 1552. The best editions are by Sirmondus, Paris, 1614, 4to, and Labbeus, Paris, 1652, 4to.

SIEBENKEES, (John Philip,) professor of philosophy and the Oriental languages in the university of Altorf, was born in 1759, at Nuremberg, where his father was organist to one of the churches, and educated at Altorf, where he attended the lectures of Doderlein on the Old and New Testaments. He afterwards visited Venice, where he collected valuable materials which enabled him to compose the Life of Bianca Capello de' Medici, grand duchess of Tuscany, which was published at Gotha, in 1789, 8vo. But the chief part of his attention was directed to the MSS. contained in the library of St. Mark, where he carefully examined some fine MSS. of Homer, Strabo, and Heliodorus. In 1788 he quitted Venice, and making a tour through Vicenza, Spoleto, Florence, Sienna, Loretto, Bologna, and Ferrara, proceeded thence to Rome, and afterwards to Tivoli, Velletri, and Naples. At Rome he remained fifteen months, entirely occupied in surveying the works of art or in studying the MSS. in the different libraries, especially in that of the Vatican, transcribing the celebrated MS. of the Characters of Theophrastus. Cardinal Borgia allowed him the free use of his museum at Velletri, where he wrote an explanation of a *tessera hospitalis* preserved in it, which was published with the following title, Expositio Tabulæ Hospitalis ex ære antiquissimo in Musæo Borgiano Velitris asservatæ, Romæ, 1789, 4to. On account of this dissertation the learned Society of Velletri elected him one of its members. About the end of 1790 he returned to Nuremberg, and in the beginning of 1791 was appointed extraordinary professor of philosophy and of the Oriental languages at Altorf. His other works are, An Essay towards a History of the Inquisition in the Venetian States; A Plan for prosecuting the Study of Roman Statistics; and, On the Temple and Statue of Jupiter at Olympia. His edition of Strabo appeared in 1796, with the following title, Strabonis Rerum Geographicarum Libri XVII. Græca ad opt. Codd. MSS. recensuit var. lect. adnotationibusque illustravit Xylandri Versionem emendavit I. P. Siebenkees, T. I. He contributed likewise to Harles's Edition of Fabricii Bibliotheca Græca, to the second volume of which he furnished some extracts from scholia on Plato; to the third a catalogue of the codices Theophrasti at Rome; and to the fifth a more complete list by Lamprias

of the writings of Plutarch. He died in 1796.

SIEYES, (Emmanuel Joseph,) commonly called the abbé Sieyes, was born at Frejus in 1748, and, being designed for the ecclesiastical profession, studied at the university of Paris. He became successively bishop of Treguier and of Chartres; and assisted at the assemblies of the clergy in 1785 and 1786. At the period of the convocation of the états généraux, he published several pamphlets, among which were, Essai sur les Priviléges, and Qu'est-ce que le tiers état? He was the first that proposed to summon the two other orders to join the tiers état; and in 1789 he published his famous Déclaration des Droits. He voted for the death of Louis XVI, and remained in comparative inactivity till the 9th Thermidor. In 1797 he was sent as ambassador to Prussia; and in the following year he succeeded Rewbell in the Directory, and soon after became president. On the 18th Brumaire he joined Buonaparte; and he afterwards became one of the consuls, and next a member of the senate. In 1815, on the second restoration of the Bourbons, he took refuge in Prussia, where he remained till 1830, when he returned, with other exiles, to Paris. He died in 1836.

SIGEBERT I., born about 535, was third son of Clotaire I. king of the Franks, whom he succeeded as king of Austrasia, or Metz. He defeated the Huns, and drove them across the Elbe; and he took Soissons, his brother Chilperic's capital, made his son Theodobert prisoner, and defeated Chilperic himself in battle. His reputation was now so high, that he obtained for a wife the famous Brunechilde, or Brunehaut, daughter of the Spanish king of the Visigoths, with a rich portion. Chilperic had married Gaiswintha, sister of Brunehaut, who was afterwards murdered at the instigation of his mistress, the barbarous Fredegonde. Brunehaut invited Sigebert, in conjunction with his brother Gontran king of Burgundy, to revenge this crime; and they overran great part of his dominions, and obliged him to purchase peace by the cession of several places. At length Sigebert, assembling a numerous army, after making himself master of the greatest part of Chilperic's territories, invested him in Tournay, and refused to listen to any terms of accommodation. When the ruin of that prince seemed inevitable, Fredegonde hired two assassins, who, pretending to have some important secret to communicate to Sigebert, thrust their daggers into his body in the midst of his army, in 575. It is in this reign that the first mention is made of the dignity of the maire du palais, which became in after times so prejudicial to the royal authority.

SIGEBERTUS, one of the most learned writers of his time, appears to have been a native of Brabant, and in early life embraced the monastic state in the abbey of Gemblours. During his noviciate he was invited to Metz, where he studied in the school of the monastery of St. Vincent. He was chosen by the clergy of Liege to manage their defence in a controversy they had with Gregory VII., whose deposition of the emperor Henry IV. he boldly opposed. He died in 1112.

SIGISMUND, son of the emperor Charles IV., of the house of Luxembourg, and brother of the emperor Winceslaus, was born in 1368, and in 1378 became margrave of Brandenburg. In 1386 he was crowned king of Hungary. The Turkish emperor, Bajazet, being met at Nicopolis by Sigismund at the head of a great army, totally defeated him in 1396. Sigismund, however, retiring to Bohemia, levied troops, with which he recovered his crown, and, schooled by adversity, thenceforth conducted himself so as to acquire the good-will of his people. Such was his reputation abroad, that he was elected emperor of Germany in 1410. In 1414 he assembled a council at Constance, at which he himself assisted. As the opposition of the Hussites to the doctrines of Rome was now making great progress, the emperor granted a safe-conduct to John Huss to come to the council, and defend the articles of his faith; and it will be eternally disgraceful to the memory of Sigismund, that he suffered the council to violate the protection he had solemnly given, and bring this Reformer to the stake. Upon the death of Winceslaus in 1419, Sigismund succeeded to the crown of Bohemia, which country was in a flame from the revolt of the persecuted Hussites, under their leader, the famous Ziska. He marched with an army into Bohemia, but was entirely defeated by Ziska; and the same fortune attended him on a second entrance. After the death of that hero a long series of wars succeeded, which at last terminated in the submission of the Thaborites (as the insurgents were afterwards called); and Sigismund, in 1436, was crowned at Prague, and reduced the

NATIONAL ARCHIVES OF INDIA

whole kingdom to obedience. He died in 1437.

SIGISMUND I. King of Poland, surnamed the Great, the son of Casimir IV., was born in 1466, and succeeded his brother Alexander Jagellon, in 1507, and immediately applied himself to the remedying of abuses in the administration, and recovering alienations of the revenue, which had taken place during the late reign. In those tasks he was assisted by his able and upright minister John Bonner, whose name is still held in veneration by the Poles. A rebellion in Lithuania, abetted by the Czar of Muscovy, joined to an incursion of the Walachians and Moldavians, obliged him to put himself at the head of his troops, and he was completely successful against all these enemies. He had next to contend with the marquis of Brandenburg, grand master of the Teutonic order, who had refused to acknowledge the sovereignty of Poland over the province of Prussia; and, after reducing him to submission, he politicly made a treaty with him, and granted him half the province of Prussia as a barrier against the Teutonic knights, the connexion with whom the marquis had renounced. His troops afterwards defeated the Walachians, Tartars, and Muscovites. He died in 1548.

SIGISMUND II., named AUGUSTUS, son and successor of the preceding, was born in 1520. Entering Livonia, he made himself master of great part of the province, and obliged the grand-master of the Teutonic order, who had called in the Russians, to renounce their alliance, and put the order under the protection of Poland. From that time Livonia was annexed to Poland; and the grand-master, Godfrey Kettler, abdicating his dignity, received in compensation the duchies of Courland and Semigallia, which long remained in his family. A quarrel with the see of Rome led to his favouring the Protestants. He died in 1572, leaving only two daughters; and with him terminated the male line of the house of Jagellon.

SIGISMUND III., king of Poland, surnamed DE VASA, son of John III. king of Sweden, and Catharine, daughter of Sigismund I., king of Poland, was born in 1566; and in 1587 he was elected to the crown of Poland, to the exclusion of Maximilian of Austria. In 1594 he succeeded to the crown of Sweden. As he was a zealous Roman Catholic, and the Swedes had received the Reformation, they were naturally disinclined to come under his authority; and his uncle, Charles, duke of Sundermania, who had been declared regent during his absence, artfully inflamed these discontents, and at length, in 1604, formally deposed him, and was raised to the throne. War succeeded between Poland and Sweden, which ended in the conquest of Livonia by the Polish general. Russia being thrown into great confusion by a revolution, Sigismund took part in its disorders, and entering that country in 1610 at the head of a numerous army, gained such advantages that he was enabled to place his son Uladislaus on the throne. He was, however, soon after dethroned, and all the conquests made by Sigismund were recovered by the Russians. During the remainder of his reign the Poles were involved in war, first with the Turks, and afterwards with the Swedes under Gustavus Adolphus. They lost to the latter Livonia, Finland, and Prussia; and the concluding years of Sigismund were clouded by disasters. He died on the 29th of April, 1632.

SIGNORELLI, (Luca,) a painter, was born at Cortona, in 1439, and was a disciple of Pietro della Francesca. He was one of the first of the Tuscan painters who drew the figure correctly, though not entirely divested of the dry stiff manner which preceded him. His most considerable work is his celebrated fresco in the chapel of the Virgin, in the cathedral at Orvieto, representing the final Dissolution and Judgment of the World—a performance which was admired by Michael Angelo, and which that great artist did not disdain to imitate in some parts of his Last Judgment. He was invited to Rome to assist in the ornaments of the Sistina, where he painted the Journey of Moses and Zipporah, and the Promulgation of the Law. There are several of his works in the churches of Arezzo, Perugia, Urbino, Sienna, and Florence. He died in 1521.

SIGONIO, (Carlo,) a very learned man, was born, of a good family, at Modena about 1520, and was a pupil of Francesco Porta, a Candiot, professor of Greek in that city. At the age of seventeen he went to Bologna, and thence to Pavia. In 1546 he was invited to occupy the chair of Greek, vacant by the departure of his master Porta from Modena. In 1550 he made himself known to the learned world by publishing the Fasti Consulares, with a learned and ample commentary. In 1552 he was invited to the professorship of belles-lettres at Venice, and there

NATIONAL ARCHIVES OF INDIA

published his valuable notes and emendations of Livy. He was removed in 1560 to the chair of eloquence at Padua, then the most celebrated of the Italian universities; but (probably through the vexation occasioned by the enmity of Robortello, a brother-professor of a very quarrelsome disposition, from a friend of whom he received a wound in the face in the public street) he accepted an invitation to Bologna in 1563. He died in 1584. Sigonio merits the character of the ablest and most successful elucidator of ancient history and antiquities in the age in which he lived. Besides the pieces already mentioned, he published many valuable tracts on the Roman laws and customs, and also on the republics of the Hebrews, the Athenians, and Lacedæmonians. Like most of the learned men of that age, he was involved in various controversies, the subject of one of which has left a kind of stain on his memory. In the year before he died an intimate friend of his edited a pretended last treatise of Cicero, entitled Consolatio. Its authenticity was immediately impugned by Riccoboni, one of his pupils, and it is now universally regarded as supposititious; but Sigonio wrote so warmly in defence of it, that he is generally reputed to be the author. His works were published collectively in 1732-33 by Argellati at Milan, in 6 vols, fol, with his life by Muratori prefixed.

SILHOUETTE, (Stephen de,) a French writer, born at Limoges, in 1709. He became master of requests, comptroller-general, and minister of state; from which situations he retired in 1759. He published, Idée Générale du Gouvernement Chinois; Réflexion Politique; this is translated from the Spanish of Gracian; A Translation of Pope's Essay on Man; Another of Bolingbroke's Dissertation on Parties; Lettres sur les Transactions du Règne Elizabeth; Traité Mathématique sur le Bonheur; A Translation of Warburton's Alliance; Epîtres Morales; Lettres Philosophiques, et Traits Mathématiques; and, Voyage de France, d'Espagne, de Portugal, et d'Italie, &c. He died in 1767. He was a correspondent of Warburton.

SILIUS ITALICUS, (Caius,) a Latin poet, and a pleader at Rome, where he rose to the consular dignity under Nero, A.D. 68. Vespasian made him proconsul of Asia; and he enjoyed the villa at Tusculum, which had belonged to Cicero, and the estate near Naples, that had been the property of Virgil. In his retirement he wrote a poem on the second Punic war, in seventeen books, entitled, Punica. It comprises the chief events of the war from the commencement of the siege of Saguntum (B.C. 268), to the defeat of Hannibal in Africa and the triumph of Scipio Africanus. The materials of Silius seem to be chiefly taken from Polybius and Livy. He is commended by Martial, but dispraised by the younger Pliny. The editio princeps is that of Rome, 1471, fol. There is an edition by Drakenborch, Utrecht, 1717, and Mitau, 1775; by Ernesti, Leipsic, 1791-2; and by Ruperti, with a preface by Heyne, Göttingen, 1795-98. There is an English translation by Thomas Ross, London, 1661, 1672, fol. Silius died A.D. 100.

SILVA, (John Baptist,) a physician, born at Bourdeaux, in 1684, was the son of a Jew, but changed his religion, and took his doctor's degree at Montpellier. He settled at Paris, where he gained so great a reputation by his cures, that the empress Catharine of Russia offered him the place of first physician at her court, which he declined. He died in 1744. He wrote, Traité de l'Usage des différentes Sortes de Saignées, et principalement de celle du Pied; Dissertations et Consultations.

SILVERIUS, pope, and a saint of the Romish Kalendar, was placed in the pontifical chair in 536, upon the death of Agapetus. He refused to comply with the commands of Theodora, the wife of Justinian, who had ordered him to restore Anthimius, patriarch of Constantinople, (who had been condemned for heresy by the council of Chalcedon,) to the communion of the Catholic church. The empress, thereupon, made an engagement with the deacon Vigilius, that he should be raised to the popedom on condition that he would anathematise the council of Chalcedon and re-admit Anthimius and his party; and she sent orders to Belisarius to depose Silverius. He was carried to the inhospitable island of Palmaria, on the coast of Liguria, where he died from want or hardship, on the 20th of June, 538.

SILVESTER, or SYLVESTER I., pope, was elected to the see of Rome in January, 314, on the death of Melchiades. To the general council of Nice, in 325, he sent deputies. He died in 335, and was succeeded by Marcus I.

SILVESTER, or SYLVESTER II., pope, previously named GERBERT, was born, of an obscure family, in Auvergne, in the tenth century, and at an early age

entered himself as a monk in the monastery of St. Gerard, at Aurillac. He travelled for improvement, and visited Spain in order to hear the Arabian doctors in its universities. Here his abilities attracted the notice of the duke of Barcelona, who took him to Italy. At Rome the emperor Otho I. placed him at the head of the abbey of Bobbio, about 970. Otho II. took him to Ravenna, where he held a solemn disputation on a mathematical question with a Saxon eminent for his learning. He was afterwards made preceptor to Otho III. In 991 Hugh Capet, who had previously appointed him preceptor to his son Robert, promoted him to the archbishopric of Rheims, from which Otho III. advanced him to that of Ravenna. On the death of Gregory V. in 999, he was raised to the papal dignity. He died in 1003, and was succeeded by John XVIII. He was one of the most meritorious characters in that age, as a promoter of learning, and a proficient in various branches of science.

SILVESTRE, (Israel,) an eminent French engraver, was born, in 1621, at Nancy, in Lorraine, and is supposed to have been instructed in design and engraving by his uncle Israel Henriot. He formed his style by studying the works of Della Bella and Callot, and appears to have been imitated in his turn by Sebastian le Clerc. Louis XIV. employed him in designing and engraving views of the royal palaces, the public festivals, and the places he had conquered. He was appointed drawing-master to the dauphin, and was made a member of the Academy. He went twice to Italy, where he made a great number of designs, which he engraved. He died in 1691.

SIMEON, the son of Jochai, a celebrated man among the Jews, was a scholar of the rabbi Akiba, and flourished about the year 120. At the time of the insurrection excited by Barchocheba he fled, through fear of the Romans, and retired to a cave, where he concealed himself for twelve years, in the course of which he is said to have composed the well known work, entitled, Sohar; a cabbalistic explanation of the five books of Moses.

SIMEON, named STYLITES, a noted personage in the annals of fanaticism, was born about 392 at Sison, a town on the borders between Syria and Cilicia. He was the son of a shepherd, and followed the same occupation till his thirteenth year, when he entered into a monastery. After some time he took up his abode on the tops of mountains, or in rocky caverns, fasting sometimes for weeks together, till he had worked himself up to a due degree of enthusiastic extravagance. He then, as it is said, to avoid the concourse of devotees, but probably to excite still greater admiration, adopted the strange fancy of fixing his habitation on the tops of pillars (whence his Greek appellation); and with the notion of climbing higher and higher towards heaven, he successively migrated from a pillar of 6 cubits, to one of 12, 22, 36, and 40. He passed forty-seven years upon his pillars, exposed to all the inclemency of the seasons. He died in the sixty-ninth year of his age. His body was taken down from his last pillar by the hands of bishops, and conveyed to Antioch with an escort of 6000 imperial soldiers, and his funeral obsequies rivalled those of potent monarchs. These honours produced imitators, and a second Simeon Stylites is mentioned, whose performances surpassed those of the former, since he inhabited his pillar for the space of sixty-eight years.

SIMEON, surnamed METAPHRASTES, an ecclesiastical writer, who lived in the tenth century, under Leo the Philosopher, and his son Constantine Porphyrogenitus, was a native of Constantinople, and rose to high employments at court, having been secretary to the emperors, and the medium of communication between them and foreigners. His writings, however, rather indicate a man conversant in ecclesiastical than in civil affairs. His Lives of the Saints have several times been translated into Latin, and were regarded as good authority before the era of criticism. He likewise composed sermons on the festivals of the year, hymns and prayers, with various other devotional pieces.

SIMEON OF DURHAM, an early English historian, was a contemporary of William of Malmesbury, in the twelfth century, and studied and taught the sciences, and particularly the mathematics, at Oxford. He became precentor of the church of Durham, and died probably soon after the year 1130. He composed a history of the Saxon and other kings, from the year 616 to 1130. This work, which was continued by John, prior of Hexham, to 1156, is printed among Twysden's Decem Scriptores, and separately in 1732, 8vo, by Thomas Bedford.

SIMEON, (Charles,) a divine, was born at Reading, in 1759, and was educated at Eton, and at King's college,

Cambridge. In 1783 he was presented to the living of Trinity church, in that university, which he held till his death, in 1836. His works were published entire in 1832, 21 vols, 8vo, containing 2536 sermons and skeletons of sermons, which formed a commentary upon every Book of the Old and New Testament; besides various tracts and devotional treatises.

SIMLER, (Josias,) a learned Protestant divine, was born Nov. 6, 1530, at Cappell, a village near Zurich, in Switzerland, and educated at Zurich, where he studied for two years under the direction of the celebrated Bullinger, who was his god-father. He removed thence to Basle, where he studied rhetoric and mathematics, and afterwards to Strasburg, where Sturmius, Peter Martyr, Bucer, and others of the reformers resided. In 1549 he returned home, and was often employed by Gesner to deliver lectures to his scholars in geometry and astronomy. In 1552 he was appointed to expound in public the New Testament, which he did with so much ability as to be greatly admired by the learned of Zurich, as well as by the English who had taken refuge there from the Marian persecution. In 1557 he was made deacon; and when Bibliander, on account of his advanced age, was declared emeritus, Simler was appointed to teach in his place, and was likewise colleague with Peter Martyr, whom, on his death, in 1563, Simler succeeded as professor of divinity. He died in 1576. Besides commentaries on the Scriptures, he wrote the lives of Peter Martyr, Gesner, and Bullinger, each in a thin 4to. volume; published an epitome of Gesner's Bibliotheca, 1555, fol.; and he was editor of some of the works of Peter Martyr and Bullinger; Æthici Cosmographia, Antonini Itinerarium, Rutiliani Numantiani Itinerarium, et alia varia; Helvetiorum Respublica; Vallesiæ Descriptionis libri duo, et de Alpibus commentarius; Vocabularia rei nummariæ ponderum et mensurarum, Gr. Lat. Heb. Arab. ex diversis autoribus collectà.

SIMMONS, (Samuel Foart,) a learned physician, was born in 1750, at Sandwich, in Kent, and was educated at a seminary in France, and studied physic at Edinburgh and at Leyden, where he was admitted to the degree of M.D. After visiting various parts of Germany and Switzerland, and making the acquaintance of Haller at Berne, he settled in London towards the close of 1778, was admitted a member of the College of Physicians, and was elected a fellow of the Royal Society in 1779, and of the Society of Antiquaries in 1791, as he had been before of different foreign academies at Nantes, Montpellier, and Madrid. He was afterwards admitted an honorary member of the Literary and Philosophical Society at Manchester, and of the Royal Society of Medicine at Paris, at which place he was elected one of the Associés Etrangers de l'Ecole de Médicine; and in 1807, Correspondant de la Première Classe de l'Institut Impérial: and he had communicated to the Royal Society the History of a curious case, which was afterwards published in their Transactions, vol. lxiv. He became also the sole editor of the London Medical Journal; and he published a practical work on Consumption, which at the time became the means of introducing him to considerable practice in pulmonary complaints. In 1780 he was elected physician to the Westminster General Dispensary. His appointment soon after to St. Luke's Hospital led him to attach himself more particularly to the diseases of the mind. He published some remarks on the treatment of Hydrocephalus Internus, and a case of Ulceration of the Œsophagus and Ossification of the Heart. He wrote also an account of a species of Hydrocephalus, which sometimes takes place in cases of Mania, and an account of the Epidemic Catarrh of the year 1788, vol. ix. He published also the Life of Dr. William Hunter. In 1803 he was consulted respecting the mental malady of George III., who, on his recovery, appointed him one of his physicians extraordinary. In the unfortunate relapse, which occurred in 1811, Dr. Simmons was again called to attend his sovereign. In February of that year he resigned the office of physician to St. Luke's. He died in 1813. He was one of the earliest proprietors of the Royal Institution; and in 1806 he became an hereditary governor of the British Institution for the Promotion of the Fine Arts.

SIMMONS. See SYMONDS.

SIMON, (Richard,) an eminent biblical critic, was born at Dieppe, in 1638, and received his early education in the college of the Fathers of the Oratory in that place, and afterwards entered into that congregation. Quitting it within a short time, he pursued the study of theology, and of the Oriental languages. He re-entered the Oratory in 1662, and became a priest of it. He was next sent to

teach philosophy in the college of Juilly, in the diocese of Meaux. The house of the Oratory of Rue St. Honoré, at Paris, possessing a library rich in Oriental writings, Simon was engaged by the general of the congregation to draw up a catalogue of them, on which occasion he became known to M. de Lamoignon, first president of the parliament of Paris. He returned to his professorship at Juilly, and there employed himself in preparing an edition of Gabriel bishop of Philadelphia, with notes to elucidate the doctrine of the Eastern churches respecting the Eucharist. This work was printed at Paris in 1671. He had been ordained priest in the preceding year at Meaux. When the first volume of the Perpetuity of the Faith touching the Eucharist made its appearance, Simon spoke slightingly of it, which occasioned a controversy between him and some friends of the Port Royal. In 1674 he published, under the name of Racared Simeon, a Treatise on the Ceremonies and Customs at present observed among the Jews, translated from the Italian of Leo of Modena, with a Supplement respecting the Sects of the Caraites and Samaritans; this was reprinted in 1681, with a supplement containing a Comparison between the Ceremonies of the Jews and the Discipline of the Church. His Critical History of the Old Testament was published in 1678. This work was suppressed on the ground that it contained doctrines dangerous to religion and the church. In the same year he finally quitted the Oratory, and retired to Belleville, in the district of Caux, of which parish he was rector; and he gave a parting blow to his late associates in a severe satire. He died at Dieppe in 1712. Simon was a man of extensive and profound erudition, an acute critic, but fond of singularity, and supporting his own opinions, and attacking those of others, in a vein of caustic severity. He wrote, besides the works already mentioned, Histoire Critique du Texte du Nouveau Testament; Histoire Critique des Versions du Nouveau Testament; Histoire Critique des Principaux Commentateurs du Nouveau Testament; Nouvelles Observations sur le Texte et les Versions du Nouveau Testament; Une Traduction Françoise du Nouveau Testament, avec de Rémarques littérales et critiques, 2 vols, 8vo, 1702; this version was condemned in the pastoral letters of Noailles archbishop of Paris, and Bossuet bishop of Meaux; Histoire de l'Origine et du Progrès des Révenues Ecclesiastiques, 1709, under the assumed name of Jerome Acosta; this is a curious work, said to have originated from the author's spleen against a Benedictine society; Bibliothèque Critique, 4 vols, 12mo, under the name of Sainjore; a work suppressed by order of council; Nouvelle Bibliothèque Choisie, a sequel of the former; Lettres Critiques, 4 vols, 12mo; Critique de la Bibliothèque des Auteurs Ecclesiastiques de M. Dupin, et des Prolégomènes sur la Bible du même, 4 vols, 8vo.; Histoire Critique de la Croyance et des Coutumes des Nations du Levant. His Histoire Critique du Vieux Testament, and his Histoire Critique du Nouveau Testament, were translated into English, the former by John Hampden.—There was another SIMON, a doctor of divinity at Lyons, who published a Dictionary of the Bible, explaining the geography of the Old and New Testament, the ceremonies of the Jews, &c. printed first at Lyons in 1693, fol, and reprinted with additions in 1703, 2 vols.

SIMON, (John Francis,) an antiquary and medallist, born at Paris, in 1654, was originally destined to the ecclesiastical profession, and took the degree of doctor of laws. He continued to cultivate polite literature, and was often applied to for inscriptions over the gates of towns, and legends of medals struck on account of successes in war; in which he was so happy, that he was nominated a member of the Academy of Inscriptions and Belles-Lettres. He contributed several learned dissertations to the Mémoires of that body, and read before it several parts of a medallic history of Louis XIV., of which he executed the translations with great elegance. In 1712 he was appointed keeper of the royal cabinet of medals, on which occasion he quitted the ecclesiastical habit. He died in 1719.

SIMON MACCABEUS, son of Mattathias, distinguished himself by his valour in fighting for the liberation of his country, under his brothers Judas and Jonathan. On the death of the latter, B.C. 143, Simon was chosen to succeed him as high priest and governor of the Jews. One of his first acts was to send embassies to the Romans and Lacedæmonians to renew the ancient treaties between the Jews and those people, which was effected. He then proposed to Demetrius, king of Syria, to assist him in recovering his kingdom from the usurper Hyrcanus, provided he would confirm the Jews in all their privileges, and himself

in his constituted dignity. Demetrius readily agreed to this proposal; and thenceforth, by a decree of the sanhedrim, all public acts ran in the name of Simon. He now actively employed himself in repairing and garrisoning all the fortresses in Judæa; and he then took Joppa and Gaza. In the following year he reduced and demolished Acra, a fortress near Jerusalem garrisoned by Syrians, which had been invested for two years, and even caused the hill on which it stood to be levelled down to the height of the temple. Antiochus Sidetes, having succeeded to the Syrian throne, renounced the friendship which Demetrius had formed with the Jews, and sent his general Cendebeus to invade Judæa with a powerful army. Simon put his two sons at the head of a select body of troops, who marched to meet the enemy, and defeated them, B.C. 139. His son-in-law, named Ptolemy, whom he had appointed to the government of Jericho, being inflamed with the ambition of becoming the sovereign of Judæa, having invited to his castle of Doc Simon, who was making a progress with two of his sons, caused them, after a banquet, to be treacherously murdered, B.C. 135. Simon was succeeded by his son John Hyrcanus.

SIMONETTA, (Giovanni,) an historian, was a native of Cassaro in Sicily. In 1444 he entered into the service of Francisco Sforza, duke of Milan; after whose death he attached himself to his son Galeazzo Maria. He died about 1491. He composed in Latin a history of the actions of Francesco Sforza from 1423 to his decease in 1466. It was several times printed; and Muratori gave a new and corrected edition of it in his collection of Italian Historians.

SIMONIDES, a celebrated Grecian poet, born about B.C. 556, in the isle of Ceos. He excelled in various kinds of poetry, but especially in the elegiac, for which, as we learn from Horace and Quintilian, he was almost proverbially famous in antiquity. One of his most distinguished compositions was entitled, The Lament of Danaë. He was endowed with an extraordinary memory; and some have attributed to him the invention of the art of recollecting by localizing ideas. The introduction of the Greek letters Ξ, Ψ, Ω, is also ascribed to him. When he was about thirty years old he appears to have removed to Athens, where he was honourably received by Hipparchus, after whose murder he took refuge in Thessaly. After the battle of Marathon we find him again at Athens: and after the banishment of Themistocles he retired to Hieron's court at Syracuse, where he died, B.C. 467. Several of his epigrams are still extant. Fragments of his poems are inserted in the Corpus Poet. Græc.; and they were published in 1835, 8vo, Bruns., by Schneidewin.

SIMPLICIUS, pope, a native of Tivoli, was elected to the papal see in September, 467, on the death of Hilary. During his pontificate great commotions took place both in the eastern and western empire. The latter terminated in the person of Augustulus, who was dethroned by Odoacer king of the Heruli, an Arian. In the East the emperor Zeno was dethroned by Basiliscus, who declared against the council of Chalcedon. Zeno, being at length restored, favoured the Eutychians; and great disturbances occurred in the Eastern church on that account. Simplicius opposed the attempts of Acacius, bishop of Constantinople, to raise his see to the primacy. He also extended and strengthened the papal jurisdiction over the western church, by appointing the bishop of Seville apostolic vicar in the province of Bœtica, and by an attack upon the metropolitan rights of the bishop of Ravenna, together with other vigorous measures of discipline. Simplicius died in 483, and was succeeded by Felix III.

SIMPLICIUS, a Greek philosopher of the sixth century, was a native of Cilicia, and a disciple of Ammonius the Peripatetic, and of Damascius the Stoic; and, following the eclectic mode of philosophising, he endeavoured to unite the Platonic and Stoic doctrines with the Peripatetic. Of this combination of heterogeneous tenets his Commentary upon the Enchiridion of Epictetus is a remarkable example. He also wrote commentaries upon Aristotle, which discover sound judgment and extensive reading; they are printed in some of the early editions of Aristotle, and are also contained in Scholia in Aristotelem, collegit Ch. A. Brandis, Berlin, 1836, &c. He was one of those philosophers who took refuge with Chosroes, king of Persia, from an apprehended persecution by Justinian; but they returned to Athens upon a truce between the Romans and Persians in 549, stipulating a toleration for them. The commentaries of Simplicius upon Aristotle have been several times published in Greek. Those on Epictetus were published in Greek and Latin, with the notes

of Wolfius and Salmasius, Lugd. B., 1640, and London, 1670; and have been translated into French and English. There is also an edition by Schweighauser, Leipsic, 2 vols, 1800.

SIMPSON, (Edward,) a learned divine, the son of Edward Simpson, rector of Tottenham, was born there in 1578, and educated at Westminster school, under Camden, and at Trinity college, Cambridge, of which he became fellow. In 1618 he was presented to the rectory of Eastling, in Kent. He then took his degree of D.D., and was made prebendary of Coringham. In 1636 he published at Cambridge his Mosaica; Sive Chronici Historiam Catholicam complectentis Pars Prima, in qua res antiquissimæ ab Orbe condito ad Mosis obitum Chronologicè digestæ continentur, 4to. Afterwards he undertook his Chronicon Catholicum ab exordio Mundi, but did not live to publish it. He died in 1651. His Chronicon, &c., was published at Oxford in 1652, with a Latin life prefixed, and was reprinted by Peter Wesseling. Dr. Reynolds, afterwards bishop of Norwich, in his license of it for the press, speaks of it as "egregium et absolutissimum opus, summâ industriâ, omnigenâ eruditione, magno judicio, et multorum annorum vigiliis productum." His other works are, Positive Divinity, in three parts, containing an Exposition of the Creed, Lord's Prayer, and Decalogue; The Knowledge of Christ, in two Treatises; A Treatise concerning God's Providence in regard of Evil, or Sin; The Doctrine of Regeneration, delivered in a Sermon on John iii. 6, and Defended in a Declaration; Tractatus de Justificatione. Notæ Selectiores in Horatium; Prælectiones in Persii Satyras; Anglicanæ Linguæ Vocabularium Etymologicum; Sanctæ Linguæ Soboles; Di Gentium, sive Nominum, quibus Deos suos Ethnici appellabant Explicatio.

SIMPSON, (Thomas,) an eminent mathematician, was born in 1710, at Market-Bosworth, in Leicestershire. As he was intended for the occupation of his father, who was a weaver, he was taught only to read; but manual labour was unfit for him; and the solar eclipse of 1724 roused all his curiosity to know how those phænomena could be predicted. He now quitted his father, and settled at Nuneaton. An itinerant pedlar, who pretended to tell fortunes and cast nativities, initiated him in the mysteries of judicial astrology, which he afterwards occasionally practised. He was led to the study of mathematics by having accidentally obtained possession of a copy of Cocker's Arithmetic, to which was annexed a short treatise on Algebra. While yet a stripling he married a woman about fifty years of age, the widow of a tailor, and the mother of two children, of whom the younger was his senior by two years; all the family, however, appear to have lived together in harmony, Simpson working at his trade by day, and keeping a private school in the evenings. In 1733 he went to Derby, where he continued to follow the united avocations of weaver and schoolmaster. Having obtained a loan of Stone's translation of the marquis de l'Hôpital's Analyse des infiniment-petits, he was enabled, by the force of genius and unremitting application, to make himself master of the direct and inverse method of fluxions. About 1735 he began to write answers to the mathematical questions in the Ladies' Diary, of which he became editor in 1754, and held that office till 1760. In 1735 or 1736 he came to London, and took lodgings in Spitalfields, where he worked at the loom, and gave instruction, as he had done in the country. In 1743, on the death of Dr. Derham, Simpson was appointed to succeed him as professor of mathematics in the Royal Military Academy at Woolwich, where he is said to have been successful in acquiring the friendship and esteem of his pupils. In 1746 he was admitted a fellow of the Royal Society, in whose Transactions several of his mathematical papers were printed. His health, however, was weak, and the intenseness of his application enfeebled it still more, so that he sunk into a lowness of spirits. In this delicate state he was recommended to try the air of his native town; but on his arrival at Bosworth he gradually grew worse, and died the 14th of May, 1761. His widow received a pension from government, and apartments near the Academy of Woolwich. His works are, A New Treatise of Fluxions; A Treatise on the Nature and Laws of Chance; Essays on Curious Subjects in Mathematics; The Doctrine of Annuities and Reversions, &c., with useful tables, 1742, with an Appendix the next year, in answer to De Moivre's Objections; Mathematical Dissertations, &c.; Treatise of Algebra; Elements of Geometry; Trigonometry, Plain and Spherical, with the Construction and Application of Logarithms; the Doctrine and Application of Fluxions; Miscellaneous Tracts; Select Exercises in Mathematics;

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and, Papers in the Philosophical Transactions.

SIMS, (James,) an eminent physician and writer on medicine and botany, was born at Canterbury, and educated at a school at Burford in Oxfordshire, and studied medicine at Edinburgh, and at Leyden, where he took the degree of M.D. in 1764. He settled in London, and became physician to the Surrey Dispensary. He published, Observations on Epidemic Disorders; A Discourse on the best Method of prosecuting Medical Inquiries. In 1781 he edited Dr. Edward Foster's Principles and Practice of Midwifery; and he contributed various papers to the Memoirs of the Medical Society of London, and other collections. He was the editor of the Botanical Magazine, and a member of the Linnæan Society, to whose Transactions he was a contributor. He died in 1831.

SIMSON, (Robert,) an eminent mathematician, was born in 1687, at Kirtonhall, in Ayrshire, and studied at Glasgow, where he obtained the degree of doctor in medicine. On the resignation of Mr. Robert Sinclair, in 1711, Simson was chosen regius professor of mathematics in the university of Glasgow, and he continued to discharge that office with the highest reputation for nearly fifty years. He died in 1768. His works are, Conic Sections; the Loci Plani of Apollonius restored; Euclid's Elements; Posthumous Tracts, printed in 1776; and, Papers in the Philosophical Transactions.

SINA-IBN, or, as he is more commonly called, AVICENNA, an Arabian philosopher and physician, was born at Assena, near Bochara, A.H. 370, (A.D. 980.) At the age of ten he had made a great progress in languages, and could repeat the whole Koran by heart. He was put under the care of a celebrated gardener, who had the reputation of understanding perfectly the arithmetic of the Indians, astronomy, geometry, and the other branches of the mathematics; and he soon exhausted the whole stock of this preceptor's knowledge. His next master was Al-Abdallah, a philosopher, whom Avicenna's father engaged to instruct him in his own house. Under this preceptor he studied logic and philosophy; but he soon discovered that, though master of the terms of logic, Abdallah was unacquainted with the principles of the art. In order to render himself a more perfect master of the sublime doctrines of philosophy, and the subtle questions of logic, Avicenna became a student in the school of Bagdad. When he entered upon the study of theology, he began with reading the Metaphysics of Aristotle, which work he read, he says, forty times without understanding it. He united with the study of philosophy that of medicine; and at the early age of eighteen, having completed his studies, he began to practise as a physician. His professional fame rapidly increased; and he was not only employed as a physician, but consulted in affairs of state. During this tide of prosperity Avicenna had no small degree of influence in the court of the khalif, and was rapidly increasing his possessions, when an unfortunate occurrence suddenly removed him from the court to a prison. The sultan Jasoch-bagh proposing to send his nephew as his representative into the native country of Avicenna, the young prince obtained permission to take Avicenna with him as his companion and physician. The sultan was not long afterwards informed, that the young prince and his brother were meditating a rebellion. Upon this he immediately sent secret orders to Avicenna to take off the leader of the conspiracy by poison. The philosopher was too faithful to his master to fulfil the commission; but, at the same time, he thought it expedient to conceal from him the order which he had received. The young prince, however, by some unknown means, became acquainted with the sultan's design against his life, and was so highly displeased with Avicenna for concealing from him so important a circumstance, that he ordered him to be imprisoned. Avicenna fairly pleaded in his justification, that the concealment was necessary for the prevention of great mischief; but the prince remained inexorable, and had the ingratitude to suffer his protector and friend to remain in prison till his death. Avicenna is said to have hastened his end by debauchery; he died in 1036, at the age of fifty-six. He left behind him many writings, but, notwithstanding all that has been said of his genius and learning, contributed little to the improvement of philosophy. His metaphysical, logical, and physical writings are imperfect and obscure representations of the doctrines of Aristotle. Though formerly much read, not only in the Saracen but the Christian schools, they are now forgotten. They consist of Twenty books on the Utility of the Sciences; the Heads of Logic; and pieces in Metaphysics and Morals. Of his medical works the principal is entitled Canon Medicinæ, a vast compilation of

all that was known in that age of anatomy, botany, pathology, therapeutics, and surgery. It is chiefly borrowed from Galen and other Greek, and from some Arabian writers. Haller speaks of it as intolerably loquacious and diffuse; and Freind wonders that it should have acquired so much esteem even in the schools of Europe, as to be the only system taught in them till the revival of letters. The number of epitomes of it and commentaries upon it has been very great; and it has gone through a variety of editions, as well in the original Arabic as in Latin translations. Several smaller works of Avicenna have also been made public; as, A Treatise on the Heart and its Faculties; Canticum, or a Compendium of the Medical Art, in verse; a book On Regimen; another, On Acetous Syrups; another, On Animals, &c. Pope Sixtus IV. ordered the works of this physician and philosopher to be printed, in the original Arabic, at Rome, in 1489. A Latin translation of them, by Gerard of Cremona and others, was published at Venice, in 1595, and 1658, fol.; and Vopiscus Fortunatus published a new translation, with notes by various authors, at Louvain, in 1658, fol.

SINCLARE, (George,) was professor of philosophy in the university of Glasgow in the seventeenth century. Being a zealous covenanter, he lost his place at the Restoration; after which he acted as an engineer, and was employed in waterworks, and draining of mines. At the Revolution he was restored to his professorship, which he held till his death, in 1696. His works are, Tyrocinia Mathematica; Ars nova et magna Gravitatis et Levitatis; Hydrostatics; Hydrostatical Experiments; Principles of Astronomy and Navigation; and, Satan's Invisible World; or a treatise on Witches and Apparitions.

SIRI, (Vittorio,) an Italian writer in politics and history, was born at Parma, in 1608, and became a monk of the Benedictines of San Giovanni in that city. He published a political journal, under the name of Mémoire Récondite; which induced Mazarin to invite him to France, where he obtained an abbey, and was appointed almoner and historiographer to Louis XIV. He also published a journal, entitled Il Mercurio, ovvero storia dei correnti Tempi. He died in 1685.

SIRICIUS, pope, a native of Rome, succeeded Damasus I. in 385. Among several letters of his that are still extant, there is one directed to Anycius, bishop of Thessalonica, on matters of jurisdiction; another to Himerius, bishop of Tarracona, which is one of the oldest instances of a bishop of Rome sending mandates to other churches to be received as ecclesiastical laws. Siricius is also one of the first bishops of Rome who wrote concerning the celibacy of the clergy. He directed that a priest who married a second wife after the death of the first should be expelled from his office. Siricius died in 399, and was succeeded by Anastasius I.

SIRLET, (Flavius,) a celebrated gem engraver. He also painted; but his performances as an engraver are particularly admired, especially his representation of the famous group of Laocoon, on an amethyst. He died in 1737.

SIRMOND, (James,) a learned French Jesuit, the son of a magistrate, was born at Riom, in 1559, and at ten years of age was sent to the college of Billon, in Lower Auvergne, the first seminary which the Jesuits had in France. He entered the society in 1576, and two years after took the vows. His superiors sent him to Paris, where he taught classical literature and rhetoric for nearly three years. In 1586 he began his course of divinity, which lasted four years. In 1590 he was sent for to Rome by the general of the order, Aquaviva, to take upon him the office of his secretary, which he held for sixteen years, and clothed the sentiments of his employer in very superior language. The study of antiquity was at that time his principal object: he visited libraries, and consulted manuscripts: he contemplated antiques, medals, and inscriptions; and the Italians, though jealous of the honour of their nation, acknowledged his acuteness as an antiquary, and consulted him in many cases of difficulty. At Rome he formed a friendship with the most eminent men of the time, particularly with Bellarmine and Tolet, who were of his own society, and with the cardinal Baronius, D'Ossat, and Du Perron. Baronius was much assisted by him in his Ecclesiastical Annals, especially in affairs relating to the Greek history. In 1608 Sirmond returned to Paris, and soon afterwards commenced a visitation of the libraries and archives of the convents, and was thereby enabled to save from destruction a great number of documents of the highest value for the history of the middle ages. His first publication was the Opuscules of Geoffroi, abbé de Vendôme, in 1610; from which time he con-

tinued to add to his reputation by other publications almost every year. Urban VII. invited him to return to Rome, but Louis XIII. retained him in France, and in 1637 made him his confessor. On the death of that monarch, in 1643, he left the court and recommenced his literary labours, which he continued with unabated ardour till his death in 1651, when he was ninety-two years of age. His Ouvrages were published in 1696, in 5 vols, fol. He also published Consilia Antiqua Galliæ, Paris, 1629, fol.

SIXTUS I., pope, otherwise named XYSTUS, (the word *Sixtus*, though adopted by other popes, having no signification in Greek or Latin,) was a Roman by birth, and succeeded Alexander I. about 119. He died in 128, and has been ranked among the martyrs by the church of Rome.

SIXTUS II., pope, was a deacon of the Roman church when he was elected to the pontificate in 257, or, according to other accounts, in 260. A persecution was at this time raging against the Christians in consequence of a rescript of the emperor Valerian, directing that search should be made for all bishops, priests, and deacons, that they might be put to death. Sixtus was one of the first victims, after having occupied the papal chair for scarcely twelve months.

SIXTUS III., pope, a native of Rome, succeeded Celestine in 432. At this time the Eastern churches were much divided about the condemnation of Nestorius; Cyril, with the Egyptian bishops, maintaining the justice of that act, while John of Antioch and other Oriental bishops refused to concur in it. Sixtus soon after his election wrote letters to the contending parties to persuade them to come to an agreement; and at length they were reconciled, upon the terms that John should make an open profession of the faith of the church, and sign the deposition of Nestorius, and Cyril should give an explanation of those of his propositions which had proved most offensive. The munificence of this pontiff was displayed in various repairs and rich decorations of churches in Rome. He died in 440, and his name has been enrolled among those of the saints of the holy see. He was succeeded by Leo the Great.

SIXTUS IV., pope, whose former name was FRANCESCO DELLA ROVERE, was descended from a branch of the noble family of Rovere of Savona, in the state of Genoa, and studied at the universities of Pavia and Bologna, and at an early age entered the Franciscan order, of which he was afterwards made general. He was promoted by Paul II. in 1467 to the purple, by the title of St. Peter ad Vincula. On the death of that pope, in 1471, the same influence placed him in the papal chair. He began his pontificate with an unsuccessful attempt to form a general league among the Christian princes against the Turks. In conjunction with his nephew, Girolamo Riario, he formed one of the most detestable conspiracies recorded in history. By means of the powerful family of the Pazzi, rivals to the Medici in Florence, a revolution was to be effected in the government of that city, commencing with the assassination of Lorenzo and Giuliano de' Medici when assisting at mass in one of the churches; and the elevation of the host was to be the signal. The result of this conspiracy is related in the article LORENZO DE' MEDICI, and it will be sufficient here to mention its consequences as far as the pope was concerned. Stimulated to fury by the miscarriage of the plot, and the vengeance exercised upon the conspirators, one of them an archbishop, Sixtus thundered out an excommunication against Lorenzo and the magistrates of Florence, and laid the city and its territories under an interdict. Having in vain endeavoured by menaces to induce the Florentines to deliver up Lorenzo, he formed a league with the king of Naples, whose troops, in conjunction with those of the church, invaded the territory of Florence, and spread devastation through it. They were, however, encountered by an opposite league; and Lorenzo, by a personal visit to the king of Naples, having reconciled him to the state of Florence, the pope was left alone in the contest. He was at length, by the interposition of the king of France, and the alarm excited throughout Italy in consequence of the capture of Otranto by the Turks, obliged to consent to a peace. In 1482 he joined the Venetians in an attempt to dispossess the duke of Ferrara of his territories. The consequence was an invasion of the ecclesiastical state by the duke of Calabria, son of the king of Naples, which, however, terminated in the duke's total defeat by the arms of Malatesta, lord of Rimini. The success of the Venetians rendering them formidable to their neighbours, a league was formed against them, which the pope was persuaded to join, and he issued a solemn excommunication against his late allies. The confederates, however, re-

ceiving proposals from the Venetians, who found it necessary to renounce their ambitious projects, concluded a peace without consulting Sixtus. This affront, with the disappointment of his expectations from the new war in which he had engaged, so operated upon his haughty and violent temper, that he was thrown into a severe fit of the gout, which proved fatal. He died in 1484, and was succeeded by Innocent VIII. Sixtus was a munificent encourager of literature; and he may almost be regarded as the founder of the Vatican library. But he is justly accused of nepotism; and he was one of the most turbulent and unscrupulous in the long list of pontiffs. Whilst a doctor in the church he wrote some writings in theology and school divinity. Several of his letters are extant; and he published some decrees, one of which had for its object to put an end to the violent disputes then subsisting relative to the immaculate conception of the Virgin Mary.

SIXTUS V., pope, (Felice Peretti,) was born in 1521, in the Marche of Ancona, at Le Grotte, a village in the territory of Montalto. His father, named Peretti, was a vine-dresser, who, not being able to maintain his son, hired him at nine years of age to a farmer, by whom he was employed to tend swine. He was occupied in this mean service, when a Franciscan friar, being on his way to Ascoli, took young Felice for his guide. Pleased with the vivacity of the boy's conversation, he caused him to accompany him to his convent, and introduced him to the father-guardian. To the questions put to him by this person Felice gave such satisfactory answers, that his desire to remain with them was complied with, and he was admitted into the convent in the quality of a lay-brother. He soon manifested a great inclination for learning, which was gratified by placing him with one of the friars, to be taught the rudiments of the Latin language. His proficiency was followed by reception into the order; he went through the usual courses of philosophy and theology; was ordained priest in 1545; and shortly afterwards, being made a doctor in theology, he was appointed to a professorship in that faculty at Sienna, under the name of Montalto. By his sermons he acquired a high reputation in several Italian cities; and he was nominated commissary-general at Bologna, and inquisitor at Venice. In this last office he quarrelled with the senate, always jealous of ecclesiastical authority, and thought proper to make his escape from Venice by night. Going to Rome, he became one of the council of the Congregation, and afterwards procurator-general of his order. He accompanied cardinal Buoncompagno to Spain in quality of theologian to the legate, and counsellor of the holy office. Objects of ambition being now open to his view, he suddenly changed his demeanour, which, influenced by his natural temper, had been harsh and petulant, and put on an appearance of extraordinary gentleness and humility. Cardinal Alessandrini, formerly his pupil, being raised to the papal throne by the name of Pius V. sent him the brief of general of his order, and soon after honoured him with the purple, when he took the name of cardinal Montalto. The successor of Pius was Gregory XIII., formerly cardinal Buoncompagno. Montalto, without influence or connexions to push him forward at the next vacancy, saw that his only policy was to appear entirely void of wishes or expectations of a farther elevation, and to render himself no object of jealousy to any party. Accordingly he withdrew from all public affairs, shut himself up like one devoted solely to study and the care of his soul, and complained of the approaching infirmities of age. Gregory died in 1585; and the cardinals immediately split into five factions. Montalto now put on the appearance of a man bending under the load of years; he walked with his head resting on one shoulder, leaning on a staff, and incessantly coughing, as if about to expire. When, during the long contests, it was intimated to him that the election might possibly fall upon himself, he answered with profound humility that he was unworthy of such an honour; that he had not abilities to undertake the government of the church; that his life could scarcely last out the conclave; and that, if he were chosen, he should be only pope in name, whilst all the authority devolved upon others. This lure, with the prospect of a very short pontificate, during which the several parties might strengthen themselves against a new election, took with the cardinals, crafty as that body is reckoned, and Montalto was elected on the 24th of April, 1585. Scarcely had the tiara been placed on his head, when he threw away his staff, walked erect, and chanted Te Deum with a voice so strong that the roof of the chapel re-echoed the sound. The territory of the church was at this time overrun with banditti, who robbed and murdered with impunity;

and in Rome itself a relaxed police encouraged all kinds of disorders. The first object of the new pope was to redress those evils; and no sovereign ever employed the corrective powers with which he was invested with more vigour and effect. He resorted to summary means; he employed spies and armed men, and he soon extirpated by the sword and the halter the noxious brood. The name of "Papa Sisto," as connected with his summary justice, has continued proverbial at Rome to the present day. Being a shrewd politician, he disliked the overgrown power of Spain, and was not displeased at the staunch opposition which Philip II. received from Elizabeth of England, whom Sixtus however formally excommunicated as a heretic. He published a new edition of the Septuagint, in 1587, and one of the Vulgate, with improvements, in 1590; and he himself edited the works of St. Ambrose. He is said also to have superintended an Italian translation of the Bible, which was condemned by the Spanish Inquisition, between which body and Sixtus there was little sympathy. It was the ruling passion of this peasant's son to perpetuate his memory, by which he was led to many vain and ostentatious, and to some great and useful enterprises. He had already, while cardinal, engaged the celebrated architect Fontana in erecting a splendid chapel in the church of St. Maria Maggiore, which he had been obliged to discontinue from the withdrawing of his allowance by Gregory XIII.; and he now employed the same artist in the arduous task of setting upright the fallen obelisk of Egyptian granite which had once decorated the circus of Nero. This was effected by great skill and labour, [see FONTANA,] and the obelisk was dedicated by Sixtus to the Holy Cross. He afterwards caused three other obelisks to be dug out of the ruins among which they lay, and placed before different churches. For the supply of water to Rome, he directed the collection of a number of springs to one reservoir at the distance of thirteen miles, whence it was conveyed by an aqueduct to the Quirinal mount. He undertook entirely to rebuild the Vatican library upon an enlarged and more magnificent plan by Fontana; and he erected near it a noble printing-office, destined to give splendid and correct editions of the fathers, and other works relative to religion. There was not a quarter in Rome to which he did not give decorations; and it is asserted that no one pontiff left so many monuments of grandeur after a long reign, as Sixtus V. after occupying the papal see for little more than five years. On these objects he must have expended vast sums; yet at his death he left five millions of crowns in the castle of St. Angelo, with an injunction to his successors to employ them only for the service of the church against Turks and heretics, or to relieve the people in time of famine or pestilence. Sixtus V. fixed the number of cardinals at 70, a number which has been adhered to by his successors; and he decreed that four at least of the number should be doctors of divinity, chosen from the religious orders. He did not love the Jesuits; and he proposed to change their appellation to that of Ignatians. He died on the 17th of August, 1590, and was succeeded by Urban VII.

SKELTON, (John,) an English poet, descended from an ancient family in Cumberland, was born towards the latter part of the fifteenth century, and appears to have studied in both universities. Mr. Cole, in his collections for the Athenæ Cantabrigienses, is of opinion, that he belongs to Cambridge, partly because he alludes to his being curate of Trompington in 1507, and mentions Swaffam and Soham, two towns in Cambridgeshire, and partly because there occurs the name of one Skelton, M.A. of Cambridge, in 1484. On the other hand, Wood reckons him of Oxford, from the authority of Bale in a manuscript in the Bodleian library: and in the preface of Caxton's Translation of the Æneids he is said to have been "lately created Poet Laureate in the Unyversite of Oxenforde," and to have been the translator of some of the Latin classics. This laureateship, however, was not the office now known as pertaining to the court, but was a degree in grammar conferred at the university. The origin of the royal laureate is somewhat obscure. According to Wharton, he was only a graduated rhetorician employed in the service of the king, and all his productions were in Latin, until the time of the reformation, which, among other advantages, opened the way to the cultivation of the English tongue. In the page where Skelton mentions his being curate of Trompington, he informs us that he was at the same time (1507) rector of Diss, in Norfolk. Tradition informs us, that his frequent invectives in the pulpit excited general censure. There appear to have been three subjects at which Skelton delighted to aim his satire; these were, the

mendicant friars, Lilly the grammarian, and cardinal Wolsey. It is not improbable that some of his poems or ballads might very justly rouse the vigilance of his diocesan, the bishop of Norwich, who is supposed to have suspended him from his functions. Wood asserts, that he was punished by the bishop for "having been guilty of certain crimes, as most poets are." According to Fuller, the crime of "most poets" in Skelton's case, was his keeping of a concubine, or a wife—a graver offence at that time. Skelton's severe attack upon Wolsey in his poem of Why come ye not to Court? drew down upon him the resentment of that haughty ecclesiastic, who ordered him to be arrested. Skelton took refuge in the sanctuary of Westminster Abbey, where the abbot, Islip, afforded him protection until his death, which took place June 21, 1529, not long before the downfall of his illustrious persecutor. He was interred in St. Margaret's church yard, with the inscription—

"I. Sceltonus Vates Pierius hic situs est."

Skelton appears to have been a more considerable personage, at one time at least, than his contemporaries would have us believe. It is certain that he was esteemed a scholar, and that his classical learning recommended him to the office of tutor to prince Henry, afterwards king Henry VIII., who, at his accession, made him royal orator, an office so called by himself, the nature of which is doubtful, unless it be blended with that of laureate. As to his general reputation, Erasmus, in a letter to Henry VIII., styles him "*Britannicarum literarum decus et lumen*," a character which must have either been inferred from common opinion, or derived from personal knowledge. Whatever provocation he gave to the clergy, he was not without patrons who overlooked his errors and extravagances for the sake of his genius; and during the reign of Henry VII. he had the enviable distinction of being almost the only professed poet of the age. Henry Algernon Percy, fifth earl of Northumberland, one of the very few patrons of learned men and artists at that time, appears to have entertained a high regard for Skelton. In a collection of poems magnificently engrossed on vellum for the use of this nobleman, is an elegy on the death of the earl's father, written by Skelton. This volume is now in the British Museum; the elegy may be seen in Skelton's works, and in Percy's Reliques. The chief of his poems are, The Crowne of Lawrell, and the Bouge of Courte, two cold and tedious allegories; Why come ye not to Court? a satire against Wolsey, and the Boke of Colin Clout, Ware the Hawk, &c., attacks upon the whole body of the church. In other poems Henry VIII.'s foreign enemies, particularly the Scotch, are the victims of his scurrility, or else some private grudge is gratified, as in his abuse of William Lilly the grammarian. Most of his productions are enumerated in Wood's Athenæ, who says he wrote "fifty several things." According to Caxton, he translated the Epistles of Cicero, Diodorus Siculus, and various Latin writers.

SKELTON, (Philip,) a divine, was born in the parish of Derriaghly, near Lisburn, in Ireland, in 1707, and educated at Trinity college, Dublin, where he obtained a scholarship; but he left the university on taking his first degree. In 1732 he settled on the curacy of Monaghan, in the diocese of Clogher, with a stipend of 40*l.* a-year. While in this situation, he published some tracts, one of which, entitled Proposals for the Revival of Christianity, an ironical piece, was attributed to Swift. In 1750 he obtained the living of Pettigo. In 1759 he was preferred to the living of Devenish, near Enniskillen; whence he was removed, in 1766, to Fintona, in the county Tyrone. He died in 1787. His principal works are, Deism Revealed, 2 vols.; Sermons, 3 vols.; and, Miscellaneous Tracts.

SKINNER, (Stephen,) a physician, antiquary, and philologist, was born in or near London, in 1623, and educated at Christ-church, Oxford. When the rebellion broke out he went abroad; but he returned to Oxford in 1646, and took his degrees in arts the same year. He then resumed his travels, and took his degree of M.D. at Heidelberg; and he was incorporated into the same degree at Oxford in 1654. He then settled at Lincoln, where he practised as a physician with great success. He died there in 1667, in the forty-fourth year of his age. In 1671 was published, from his MSS., a learned work, entitled Etymologicon Linguæ Anglicanæ, fol, with additions, by Thomas Henshaw. This work has the disadvantage of having been left unfinished by the author, and is to be regarded rather as containing anecdotes of the language than as a systematic body of English etymologies; but it contains numerous valuable suggestions, and many later English etymologists have

made use of his labours. The etymological part of Dr. Johnson's Dictionary is almost wholly derived from Skinner and Junius.—Dr. STEPHEN is to be distinguished from Dr. THOMAS SKINNER, a physician, who was educated at Cambridge, but obtained his degree as a member of St. John's college, Oxford, in 1672. He continued Bates's Elenchus Motuum; and wrote in Latin, The Life of General Monk, which was published in English, by Webster, in 1724.

SLATER, or SLATYER, (William,) a divine and poet, was born in Somersetshire, in 1587, and educated at Brasennose college, Oxford, of which he became fellow; and he took his doctor's degree in 1623. He was at this time rector of Otterden, in Kent. His works are, Threnodia; or Elegies and Epitaphs on Queen Anne of Denmark, to whom he had been chaplain; Palæ-Albion, or a History of Great Britain, in Latin and English verse, with notes, fol.; Genethliacon, sive Stemma Regis Jacobi, fol.; The Psalms of David, in Hebrew, Greek, Latin, and English, set to music, 16mo.; the English version is that of Sternhold, and the music is selected from Ravenscroft. He died in 1647.

SLEIDAN, (John,) an historian, was born in 1506, at Sleiden, a small town near Cologne, whence he took his name, and after receiving the rudiments of education in his own country, visited Paris, whence he removed to Orleans for the study of law. Returning to Paris, he was recommended by his countryman and school-fellow John Sturmius to cardinal-archbishop du Bellay, who gave him a pension, and employed him in public business. He accompanied the French ambassador to the diet of Hagenau, and afterwards resided at Paris, till his attachment to the opinions of the Reformers caused him to retire, in 1542, to Strasburg. The sect which he first embraced was that of Zuinglius; but he afterwards joined the Lutherans, and became considerable in that party both by his writings and his public employments. He was deputed in 1545 to the king of England; and in 1551 he was one of the Protestant envoys to the council of Trent, which, however, was soon after dissolved by the troops of Maurice, elector of Saxony. The death of his wife in 1555 threw him into a deep melancholy, which had the extraordinary effect of obliterating his memory to such a degree that he did not know his own children. He died at Strasburg in the following year. His principal work is entitled, De Statu Religionis et Reipublicæ Carolo Quinto Cæsare, Commentarii, Lib. XXV., first published in 1555. It comprehends the history of his own times from 1517 to the year of its publication, and has always been in great credit among the Protestants. De Thou speaks of it as a work drawn up "exactâ fide et diligentiâ," and praises the writer's learning and talents for business. Several translations of it have been made, especially one into French by Le Courayer. Sleidan also wrote a compendium of ancient history, entitled, De Quatuor Summis Imperiis Lib. Tres, which has been often reprinted. He also published a Latin translation of the History of Philip de Comines, and an abridgment of that of Froissart; and versions of some other works on history and politics.

SLINGELANDT, (Peter van,) a distinguished Dutch painter, was born at Leyden, in 1640, and was a pupil of Gerard Douw. His talent was, however, confined to an exact imitation of nature in the detail; for he imitated without selection, and had a poor taste in design. His great delicacy of pencil rendered him extremely slow; and he is said to have been three years in completing the family picture of Mr. Meermans. The slowness of his working was in one instance of advantage to him, as it gave him time to acquire the good graces of a widow whose portrait he was painting, and who, when it was finished, recompensed him with her hand and fortune. He died in 1691. One of his pictures is in Sir Robert Peel's collection; one in the Bridgewater gallery; two in the private collection of George IV.; and one in the collection of the marquis of Bute, at Luton House.

SLOANE, (Sir Hans,) a physician, distinguished as a promoter of natural history, was born in 1660, at Killileagh, in the county of Down, and commenced his medical studies in London, and by his talents and industry recommended himself at an early age to the friendship of Robert Boyle, and Ray. In 1683 he visited Paris, where he attended the lectures of Tournefort and Duverney. He then studied botany, under Chirac and Magnol, at Montpellier. Having taken the degree of M.D. he returned to England in 1684, and was admitted a fellow of the Royal Society. Being introduced to Sydenham, that great physician took him into his house, and became his patron.[a] When the Royal College of Physicians had obtained a new charter in

1687, which obliged them to make an addition to the number of their fellows, Dr. Sloane was one of those who received this distinction. His love of the study of natural history induced him, in 1687, to accept the post of physician to the duke of Albemarle, appointed governor of Jamaica. The duke's death shortly after reaching that island limited Dr. Sloane's stay in it to fifteen months; but he brought back with him, in 1689, a rich treasure of subjects in the different kingdoms of nature, among which were 800 species of plants. In 1693 he was elected secretary to the Royal Society, in which station he revived the printing of its Transactions, which had for some time been suspended; and he continued to superintend the publication till 1712. In the next year he was appointed physician to Christ's Hospital, which employment he held for thirty years. He married in 1695 the daughter of alderman Langley, by whom he had a son and three daughters: the son and one daughter died young; the other two daughters survived their parents, and carried their wealth to the noble families of Stanley and Cadogan. In 1696 he published his Catalogus Plantarum quæ in Insula Jamaica sponte proveniunt, vel vulgo coluntur. The arrangement followed in this catalogue is nearly that of Ray, with whom he continued in habits of the greatest intimacy, liberally communicating to him his MSS. for the use of his third volume of the History of Plants. He was now assiduously engaged in forming that museum which became so celebrated, and in 1702 it received a great augmentation from the collections of William Courten, Esq., which were bequeathed to Dr. Sloane, on the condition of paying certain debts and legacies. The first volume of his great work appeared in 1707 under the title of, A Voyage to the Islands Madeira, Barbadoes, Nevis, St. Christopher's, and Jamaica; with the Natural History of the Herbs and Trees, four-footed Beasts, Fishes, Birds, Insects, Reptiles, &c.; to which is prefixed an Introduction, wherein is an Account of the Inhabitants, Air, Waters, Diseases, Trade, &c., of that Place; with some Relations concerning the neighbouring Continent and Islands of America, fol, with 156 plates. The second volume of this work was not published till 1725. The reputation he acquired by this performance was manifested by his election, in 1708, to a vacant seat among the few foreign members of the French Academy of Sciences. In 1712 he was elected one of the vice-presidents of the Royal Society. In the mean time he was rising in his professional character. Queen Anne frequently consulted him; and on the accession of George I. he was appointed physician-general to the army, and created a baronet (1716). In 1719 he was elected president of the College of Physicians, and he held the office till 1735; and in 1727 he succeeded Sir Isaac Newton in the president's chair of the Royal Society. In the same year he was made physician to George II. The purchase of the manor of Chelsea gave occasion to an exercise of his munificence in the cause of science, by a gift of the fee-simple of the botanical garden in that place to the Company of Apothecaries, on conditions securing the proper use of such a benefaction. He earnestly strove to promote the formation of the colony in Georgia in 1732; and he was one of the founders of the Foundling Hospital, and drew up the plans for the management of the children. In 1740 he resigned the presidency of the Royal Society, and retired to his mansion at Chelsea, where he died on the 11th January, 1752, in his ninety-second year. He communicated several papers to the Philosophical Transactions, on subjects of medicine and natural history. He also wrote a pamphlet on sore eyes, which was held in high estimation for many years. His magnificent museum was bequeathed by him to the public on the condition of a payment to his heirs of 20,000*l.*, a sum said not to be more than the intrinsic value of the precious metals and gems contained in the medals and mineral specimens; besides which there was a rich collection of curiosities natural and artificial of every kind, and a library of more than 50,000 books, with 3566 MSS. Parliament accepted the legacy, and, adding to the Sloanean museum the Harleian manuscripts and the Cottonian library, deposited the treasure in Montague-house, purchased for that purpose, where, with many later additions, it constitutes the British Museum, which was opened in 1759. Sir Hans Sloane was very active in establishing the dispensary set on foot by the College of Physicians for providing the poor with medical attendance and medicines gratuitously, the opposition to which on the part of the Apothecaries called forth Garth's "Dispensary."

SLUSE, (René Francis Walter,) Lat. *Slusius*, a mathematician, was born in 1622, at Vise, a small town in the diocese of Liege. He became abbé of Amaz,

canon, councillor, and chancellor of *Liege, and made his name famous for* his knowledge in theology, physics, and mathematics. The Royal Society of London elected him one of their members, and inserted several of his papers in their Transactions. He died in 1685. He was eminently skilled in the Greek and Oriental languages. His principal work is entitled, Mesolabium et Problemata solida.

SMALBROKE, (Richard,) was born at Birmingham, in 1672, and studied at Magdalen college, Oxford. He was chaplain to archbishop Tenison, and was appointed in 1712 treasurer of Llandaff, and afterwards prebendary of Hereford. In 1723 he was consecrated bishop of St. David's, whence he was translated to the see of Lichfield and Coventry in 1730. He entered with spirit into the controversies of his times, particularly against Dodwell and Whiston. His great work was, A Vindication of our Saviour's Miracles; in which Mr. Woolston's Discourses on them are particularly examined; his pretended authority of the fathers against the truth of the literal sense are set in a just light; and his objections, in point of reason, answered. Lond. 1729, 8vo. He also published some single Sermons and Charges, and several controversial pieces. He died in 1749.

SMALRIDGE, (George,) a learned prelate, was born at Lichfield, in 1663, and was sent by the celebrated antiquary Ashmole to Westminster school, whence, in 1682, he was elected to Christ-church, Oxford, where he became a tutor, and the associate of Aldrich and Atterbury in the controversy against Obadiah Walker, the popish master of University college. In conjunction with them he published, in 1687, Animadversions on the Eight Theses laid down, and the Inferences deduced from them, in a Discourse entitled Church Government, Part V., lately printed at Oxford. The object on the part of Smalridge and his colleagues was to defend the supremacy of the king against papal usurpations. He also afforded a specimen of his talent for Latin poetry in his Auctio Davisiana (on the sale of the books of Davis, the Oxford bookseller), first printed in 1689, 4to, and afterwards inserted in the Musæ Anglicanæ. In the same year he entered into holy orders; and about 1692 he was appointed by the dean and chapter of Westminster to be minister of Tothill-fields chapel. In 1693 he was collated to a prebend in the cathedral of Lichfield. In 1700 he took his degree of D.D. In 1708 he was chosen lecturer of St. Dunstan's in the West, London, which he resigned in 1711, when he was made one of the canons of Christ-church, and succeeded Atterbury in the deanery of Carlisle, as he did likewise in the deanery of Christ-church in 1713. In 1714 he was consecrated bishop of Bristol; and queen Anne soon after appointed him her lord almoner, in which capacity he for some time served her successor George I.; but refusing to sign the declaration which the archbishop of Canterbury and the bishops in and about London had drawn up against the rebellion in 1715, he was removed from that place. In this measure he probably was influenced by Atterbury; but he soon regained the favour of the princess of Wales at least, afterwards queen Caroline, who was his steady patron till his death, in 1719. Besides his publications already mentioned, he wrote Twelve Sermons, printed by himself in 1717, 8vo, and Sixty Sermons, published by his widow in 1726, fol, of which another edition appeared in 1727.

SMART, (Christopher,) a poet, was born in 1722, at Shipbourne, in Kent, and educated at Maidstone and Durham schools, and at Pembroke hall, Cambridge, of which he became fellow. He cultivated poetry, and was thanked by Pope for his elegant Latin translation of St. Cecilia's Ode; and he undertook and completed, at the recommendation of that writer, a similar translation of The Essay on Criticism. Afterwards for five successive years he obtained the Seatonian prize. Though the friend of Johnson, Garrick, Hawksworth, and others, his circumstances became embarrassed, and he totally depended upon literary exertions. His distresses at last produced occasional derangement, which finally ended in settled melancholy. He died in 1770. He published Horace, translated into English prose; A New Version of the Psalms; Phædrus, translated into verse; Parables, in verse; Old Woman's Magazine; and a satire, called the Hilliad, written against Sir John Hill. His poems were printed in 1791.

SMEATON, (John,) an eminent mechanic and civil engineer, born in 1724, at Austhorpe, near Leeds. He early displayed a strong inclination for mechanical pursuits, though his father, an attorney, wished to bring him up to his own business. The law, however, had no

charms for him, and his father wisely permitted him to follow the bent of his genius. In 1750 he commenced mathematical instrument maker in Great Turnstile, Holborn, and gained so much applause by his machine to measure a ship's way at sea, and by his compass, that in 1753 he was elected a fellow of the Royal Society, to whose Transactions he had lately contributed some valuable papers. In the following year he visited Holland and the Netherlands; and the acquaintance he thus obtained with the construction of embankments, artificial navigations, and similar works, probably formed an important part of his engineering education. In 1759 he received the Copley gold medal for his curious paper on the experimental inquiries concerning the power of wind and water to turn mills, &c. When the Eddystone, or Edystone lighthouse was destroyed in 1752, Smeaton was recommended by Lord Macclesfield, then president of the Royal Society, as the fittest person to repair the damage; and of this great and astonishing work, completed in 1759, he published an interesting account in 1791, in a folio volume. The cutting of the rock for the foundation of the building was commenced on the 5th of August, 1756; the first stone was landed upon the rock June 12th, 1757; the building was finished on the 9th of October, 1759, and the lantern lighted for the first time on the 16th. During this time there were 421 days' work done upon the rock. In 1764 he was elected one of the receivers of the Derwentwater estate, which he highly improved; and he afterwards rose to great eminence in his profession. His abilities were employed in the execution of the great canal of Scotland, in better supplying Greenwich and Deptford with water, in improving and repairing Ramsgate harbour, and in other public works. Besides these meritorious efforts of labour and genius, he made improvements in the air-pump, in mills, in the pyrometer, the hydrometer, the steam-engine, &c. On the 16th Sept. 1792, he was attacked by a paralytic stroke, at Austhorpe, and died on the 28th October following. Under the inspection of a society of civil engineers, founded originally by Smeaton, his Reports were published in 1797, with a life prefixed, in 3 vols, 4to.

SMELLIE, (William,) an eminent surgeon and physician, was born in Scotland, and practised in his native country, and afterwards came to London. As a teacher he was very successful, and had nearly a thousand pupils. He paid great attention to his profession of midwifery; and he was the first writer who considered the shape and the size of the female pelvis as adapted to the head of the fœtus. The numerous improvements which he introduced in the theory and practice of midwifery, and the forceps, and other surgical instruments, which he used and recommended, are proofs of a great mind happily exerted in that branch of his profession. He died in 1763. He published his Lectures, 8vo, in 1752; a volume of Cases, 1754; Anatomical Tables, with 36 plates, fol.; and five years after his death a second volume of his Cases appeared.

SMELLIE, (William,) a learned printer, was born at Edinburgh, in 1740, and served an apprenticeship to Messrs. Hamilton and Co., printers in that city. While in their office he displayed his ability as the compositor and reader of an immaculate edition of Terence. He also made himself acquainted with natural history; and in 1764 he published a prize dissertation on the sexes of plants. He entered into business for himself in 1765, and was employed to print the first edition of the Encyclopædia Britannica, 1771, 3 vols, 4to, for which he wrote some articles. He also translated Buffon's Natural History; and he was the author of an original work entitled, The Philosophy of Natural History, 1790-95, 2 vols, 4to. He was a fellow of the Royal Society of Edinburgh, and secretary to the Society of Scottish Antiquaries. He died in 1795.

SMIEDEL, or SCHMIEDEL, (Ulrich,) a celebrated traveller, a native of Straubingen, sailed about the year 1534, with various other Germans and Flemings, from Cadiz to South America, where he assisted in founding the town of Buenos Ayres. He explored with some Spanish vessels the river Paraguay, and collected information in regard to the savages who resided on its banks, and penetrated thence by land to Peru. He remained in those parts of the new continent till about 1552, and is considered by some writers as the earliest traveller who makes mention of the Amazons southward of the Maranhon, except Orellana, who, about 1540, sailed down that river to its mouth from the interior of Peru. An account of Schmiedel's Travels, in Latin, was published at Nuremberg in 1554, 4to.

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SMIGLECIUS, (Martin,) a learned Jesuit, was a native of Poland, and born in 1562. He entered among the Jesuits at Rome in 1581, and taught philosophy at Wilna for four years, and divinity for ten. He became rector of several colleges, and superior of the convent at Cracow. He died in 1618. He published many works against the Protestants, and particularly against the Socinians; but he merits notice chiefly for his system of Logic, printed at Ingolstadt, 1618, 2 vols, 4to. Rapin styles this a noble work, and it once had considerable reputation.

SMITH, or SMYTH, (William,) founder of Brasennose college, Oxford, was a native of Lancashire, and was born about the middle of the fifteenth century. He is supposed to have been educated in the household of Thomas, the first earl of Derby, whose second wife was the celebrated Margaret Beaufort, countess of Richmond, mother of Henry VII. In 1485 he was appointed to the office of the clerk of the hanaper; and he was soon after promoted to the deanery of St. Stephen's, Westminster, and was honoured with a seat in the privy council. In 1492 the countess of Richmond presented him to the rectory of Cheshunt, in Hertfordshire; and she also appointed him one of the feoffees of those manors and estates, which were to answer the munificent purposes of her will. In 1493 he was consecrated bishop of Lichfield and Coventry. He was shortly afterwards made president of the prince's council within the marches of Wales. There was a renewal of this commission in the 17th Henry VII., of which Smith was again lord president. The prince's court was held chiefly at Ludlow Castle, long the seat of the muses, honoured at this time with a train of learned men from the universities, and afterwards immortalized by Milton and Butler. Here bishop Smyth, although placed in an office that seemed likely to divert him from the business of his diocese, took especial care that his absence should be compensated by a deputation of his power to vicars-general, and a suffragan bishop, in whom he could confide; and here he conceived some of those generous and liberal plans which have conferred honour on his name. The first instance of his becoming a public benefactor was in rebuilding and re-endowing the hospital of St. John in Lichfield, which had been suffered to go to ruin by the negligence of the friars who occupied it. Accordingly, in the third year of his episcopate, he rebuilt this hospital, and gave a new body of statutes for the use of the society. In 1495 he was translated to the see of Lincoln. In 1500 he was elected chancellor of the university of Oxford. In 1507-8, he concerted the plan of Brasennose college, along with his friend Sir Richard Sutton, and lived to see it completed. He died at Buckden, January 2, 1513-14, and was interred in Lincoln cathedral.

SMITH, (Richard,) a Romish divine, was born in Worcestershire in 1500, and educated at Oxford, where, in 1527, he was admitted a probationary fellow of Merton college. He afterwards became rector of Cuxham, in Oxfordshire, principal of St. Alban's hall, divinity reader of Magdalen college, and regius professor of divinity. In 1537 he was made master of Whittington college in London, of which he was deprived in the reign of Edward VI. In the first year of that reign he recanted at St. Paul's Cross, yet was obliged to resign his professorship at Oxford, in which he was succeeded by Peter Martyr, with whom he had afterwards a controversy. From Oxford he went to St. Andrew's in Scotland, and thence to Paris, in 1550, and from Paris to Louvaine, where he was appointed professor of theology. On the accession of Mary he returned to England, was restored to his professorship, made canon of Christ-church, and chaplain to the queen. One of his principal appearances on record was at Oxford, where, when the bishops Ridley and Latimer were brought to the stake, he preached a sermon on the text, "If I give my body to be burnt, and have not charity, it profiteth me nothing." This discourse, which lasted only about a quarter of an hour, was replete with invectives against the two martyrs, and gross assertions, which they offered to refute on the spot, but were not permitted. He was also one of the witnesses against archbishop Cranmer, who had done him many acts of friendship in the preceding reign. For this conduct he was deprived of all his preferments when Elizabeth came to the throne in 1559, and was committed to the custody of archbishop Parker, by whose persuasion he recanted part of what he had written in defence of the celibacy of the clergy. He then contrived to make his escape, and went to Douay, where he obtained the deanery of St. Peter's church, and a professorship. He died in 1563. He wrote about

sixteen tracts in favour of popery, some of which were answered by Peter Martyr. A list of them may be seen in Dodd or Wood. They are partly in Latin and partly in English, the latter printed in London, and the former at Louvaine.

SMITH, (Sir Thomas,) an eminent scholar and statesman, was born in 1514, or 1515, at Saffron-Walden, in Essex, and educated at Queen's college, Cambridge, of which, in 1531, he was chosen fellow. He was appointed in 1535 to read the public Greek lecture, on which occasion he concurred with Cheke in introducing an improved mode of pronouncing the Greek letters, of which he has given an account and defence in his tract entitled De Rectâ et Emendatâ Linguæ Græcæ Pronuntiatione, first printed in 4to, at Paris, in 1568, and afterwards along with the Disputationes of Cheke, the VII. Epistolæ of bishop Gardiner (who espoused the cause of the old pronunciation), and other writings on the same subject, in Henry Stephens' collection entitled, De Linguæ Græcæ ac Latinæ Verâ Pronuntiatione Commentarii Doctissimorum Virorum, 8vo, 1587. In 1536 he was chosen public orator of the university of Cambridge. In 1539 he travelled to the continent for the superior advantages offered by the foreign universities, and at Padua he studied the civil law, in which faculty he graduated. On his return he resumed his residence at Cambridge, where, in 1542, he was incorporated in the degree of doctor, and was nominated king's professor in civil law. He was a promoter of the principles of the Reformation in religion, in which he had been brought up, and sheltered as well as he was able those reformers who were exposed to persecution in the latter part of the reign of Henry VIII. He had himself taken deacon's orders, and possessed the rectory of Leverington, in Cambridgeshire, and the deanery of Carlisle. On the accession of Edward VI. he was taken into favour by the protector Somerset, and raised to the lucrative posts of Provost of Eton, and Steward of the Stannaries; and in 1548 he was knighted, and made a secretary of state. In the same year he was sent on an embassy to the emperor Charles V. at Brussels; and on his return he was occupied in restoring the coin to a state of purity, and in various ecclesiastical matters. He was for a time deprived of the secretaryship on the disgrace of his patron Somerset, but was soon replaced in it. In April, 1551, he was sent on an embassy to Henry II. of France, to treat of a marriage between Edward VI. and the daughter of that king. When Mary succeeded to the throne he lost all his offices, and was forbidden to quit the kingdom; his caution and prudence, however, enabled him to steer in safety through that dangerous period. As soon as Elizabeth became queen he was invited to court, reinstated in the deanery of Carlisle, and employed in various public concerns, particularly in the revision of the Liturgy. He was at different times sent on embassies to the court of France; and during one of his residences in that country he composed his work, On the Commonwealth of England. In 1571 he returned to court, was nominated a privy-councillor, and made assistant to lord Burleigh in his office of secretary of state. He was employed to negotiate an alliance with France in 1572, and, after his return, succeeded Burleigh, who was advanced to the post of treasurer. He died of a lingering disorder on the 12th of August, 1577. Besides his Latin treatise on the pronunciation of Greek, already mentioned, he wrote a tract, entitled De Rectâ et Emendatâ Linguæ Anglicæ Scriptione, printed along with that in 1568. But his most remarkable work is The English Commonwealth, in three books, first published in 1584, and several times reprinted; and in a Latin translation executed by himself, forming one of the small volumes of the collection of the Respublicæ. There is an account of his life by Strype.

SMITH, (Henry,) a popular divine, was born in 1550, at Withcock, in Leicestershire, and after pursuing his studies at Oxford, (Wood thinks at Hart hall,) entered the church. Wood adds, that "he was then esteemed the miracle and wonder of his age, for his prodigious memory, and for his fluent, eloquent, and practical way of preaching." His scruples, however, as to subscription and ceremonies were such, that being loth, as his biographer Fuller says, "to make a rent either in his own conscience or in the Church," he resolved not to undertake a pastoral charge, but accepted the office of lecturer of the church of St. Clement Danes, Strand, London. Here he was patronized by William Cecil, lord Burleigh, to whom he dedicated his sermons, and who prevented the prosecutions to which the other scrupulous puritans were at that time exposed. He appears to have been one of the most popular preachers of his age. Fuller

informs us, as an instance, that after his preaching a sermon on Sarah's nursing of Isaac, in which he maintained the doctrine that it was the duty of all mothers to nurse their own children, "ladies and great gentlewomen presently remanded their children from the vicinage round about London, and endeavoured to discharge the second moietie of a mother, and to nurse them whom they had brought into the world." Fuller believes that he died about 1600. Wood says that he was "in great renown among men in 1593," in which year he thinks he died. His sermons and treatises were published in 1675, in 4to, to which Fuller prefixed the life of the author. The sermons are excellent, and their style differs little from that of modern times.

SMITH, or SMYTHE, (John,) a traveller and ambassador, was the son of Sir Clement Smith, of Little Baddow, in Essex, by a sister of Edward Seymour, duke of Somerset, and consequently sister to Jane Seymour, the third queen of Henry VIII. He was educated at Oxford. Wood informs us that he travelled into foreign countries, and became very accomplished both as a soldier and a gentleman. He was in France in the reign of his cousin Edward VI. and from the introduction to his book of Instructions, it appears that he had been in the service of several foreign princes. In 1576, when the states of the Netherlands took up arms in defence of their liberty against the encroachments of the Spanish government, they solicited queen Elizabeth for a loan; but, this being inconvenient, she sent Smith to intercede with the Spanish monarch in their behalf. On this occasion she conferred upon him the honour of knighthood. Camden, in his History of Elizabeth, says that he was graciously received by the king of Spain. The date of his death is not known: he was living in 1595. He wrote a Discourse concerning the Forms and Effects of divers Weapons, and other very important Matters Military; Certain Instructions, Observations, and Orders Military; and Instructions for Enrolling and Mustering. There are two MSS. relative to his transactions in Spain in the Cotton library, and one in the Lambeth library.

SMITH, (Miles,) a learned prelate, was born at Hereford, and became, about 1568, a student in Corpus Christi college, Oxford; from which he removed to Brasennose, and took the degrees in arts, as a member of that house. He was afterwards made one of the chaplains, or petty canons, of Christ-church. He was subsequently made canon residentiary of the cathedral of Hereford; he was created doctor of divinity in 1594; and, in 1612, he was advanced to the see of Gloucester. His knowledge of the Oriental languages was so extraordinary, that he was thought worthy by James I. to be employed upon the last translation of the Bible. He began with the first, and was the last man in the translation of the work: for after the task had been finished by the whole number appointed to the business, who were somewhat above forty, the version was revised and improved by twelve selected from them, and, at length, was referred to the final examination of Bilson, bishop of Winchester, and Dr. Smith. When all was completed he was commanded to write a preface, which is the same that is now extant in our authorised version of the Bible. The original is said to be preserved in the Bodleian library. It was for his services in this translation that he was appointed bishop of Gloucester, and had leave to hold in commendam with his bishopric his former livings, namely, the prebend of Hinton in the church of Hereford, the rectories of Upton-on-Severn, Hartlebury in the diocese of Worcester, and the first portion of Ledbury, called Overhall. According to Willis he died October 20; but Wood says, in the beginning of November, 1624, and was buried in his own cathedral. He was a strict Calvinist, and of course no friend to the proceedings of Dr. Laud. In 1632, a volume of sermons, transcribed from his MSS., was published at London, fol.; and he was the editor of bishop Babington's works, to which he prefixed a preface.

SMITH, (John,) a divine, was born in Warwickshire, in 1563, and educated at St. John's college, Oxford, where he obtained a fellowship. He succeeded the learned Dr. Launcelot Andrewes as lecturer in St. Paul's cathedral, London, and was much admired as a preacher. In 1592, he was presented to the vicarage of Clavering, in Essex, where he shone as a star in its proper sphere, and was much reverenced for his religion, learning, humility, and holiness of life. He died in 1616. His works are, The Essex Dove, presenting the world with a few of her olive-branches, or a taste of the works of the Rev. John Smith, &c., delivered in three treatises; and Exposition on the Creed, and Explanation of

NATIONAL LIBRARY OF INDIA

the Articles of our Christian Faith, in 73 sermons, &c., 1632, fol.

SMITH, (Richard,) a Roman Catholic controversialist, was born in Lincolnshire, in 1566, and studied for some time at Trinity college, Oxford; but afterwards went to Rome, where he was a pupil of Bellarmine. Having concluded his studies in Spain, he took his doctor's degree at Valladolid, and in 1603 arrived in England as a missionary. He appears to have been frequently at variance with those of his own communion, and particularly with Parsons, the celebrated Jesuit. In 1625 he was appointed bishop of Chalcedon. He died in 1655. He wrote various works in defence of popery, as well as of himself, in his dispute with the regulars. The former were answered by bishop Martin, Dr. Hammond, and Dr. Daniel Featley.

SMITH, (William,) a herald and antiquary, educated at Oxford, who wrote a description of Cheshire, which was published by Sir Randolph Crew. This, with the labours of William Webb, forms the bulk of King's Vale-Royal, published in 1656, fol, a new edition of which was published at Chester in 1778, 2 vols, 8vo. Smith died in 1618. Some of his MSS. are in the Bodleian library.

SMITH, (Samuel,) one of the most popular writers of pious tracts in the seventeenth century, was the son of a clergyman, and born at or near Dudley, in Worcestershire, in 1588, and studied at St. Mary hall, Oxford. He left the university without taking a degree, and obtained the living of Prittlewell, in Essex, and afterwards the perpetual curacy of Cressedge and Cound, in Shropshire. On the breaking out of the rebellion he came to London, sided with the Presbyterians, and became a frequent and popular preacher. On his return to the country he was appointed an assistant to the commissioners for the ejection of those they were pleased to term scandalous and ignorant ministers and schoolmasters. At the Restoration he was ejected from Cressedge. His chief works are, David's Blessed Man, or a short Exposition upon the first Psalm; The Great Assize, or the Day of Jubilee; A Fold for Christ's Sheep; and, The Christian's Guide. He published some other tracts and sermons. The date of his death is not known.

SMITH, (John,) commonly called Capt. John Smith, or Smyth, a traveller, was born at Willoughby, in the county of Lincoln. After serving under Sigismund, duke of Transylvania, in the wars of Hungary, about the year 1602, he went to America, where he was taken prisoner by the Indians, from whom he found means to escape. He had a considerable share in reducing New England to the obedience of Great Britain, and in reclaiming the inhabitants from barbarism. He died in June, 1631, and was buried at St. Sepulchre's church, London. There is a MS. life of him, by Henry Wharton, in the Lambeth library; but his exploits may be seen in his History of Virginia, New England, and the Summer Isles, written by himself, and published in London in 1624, fol. Wood also attributes to him, Map of Virginia; New England's Tryals; and, Travels in Europe, &c., reprinted in Churchill's Voyages.

SMITH, (John,) an able divine, was born, in 1618, at Achurch, near Oundle, in Northamptonshire. He entered at Emmanuel college, Cambridge, in 1636, and in 1644 was chosen fellow of Queen's. He died Aug. 7, 1652, and was interred in the chapel of his college. He was a man of great learning, and endowed with the most amiable virtues. He wrote, Ten Select Discourses on Theological Subjects, printed at Cambridge, in 1660, and again in 1673, 4to.

SMITH, (John,) a physician, was born in Buckinghamshire, in 1630, and educated at Brasennose college, Oxford. He was afterwards chosen a fellow of the College of Physicians. He wrote a treatise, entitled, The Portrait of Old Age, being a paraphrase on the first six verses of the Twelfth Chapter of Ecclesiastes, 8vo, 1666; reprinted in 1756. He died in 1679.

SMITH, (Thomas,) a learned writer, was born in London, in 1638, and educated at Queen's college, Oxford. In 1663 he was appointed master of Magdalen college school, and three years after was elected fellow of that college. In 1668 he went as chaplain to the embassy to Constantinople, and returned in 1671. He afterwards travelled in France, and was promised a Windsor canonry for collating the Alexandrian MS. in St. James's library; but this he did not execute. His learning and abilities were so universally acknowledged, that he was selected to travel into the east, and to visit mount Athos to collect MSS.; but he declined the offer. He was disappointed in his expectation of preferment from Sir Joseph Williamson, secretary of state; and in 1688 he was deprived of his fellowship, by Giffard, the Popish president of

Magdalen; but, though afterwards restored to it, he was finally deprived of it for refusing the oaths to William and Mary. He died in 1710. He published, Remarks on the Manners, Religion, &c., of the Turks, originally written in Latin, in four letters; De Græcæ Ecclesiæ Hodierno Statu Epistola; a Latin Life of Camden; three Papers in the Philosophical Transactions; Vitæ Quorundam Eruditissimorum et Illustrium Virorum, including Usher, Cosins, Greaves, Patrick, Young, Dee, Bainbridge, &c.; Sermons; Diatriba de Chaldaicis Paraphrastis; and, Syntagma de Druidum Moribus et Institutis.

SMITH, (John,) a divine, was born in 1659, at Lowther, in Westmoreland, and educated at St. John's college, Cambridge. In 1682 he was appointed minor canon of Durham. Bishop Crew, to whom he became chaplain, gave him the rectory and hospital of Gateshead, and next a prebend of Durham; upon which he took his degree of D.D. In 1699 he was made treasurer of the cathedral, to which preferment was added the rectory of Bishop Wearmouth. He made collections for a History of Durham, and communicated to Dr. Gibson the additions to Camden's account of that bishopric. At the time of his death, in 1715, he was engaged in preparing for the press an edition of Bede's Works. — His son, GEORGE, was born at Durham, in 1693, and educated at Westminster school, from whence he proceeded to St. John's college, Cambridge; but removed afterwards to Queen's college, Oxford. He studied the law in the Inner Temple; but quitted that profession, and took orders among the nonjurors, by whom he was elected titular bishop of Durham. He died in 1756. He completed his father's edition of Bede, and wrote a book, entitled, Britons and Saxons not converted to Popery.

SMITH, (Edmund,) a dramatic writer and poet, the son of Mr. Neale, a merchant, by a daughter of baron Lechmere, was born in 1668, and adopted the name of Smith out of gratitude to a relation, who placed him in Westminster school; whence he removed to a studentship at Christ-church, Oxford, where he was distinguished by his talents; but his dissolute habits led to his being expelled. He then went to London, where, in 1707, he produced a tragedy called Phædra and Hippolytus, which was performed with applause. His other works consist only of a few Odes; a Poem to the memory of John Philips; and, a Latin Oration in honour of Sir Thomas Bodley. He died in 1710.

SMITH, (Robert,) was born in 1689, and educated at Trinity college, Cambridge. He was mathematical preceptor to William duke of Cumberland, and master of mechanics to George II. In 1716 he succeeded his cousin Roger Cotes as Plumian professor, and afterwards succeeded Bentley as master of Trinity college, Cambridge. In 1737 he published Cotes's Hydrostatical and Pneumatical Lectures; and a Collection of Cotes's Pieces from the Philosophical Transactions, &c., 1722, 4to. His own works are, Complete System of Optics; and, Harmonics, or, the Philosophy of Musical Sounds. He died in 1768.

SMITH, (John,) an eminent artist, considered the best mezzotinto engraver that had appeared at the period at which he lived, about 1700, is said to have served an apprenticeship to one Tillot, a painter in Moorfields. As soon as he became his own master, he learned the art of mezzotinto scraping from Isaac Becket, and received further instruction in it from J. Vander Vaart. Sir Godfrey Kneller, having seen some of his performances, took him into his employment, and engaged him to engrave many of his portraits, which are the best of his works. He died about 1720.

SMITH, (Thomas,) a landscape painter, who resided chiefly at Derby, and was on that account usually styled Smith of Derby, in contradistinction to the other artists of the same name who resided at Chichester. Without the help of a master he reached an eminent rank in his profession, and may be said to have been one of the first of the English artists who explored and displayed the charming scenery of his native country. He died in 1769.

SMITH, (John Raphael,) an eminent artist, son of the preceding, was born about 1750. He was probably instructed by his father in the principles of design; but he adopted the branch of engraving in which he distinguished himself, particularly mezzotinto. He executed many very beautiful plates from pictures by Sir Joshua Reynolds. He also produced a great number of slight crayon portraits, which he executed with much facility. He died in 1812. It is said that he assisted in bringing Morland into notice.

SMITH, (William,) a learned divine and translator, was born at Worcester, in 1711, and educated at the grammar school of that city, and at New college, Oxford, where he proceeded B.A. in 1732,

NATIONAL LIBRARY OF INDIA

M.A. in 1737, and D.D. in 1758. In 1735 he was presented by his patron, James earl of Derby, in whose family he was reader, to the rectory of Trinity church, Chester, and by his son and successor's interest, whose chaplain he was, to the deanery of Chester in 1758. He held the mastership of Brentwood school, in Essex, for one year, 1748; and in 1753 was nominated by the corporation of Liverpool one of the ministers of St. George's church there, which he resigned in 1767. With his deanery he held the parish churches of Handley and Trinity; but in 1780 he resigned the last for the rectory of West Kirkby. He died in January, 1787. He published, translations of Longinus, Thucydides, and Xenophon's History of the Affairs of Greece. In 1782 he published Nine Sermons on the Beatitudes. His poems were published in 1791.

SMITH, (Adam,) was born on the 5th of June, 1723, at Kirkaldy, where his father, who died a few months before his birth, was comptroller of the customs. Though of a weak constitution, he had from his earliest years a great partiality for books. At the age of three he was stolen by some vagrants, and was with difficulty recovered. After receiving instruction at Kirkaldy, he was sent to the university of Glasgow, but, as his friends destined him for the Church of England, he was removed in 1740, to Balliol college, Oxford, as an exhibitioner on Snell's foundation. Not wishing, however, to embrace the ecclesiastical profession, he left Oxford after seven years' residence, and returned to Scotland; and in 1748 he went to Edinburgh, where for three years he read lectures on rhetoric and the belles-lettres, under the patronage of lord Kames. In 1751 he was elected professor of logic in the university of Glasgow, and in the next year he succeeded Cragie in the chair of moral philosophy. In 1759 he published his theory of Moral Sentiments; and in 1763 he resigned his professorship, to accompany the duke of Buccleuch in his travels on the continent. He visited, with his pupil, Toulouse, and various parts of the south of France, and Geneva; and on his return to Paris he became acquainted with the wits and the learned men of the capital, among whom were Turgot, Quesnay, Necker, D'Alembert, Helvetius, and Marmontel. His travels were continued for three years, after which he retired to the domestic seclusion of Kirkaldy with his mother for ten years. Hume and his other friends in vain expostulated against his retirement; but in 1766 he convinced them that his mind had been actively employed, by the publication of his celebrated work, an Inquiry into the Nature and Causes of the Wealth of Nations, 2 vols, 4to. This work procured him the appointment of commissioner of the customs in Scotland, and after being some time in London, he, in 1778, retired to Edinburgh, where he spent the rest of life in the society of the learned, and among the companions of his earliest years. His mother resided with him until her death in 1784, a loss which he severely felt; and a maiden cousin, who had always superintended his domestic concerns, died four years afterwards. In 1787 he was elected rector of the university of Glasgow. He died in July, 1790. He was never married. The Wealth of Nations, is the work on which the fame of Adam Smith will permanently rest. It overthrew the errors of the mercantile theory, that money was wealth; those of the agricultural theory, that land was the only source of wealth; and established the principle that the true source of wealth was labour. The best edition of the work is that by Mr. McCulloch, either in 4 vols, 8vo, or 1 vol, 8vo.; it contains useful foot-notes, and at the end several original dissertations on subjects which were not so well understood half a century ago. Of the powers of his mind, and of his comprehensive information, his works will be a lasting memorial. With all the perfections of a well-cultivated understanding, he did not, however, possess that knowledge of the world which might have adorned a more active life; and though admired for his talents, he was careless in the midst of business, and absent to an extraordinary degree. It is to be lamented that his great qualities were disgraced by infidel notions. When he published the Life of David Hume, written by himself, he added remarks which intimated to the world how determined a foe he was to Christianity; and though he was attacked with efficacy, and all the powers of wit, by Dr. Horne, afterwards bishop of Norwich, he never renounced those principles which proved him a deist, and the friend of the infidel philosophers of France.

SMITH, (Charlotte,) an ingenious writer, was born in Sussex, in 1749. Her maiden name was Turner; and at the age of sixteen she married Mr. Smith, the son of a West India merchant: but her husband's improvidence proved the ruin of his

NATIONAL LIBRARY OF SCOTLAND

family. To beguile her sorrows Mrs. Smith wrote some poetical pieces, which she published at Chichester, in 1784, with the title of, Elegiac Sonnets, and other Essays. After this she had recourse to her pen for a support, and produced, under the title of The Romance of Real Life, a selection of stories from Les Causes Célèbres, of the French; which was followed by a novel, called Emmeline, or the Orphan of the Castle; and that by several others in quick succession. She also published some tales for young persons. She died in 1806. After her death another volume of her poems was printed.

SMITH, (*John Stafford,*) an eminent musical composer, was born about 1750, at Gloucester, where his father was organist of the cathedral, and was instructed in music by Dr. Boyce. At an early age he was appointed one of the gentlemen of the Chapel Royal, of which, on the decease of Dr. Arnold, in 1802, he became organist. In 1805 Dr. Ayrton resigned to him the mastership of the children of the Chapel, an office which he held till 1817. He died in 1836. In 1774 he gained a prize medal from the Catch Club, for his fine glee for four voices, Let happy Lovers fly where Pleasures call. The same honour was conferred in the three succeeding years, on his glees, Blest pair of Syrens, While Fools their time in stormy strife employ, and, Return, blest Days. He was also author of a beautiful madrigal, Flora now calleth forth each Flower. He published five collections of Glees, a volume of Anthems, Musica Antiqua, and Ancient Songs of the Fifteenth Century.

SMITH, (Anker,) an engraver, who received his unusual name by way of fanciful allusion to his being an only son, the *hope* of his parents (*anker* being an old way of spelling anchor), was born in London in 1759, and educated at the Merchant Taylors' School. In 1779 he was articled to an engraver named Taylor, but he quitted him in 1782, and then became an assistant of James Heath. About 1787 he was engaged upon the plates to illustrate Bell's edition of the British Poets. About the same time he was commissioned by alderman Boydell to engrave Northcote's picture of the Death of Wat Tyler. For this engraving he was, in 1797, elected an associate of the Royal Academy. He died in 1819.

SMITH, (Sir James Edward,) an eminent physician and naturalist, was born at Norwich, in 1759, and studied medicine at Edinburgh, where he paid particular attention to botany. He then went to London, where he became acquainted with Sir Joseph Banks; and in 1784 he purchased for 1088*l.* the Linnæan collection, containing the epistolary correspondence and other papers, specimens of natural history, &c., of the elder and younger Linnæus. In 1786 he took the degree of M.D. at Leyden; and in that and the following year he visited France, Italy, and Switzerland. On his return to England he published, A Sketch of a Tour on the Continent. In 1788 he engaged with Dr. Goodenough, bishop of Carlisle, and others, in the foundation of the Linnæan Society, of which he was president till his death. In 1792 he was appointed to teach botany to queen Charlotte and the princesses. In 1797 he retired to his native city, and engaged in medical practice; and in 1814 he received the honour of knighthood from the prince regent, afterwards George IV. He continued to reside at Norwich during the remainder of his life, making annual visits to London to deliver lectures at the Royal Institution. He died in 1828. His principal works are, English Botany, 36 vols, 8vo.; Natural History of the Lepidopterous Insects of Georgia, 1797, 2 vols, fol.; Flora Britannica, 1803-4, 3 vols, 8vo.; The English Flora, 4 vols, 8vo.; and, An Introduction to Botany, 8vo.

SMITH, (Sir Sidney,) a distinguished naval officer, was born in Westminster, in 1765, and educated partly under Dr. Knox, at Tunbridge school, and partly by the Rev. N. Morgan, at Bath. He was sent, before he was twelve years of age, as a midshipman on board the *Sandwich*, under Lord Rodney. At the age of sixteen he was made a lieutenant, into the *Alcide*, 74; and at nineteen a post-captain. As at the latter period the American war was just brought to a close, he had no opportunity of acting in the navy of his own country; but war breaking out unexpectedly between Russia and Sweden, he applied for leave to serve in the navy of the latter power. He was present at the engagement between the duke of Sudermania and the prince of Nassau, and was, for his conduct and bravery in the action, honoured with the order of the Sword. From that time he was called Sir Sidney Smith. A peace between Sweden and Russia again threw him out of active life, and he visited the south of Europe. Hearing that lord Hood had got possession of Toulon, he hastened thither, and offered his services.

Soon after his arrival it was determined to evacuate the city; and the destruction of the ships of war, which could not be carried off, was entrusted to Sir Sidney Smith. He succeeded in setting fire to ten ships of the line, the arsenal, and mast-house. On his return he was appointed to the command of the *Diamond* frigate, and had a small flotilla under his orders, with which he did very considerable mischief to the enemy. In a gallant attempt to cut out a ship at Havre-de-Grace, he was taken prisoner, and carried to Toulon, and, on pretence of his having violated the law of nations, in landing assassins in France, he was detained. After two years' confinement, he escaped, by means of a French officer, named Phillippeaux, who accompanied him to England, and then to the East. In 1798 he sailed in the *Tigre*, 80, for the Mediterranean; he arrived at Constantinople, and then sailed with a small squadron to Egypt. Buonaparte having marched to Syria, Sir Sidney repaired to Acre, and by his astonishing exertions he preserved the place, though not without a great expenditure of life. Buonaparte having quitted Egypt, Sir Sidney negotiated with general Kleber for the evacuation of the country, and by a treaty, signed at Al Arisch, that event was agreed to; but Sir Sidney's superiors refused to ratify the treaty, and it cost our army thousands of men to expel the enemy. In this Sir Sidney assisted. In the battle which proved fatal to Abercromby, he received a wound; and soon afterwards, on account of the jealousy manifested towards him by the Turks, he returned to England. In acknowledgment of his services he was presented with a valuable sword, and the freedom of the city, by the corporation of London; and at the general election, in 1802, he was returned to parliament for Rochester. On the renewal of the war with France, he was appointed to the *Antelope*, 50, with the command of a squadron; and in 1804 he was made a colonel of marines. His squadron was engaged in protecting the British Channel coast, and intercepting the French flotillas in their passage from port to port. In 1805 he was raised to the rank of rear-admiral of the blue, and in the following year he hoisted his flag on board the *Pompey*, 80, in which he proceeded to the Mediterranean. When he reached that station lord Collingwood gave him the command of a small squadron, designed to harass the French in the kingdom of Naples, which they had recently conquered. With this force Sir Sidney compelled the island of Capri to surrender. In 1807, when it was supposed that the prince regent of Portugal would be compelled to act against Great Britain, Sir Sidney was employed to blockade the Tagus; but when the prince had resolved to remove, with the court, to the Brazils, the British admiral despatched four sail of the line to accompany the Portuguese fleet. Sir Sidney Smith was promoted to the rank of vice-admiral on the 31st July, 1810; but he did not hoist his flag until the summer of 1812, when he was appointed second in command in the Mediterranean. He proceeded to his station in the *Tremendous*, 74, and on arriving off Toulon shifted his flag to the *Hibernia*, a first-rate, where it remained until the close of the war. When the prince regent, afterwards George IV., increased the number of the order of the Bath, Sir Sidney Smith was appointed one of the knights commanders, and he had the honour of being invested with the insignia of the order by the hands of the duke of Wellington, at the Palace Elysée Bourbon, on the 29th Dec. 1815. He also received for his services a pension of 1,000*l.* a-year. He attained the rank of admiral in 1821, and was appointed lieut.-general of marines in June, 1830. He died at Paris on the 26th of May, 1841.

SMITH, (John Thomas,) for many years keeper of the prints and drawings in the British Museum, was the son of Nathanael Smith, a sculptor, who gained many prizes from the Society of Arts, and carved three of the heads of the river gods which adorn the arches of Somerset House, from designs by Cipriani. He was born in 1766, and after having had much practice in drawing became a student at the Royal Academy. He was next a pupil of Sherwin, the engraver; and afterwards became a drawing-master. In 1791 he commenced the publication, in numbers, of his first work, the Antiquities of London and its Environs, a collection of representations of houses, monuments, statues, and other interesting remnants of antiquity; having short accounts, with references to Pennant and other writers, engraved under each subject. The work was completed in 1800; the whole series consisting of ninety-six plates of a quarto size. He had previously published, Remarks on Rural Scenery. In 1807 he published his Antiquities of Westminster, a very interesting work, accompanied by descriptions of consider-

able length, a great part of which were written by J. Sidney Hawkins. In 1810 he commenced his Ancient Topography of London, which was not completed until 1815. This is considered his best work. In 1816 he received his appointment as keeper of the prints in the British Museum; and in the next year he published his Vagabondiana, or Anecdotes of Mendicant Wanderers through the Streets of London; illustrated with about thirty portraits, and with an introduction by Mr. Douce. In 1828 he published Nollekens and his Times, which soon ran through three editions. He died in 1833.

SMITH, (William,) an eminent geologist, born in 1769, at Churchill, in Oxfordshire. He is the author of a Geological Map of England and Wales; Table of Superposition of the Strata; Delineation of the Strata of England and Wales, with a Memoir. In 1831 the Geological Society of London awarded to him the first medal placed at their disposal by the bequest of Wollaston, "in consideration of his being a great original discoverer in English geology; and especially for his being the first, in this country, to discover and to teach the identification of strata, and to determine their succession by means of their imbedded fossils." In 1835 he received the degree of LL.D. from Trinity college, Dublin, and during a few years he enjoyed a pension of 100*l*. He died in 1839.

SMITH, (Elizabeth,) an accomplished young lady, was born at Burnhall, near Durham, in 1776. Her education was liberal; and she acquired, by her own application, a knowledge of the mathematics, and a taste for drawing and poetry. She also studied French, Italian, Spanish, and German, particularly the last, from which she made some excellent translations. She next made herself acquainted with the Latin, Greek, Hebrew, Syriac, Arabic, and Persian. In Biblical literature she gave proof of her ability in a translation of the book of Job, which is commended by archbishop Magee. She died in 1806.

SMITH, (Sydney,) a divine and miscellaneous writer, was born in 1777, at Woodford, near London, and educated at Winchester school, and at New college, Oxford, where, in 1790, he obtained a fellowship. After holding for two years the curacy of Netheravon, near Amesbury, in Wiltshire, he travelled, with a pupil, on the continent; but, while on his way to Germany, that country became the seat of war, and he returned home, and settled at Edinburgh, where he remained for five years, and officiated as minister of the episcopal church in that city. Here he became intimate with lord Jeffrey, lord Murray (afterwards lord advocate for Scotland), and lord Brougham; and, in company with them, he commenced the Edinbugh Review, of which he was the first editor; and to which, after he removed to London, he continued for many years to be one of the most active contributors, writing frequently on the subjects of prison discipline, the game-laws, transportation, toleration, Methodism, education, counsel for prisoners, and a variety of other topics. He was also, during this period, a very popular preacher; and he delivered lectures on the belles lettres to crowded and fashionable audiences at the Royal Institution. Afterwards, lord Erskine, when chancellor, presented him, at the instance of lord Holland, to the living of Foston, in Yorkshire, where he resided for several years. It was about this time that he attacked the system of education pursued at Oxford with so much ardour, as to draw upon him a severe reply from Dr. Copleston, the provost of Oriel, now bishop of Llandaff. On the formation of the Perceval administration, which was known to be opposed to the emancipation of the Roman Catholics, Mr. Smith published his celebrated Letters of Peter Plymley, which warmly advocated that measure, and are said to have contributed to its accomplishment. The author says, "They had an immense circulation at the time, and I think above 20,000 copies were sold." Throughout his career he devoted his best energies to the service of the Whig party; and when the time came for rewarding his undeviating devotion to the common interest, their stedfast fellow-labourer was not forgotten. In 1831, during the ministry of lord Grey, he became one of the canons residentiary of St. Paul's. In 1829 he had received the living of Combe Florey, in Somersetshire. He now laid aside his pen for some time; but he resumed it with his wonted spirit when lord John Russell introduced into parliament a bill which Mr. Smith justly regarded as an invasion of the rights of the deans and chapters: he also assailed with great effect the "repudiating republicans of Pennsylvania." He died in 1845.

SMOLLETT, (Tobias,) a celebrated miscellaneous writer, was born in 1720, in the parish of Cardross, in Dumbarton-

shire, and, after a common education, was apprenticed to a surgeon in Glasgow, and at the same time attended the medical lectures in that University. At this early period he evinced a talent for versification, and even composed a tragedy, the Regicide, to which ten years after he wrote an amusing preface. In his nineteenth year he repaired to London, and obtained the situation of a surgeon's mate in the navy. The ship of the line in which he entered sailed in 1741 with the expedition against Carthagena, under admiral Vernon and general Wentworth; and young Smollett displayed his powers of observation, as well as his satirical turn, by the account he drew up of that ill-conducted and unsuccessful enterprise, and which he published, in 1756, in his Compendium of Voyages and Travels: he also describes the expedition in his Roderick Random. He was soon disgusted with the service, and quitted it in the West Indies. The severities used by the king's troops after the battle of Culloden called forth Smollett's national and party feelings, and occasioned his poem entitled The Tears of Scotland. It was followed by two satires, Advice, and Reproof, a species of composition to which his natural irritability of temper gave him a great propensity. He, about this time, (1747,) married Anne Lascelles, a lady with whom he became acquainted in Jamaica, and from whom he expected a fortune of 3,000*l.*, of which, however, he received only a small part; and the expensive style in which he indulged soon brought him into difficulties. His pen was his resource in this emergency, and in 1748 he produced his first and best novel, Roderick Random, which had some allusion to his own history, and became deservedly popular. A visit to Paris in 1750 enlarged his knowledge of the world, and enabled him, in 1751, to give to the public his Adventures of Peregrine Pickle, another novel, in which he inserted for "a handsome reward," the profligate memoirs of lady Vane. He now resumed his medical profession, announced himself as Dr. Smollett, and endeavoured to establish himself at Bath; but, failing in his object, he returned to London, and again took up the profession of an author. His next publication was the Adventures of Ferdinand Count Fathom; to which succeeded, in 1755, a miserable translation of Don Quixote, published by subscription. He now undertook the management of the Critical Review, designed to oppose the Monthly Review. But for a libellous paragraph upon admiral Knowles he was fined 100*l.* and confined three months in the King's Bench, where he wrote his novel of Sir Lancelot Greaves. In 1757 he wrote the Reprisals, or the Tars of Old England, a comedy. In 1758 he published his Complete History of England from the earliest times to the treaty of Aix-la-Chapelle in 1748, which had a great sale, and was afterwards continued to 1764. At the accession of George III., Smollett enrolled himself among the writers for government, in a paper called The Briton, which was answered by Wilkes in his celebrated North Briton. In 1763 he went abroad for his health, and published, in 1766, his Travels through France and Italy. In 1769 he printed the Adventures of an Atom, a political satire. Soon after this he set out again for Italy, where he wrote his amusing novel entitled The Expedition of Humphrey Clinker. He died near Leghorn, Oct. 21, 1771, in the fifty-first year of his age. He is supposed to have written the histories of France, Italy, and Germany, in the Universal History; and he published a translation of Gil Blas. He is also said to have translated some of the writings of Voltaire.

SMYTH, (James Carmichal,) a physician, was born in Scotland in 1741, and studied at Edinburgh, and at Leyden, where he took his degree. After this he obtained a situation in the medical department in the army; and in 1780 he had the charge of the French prison and hospital at Winchester, where a very pestilential fever prevailed. To arrest the contagion he had recourse to the three mineral acids, the superior efficacy of which was quickly felt, and subsequent trials in other places proved the importance of the discovery. He applied to parliament for a remuneration, which was granted him in 1802, but not without opposition, as Dr. James Johnstone, of Kidderminster, set up a counter claim, on the ground that his father had long before recommended the same preventive against infection. M. Chaptal, in France, also unsuccessfully endeavoured to deprive Dr. Smyth of the merit of the discovery, which he ascribed to Guyton Morveau. Dr. Smyth's works are, An Account of the Effects of Swinging in Pulmonary Consumption; A Description of the Jail Distemper, as it appeared among the Spanish Prisoners at Winchester; The Effects of Nitrous Vapour in preventing and destroying Contagion; Letter to Mr.

NATIONAL ARCHIVES OF INDIA

Wilberforce on Dr. Johnstone's Pamphlet; and, Treatise on Hydrocephalus. He died in 1821.

SNAPE, (Andrew,) a divine, was the son of Andrew Snape, serjeant-farrier to Charles II., and author of The Anatomy of the Horse, fol, and was born at Hampton-court, and educated at Eton, and at King's college, Cambridge, where he obtained a fellowship. In 1705 he was created D.D.; in 1713 he was made canon of Windsor; and in 1717 he so distinguished himself by his answer to Hoadly, that he was struck out of the list of king's chaplains. In 1719 he was elected provost of King's college, with which he held the living of West Ildesley, in Berkshire, till his death, in 1742. His Sermons were published in 3 vols, 8vo. He edited Moss's Sermons.

SNELL, (Rodolph,) a mathematician, was born at Oudenarde, in Holland, in 1547. He became professor of mathematics, and afterwards of Hebrew, in the university of Leyden, where he died in 1613. He published several treatises on the works of Ramus; also Apollonius Batavius, seu resuscitata Apollonii Pergei Geometria, 4to, &c.—His son, WILLEBRORD, was born at Leyden, in 1591, and succeeded his father in the mathematical chair in 1613. His first publication was an explanation of the monetary system of the ancients, which appeared at Antwerp in 1613, under the title, De Re Nummariâ Liber Singularis. His second and most important published work was entitled Eratosthenes Batavus de Terræ Ambitûs verâ Quantitate à W. Snellio suscitatus, Leyden, 1617. According to Vossius and Huygens, Snell was the first who made the discovery that if a ray of light be incident on a refracting surface, and be produced within the medium, the parts of the refracted ray and of the produced incident ray intercepted between the point where the refraction takes place and any line passing through them perpendicularly to the refracting surface, have to each other a constant ratio. This discovery, which is said to have been made in 1621, is no other than the now well-known law between the sines of the angles of incidence and refraction, which Descartes published in his Dioptrics, in 1637, as the result of his own researches. It is very probable that Descartes obtained the idea from the works of Snell, to whom Montucla, Bossut, and most of the English philosophers, agree in attributing the honour of this important discovery. Snell died in 1626, in the thirty-fifth year of his age.

SNORRO, (Sturleson,) an Icelandic historian, called the Herodotus of the North, was born in 1178, in the district of Dale. He was minister of state to one king of Sweden, and three kings of Norway. He became governor of Iceland; but was put to death by Gyssur Thorraldsen, at Reykiaholt, in 1241. He wrote Chronicum Regum Norregorum; and, Edda Islandica. The latter work was translated by Mallet.

SNYDERS, or SNEYDERS, (Francis,) a painter, was born at Antwerp in 1579, and studied under Henry Van Balen. He then settled at Brussels, under the patronage of the archduke Ferdinand. He painted battles, and hunting pieces, with admirable force; and no one ever excelled him in the representation of animals. He died in 1657. Rubens, although himself eminent as an animal painter, held the abilities of Snyders in such admiration, that he frequently entrusted that portion of his pictures, as well as the fruit and other similar accessories, to the masterly pencil of his brother artist, and it would be difficult to point out any two masters who have worked in conjunction whose performances are in more perfect harmony than those of these eminent men. Jordaens too availed himself of the talents of Snyders in a similar manner, and in a variety of instances both Rubens and Jordaens conjointly executed the human figures in compositions of Snyders, and there are known to be several pictures in existence the joint production of these three great but friendly rivals. The works of Snyders are in many of the best collections in England.

SOANE, (Sir John,) an architect, the son of a bricklayer, or petty builder, was born at Reading, in 1753, and at an early age was taken into the office of Dance, the architect (in whose family his sister was also a servant), first as errand-boy or attendant, but afterwards he was placed on the footing of a pupil. He subsequently became a pupil of Holland; and he was afterwards sent to Italy for three years as travelling student of the Royal Academy, at the recommendation of Sir William Chambers; and during his stay there, (1777-1780) he studied ancient buildings, particularly Thermæ, or imperial baths. He also made original designs, among which were those for a British senate house and royal palace. While in Italy he became acquainted with Mr. Thomas Pitt, after-

NATIONAL ARCHIVES INDIA

wards Lord Camelford, to whose influence he is said to have been mainly indebted for his appointment as architect of the Bank of England, on the death of Sir Robert Taylor. Very soon after his return to England he executed several private residences and country-seats in the counties of Norfolk, Suffolk, &c., the plans and elevations of which he published in 1788, fol. About this time he married Miss Smith, the niece of Mr. George Wyatt, a wealthy builder in London, whose death soon put him into possession of a very considerable fortune in right of his wife. He was appointed clerk of the works to St. James's Palace, in 1791; architect of the woods and forests, in 1795; professor of architecture at the Royal Academy, in 1806; and surveyor to Chelsea Hospital, in 1807. In 1828, he published, Public and Private Buildings, fol.; and in 1832, he printed a Description of his own house and museum, 4to. In 1833 he obtained an act of parliament vesting his museum, library, &c., in trustees, for the use of the public after his death. A most violent rupture had existed for years between him and his only surviving son; nor could any reconciliation between them ever be effected. In 1831 he received the honour of knighthood. He died in 1837. Sir John Soane is entitled to no small praise as being, if not the inventor of a new order, the first to apply and naturalise in this country the Tivoli Corinthian, employed by him at the Bank of England.

SOANEN, (John,) a French prelate, celebrated for his pulpit eloquence, his piety, and the persecution he underwent, was born at Rioms, in 1647, and entered the congregation of the Oratory at Paris in 1661, where he took for his confessor the celebrated Quesnel. After teaching the languages and rhetoric in several of the seminaries of the society, he devoted himself to pulpit services, and with so much success, that he became one of the four distinguished preachers of the congregation, who were popularly termed the four Evangelists. Fenelon joined him with Massillon as a model of pulpit eloquence. In 1695 he was placed in the see of Senez. On the publication of the famous bull *Unigenitus*, which contained a condemnation of Quesnel's opinions, Soanen appealed against it to a future council. This intrepid conduct drew down upon him the resentment of cardinal Fleury, who exiled him to Chaise Dieu, in Auvergne, where he died in 1740.

SOBIESKI, (John,) a celebrated warrior, who by merit rose to the throne, was the son of James Sobieski, governor of Poland, and was born in 1629, in the district of Olesco, in Gallicia, (Austrian Poland.) He received his education at Paris, and rose gradually to the highest ranks in the army, and in 1665 was made grand marshal and grand hetman of the Polish armies, and afterwards palatine of Cracovia. In 1667, Poland was invaded by 100,000 Cossacks and Tartars. Sobieski met them at the head of only 20,000 men, routed them and compelled them to sue for peace. In 1671 he routed the Turks, who were led by Sultan Mahomet IV.; and some time after he took from them the fortress of Kotzim, till then considered impregnable. On the death of king Michael Wisniowietski, in 1674, Sobieski, at the instance of the palatine Stanislaus Jablonowski, was chosen to succeed him, with the title of John III. The Turks were now advancing with a large force; and he was obliged to shut himself up within Lemberg, which was speedily invested; but taking advantage of a heavy fall of snow which a high wind blew in the faces of the Turks, he issued from the town with a small but devoted band, and the cry of "Christ for ever," and completely routed the besiegers. A fresh Turkish army came, at the head of which was the brave pasha of Damascus, who had acquired in war the surname of "Shaïtan," or the "Devil," accompanied by a formidable artillery. Sobieski entrenched himself, with about 10,000 men, between two villages on the banks of the Dniester, and there sustained for twenty days the attacks of the enemy and a continued cannonade. At last, on the 14th of October, 1676, the Polish king issued out of his entrenchments with his few remaining followers, whom he drew up in order of battle. The Turks, who numbered between two and three hundred thousand, were panic struck, and the pasha offered Sobieski an honourable peace, which was accepted. Austria was the next object of the hostility of the Turks, countenanced by Louis XIV., who wished to humble the house of Austria to the dust. A most formidable army, commanded by the grand-vizier Cara Mustapha, after sweeping over Hungary, in July, 1683, invested Vienna. All eyes were turned towards Sobieski. Having assembled at Cracow an army of 16,000 men, he marched to the banks of the Danube, and was met on the way by the duke of Lorraine and other German

princes with their contingents, and at length found himself at the head of 70,000 men. Having crossed the Danube, he ascended the ridge of the Kalemberg, which overlooks the Austrian capital. On the morning of the 11th of September, the allied army, reaching the summit of the ridge, saw before them the wide spread tents of the Ottoman host in the plain below. On the following day Sobieski's army descended the mountain to attack the vizier, and after a hard struggle, drove the Turks into their entrenchments. It was five in the afternoon, and he had given up all idea of attack for that day, when he spied the vizier sitting at the entrance of his splendid tent, tranquilly sipping coffee, with his two sons beside him. This composure provoked Sobieski, and he gave orders for an immediate attack. The Polish hussars cleared the ditch and rode into the camp, the infantry followed, and, after a rude shock, the Ottomans were driven in a confused mass towards the tent of the vizier. Cara Mustapha attempted to make a stand, but in vain: at last he fled with the rest; and Sobieski remained master of the whole camp, artillery, baggage, and all. On the news of the deliverance of Vienna all Europe resounded with acclamations. Sobieski pursued the Turks into Hungary, and he experienced a defeat at Parany, where he was exposed to great personal danger; but he defeated them again at Strigonia, and at last cleared the whole country of them. So great was the terror of his name that the Turks fled with precipitation, and even left behind the great standard of Mahomet, which the conqueror sent to the pope with these words, "I came, I saw, God hath conquered." This great and heroic monarch died at Warsaw, on the 17th of June, 1696. He was an accomplished scholar and a munificent patron of learning.

SOCINUS, (Lælius,) the founder of the Socinian sect, was born at Sienna, in 1525, and was designed for the civil law by his father, who was himself an able civilian at Bologna. To the study of the law he united that of divinity, and acquired a knowledge of Greek, Hebrew, and Arabic; but when, by deep investigation, he discovered the errors of the Romish church, he sought an asylum out of Italy, and, after travelling through Germany, France, England, the Netherlands, and Poland, at last settled at Zurich, where he became intimate with Calvin, Bullinger, Beza, Melanchthon, and others; but a difference of opinion with respect to the Trinity soon led him to withdraw, and he travelled into Poland, where he promulgated his opinions, and, after visiting Venice, he returned to Zurich, where he died in 1562. His tenets were afterwards more fully spread by his nephew.

SOCINUS, (Faustus,) nephew of the preceding, was born at Sienna, in 1539, and educated under the care of his uncle, who expected from his rising abilities a firm and active supporter of his theological opinions. He was at Lyons when Lælius died; and, though only twenty years old, he immediately repaired to Zurich, to obtain possession of his uncle's papers, which, however, he for some time disregarded, while for twelve years enjoying the favours and the patronage of the court of Florence. In 1574 he left the palace of the Medici, and went to Germany, and after studying divinity at Basle, he, in 1579, proceeded to Poland, where he began to disseminate his uncle's tenets. He also published his treatise, Pro Racovien: sibus Responsis. In 1588 he assisted at the synod of Brest, a town on the borders of Lithuania, and disputed on the death and sacrifice of Christ, on justification, the corrupt nature of man, and with the followers of Davidis and Budny, on the invocation of Christ. During his residence at Cracow, in 1598, after the publication of his book De Jesu Christo Servatore, the rabble, stirred up, as is said, by the scholars, pulled him from his sick chamber, and dragged him half naked through the streets, and he was rescued with difficulty by one of the professors. His property was plundered, and his manuscripts were destroyed. After this outrage he left Cracow for a neighbouring village, where he died in March, 1604. It was Faustus Socinus who gave to the antitrinitarian opinions a definite form, and reduced them to a system. The works of Socinus are in Latin, and fill the first two folio volumes of the Bibliotheca Fratrum Polonorum quos Unitarios vocant, Irenopoli, 1656.

SOCRATES, the son of Sophroniscus, a sculptor, and Phenarete, a midwife, was born at Athens B.C. 468. He for some time followed his father's profession; but he afterwards became the most extraordinary and most amiable character among all the philosophers of antiquity. He was, indeed, strikingly distinguished from them all by his unaffected modesty, simplicity, and benevolence. He assumed not the

character of a teacher, but of an inquirer; and he laboured for the moral benefit of all with whom he conversed, by removing their prejudices, and correcting their errors or their vices. He displayed the greatest bravery on different occasions in the field; and saved the lives of Alcibiades and Xenophon. With this animal courage he combined the highest mental fortitude, meeting with an unruffled equanimity the frowns of power, the slander of enemies, and the domestic vexation arising from the shrewish temper of his wife Xantippe. His death will remain an indelible stigma on that light people, who were incapable of estimating his worth till after they had lost him. He was accused by Melitus, Anytus, and Lycon, of corrupting the Athenian youth, of introducing new divinities, and not acknowledging the gods of his country; and though he exposed with manly boldness the falsehood of the charges, he was condemned to die by the poison of hemlock. The Delian festival intervening, during which no citizen could be put to death, he lay in prison and in irons for thirty days; during which time he conversed with his friends on the usual topics, and with his usual cheerfulness. This calm serenity and fortitude did not forsake him to the last. After a conversation with his friends on the immortality of the soul he calmly drank the poison, and, directing Crito to offer a sacrifice which he had vowed to Æsculapius, expired B.C. 399, in the seventieth year of his age. The Athenian people soon after conferred idle honours on his memory, and turned their vengeance against his accusers. It is to be regretted that there was no foundation for the charge brought against Socrates, of not acknowledging the gods of his country. He took part in all their sacred rites; he directed his friend Xenophon to consult the oracle at Delphi; and even asserted an obligation on every man to conform to the religion of his country, whatever it might be. Yet among heathens the character of Socrates stands unique. We have three authorities for the doctrines of this sage: Xenophon's Memorabilia; the Dialogues of Plato; and the Strictures of Aristotle. In person, Socrates was no less singular than he was in manners and dress. He had large projecting eyes, a sunken nose turned up at the end, with wide dilated nostrils, and a great unwieldy belly; so that his appearance was not unlike that of the Sileni and Satyrs, whom he also seemed to resemble in the severe mockery of his ironical language. His dress was coarse and inelegant, and he seldom wore shoes. It is remarkable that the two principal charges brought against him on his trial constitute the leading features in the satirical censure of Aristophanes, in his celebrated comedy, The Clouds.

SOCRATES, an ecclesiastical historian, who flourished about the middle of the fifth century, was born at Constantinople, in the reign of Theodosius, and studied grammar under Helladius and Ammonius, who, having fled from Alexandria to Constantinople, had opened a school there; and, after he had finished his studies, he for some time professed the law, and pleaded at the bar, whence he obtained the name of Scholasticus. In the decline of life he undertook to write the history of the church, beginning from 309, where Eusebius ends, and continued it down to 440, in seven books. This history is written, as Valesius his editor observes, with much judgment and exactness. He has been accused of being a Novatian; and it cannot be denied that he speaks well of that sect: yet, as Valesius has proved, he was not one of them, but adhered to the church, while he represents them as separated from it. His history has been translated into Latin, and published in Greek and Latin by Valesius, together with Eusebius and the other Ecclesiastical Historians; and republished, with additional notes by Reading, London, 1720, 3 vols, fol.

SOLANDER, (Daniel Charles,) a celebrated naturalist, the pupil of Linnæus, and the friend of Sir Joseph Banks, was born in 1736, in Nordland, in Sweden, where his father was minister; and studied under Linnæus at Upsal, where he appears to have taken his degree of doctor in medicine. Linnæus, who, during his residence in England, had formed an intimacy with Peter Collinson, advised his pupil to visit England. Dr. Solander arrived here in 1760, and in October 1762, was strongly recommended by Collinson to the trustees of the British Museum, as one who was well qualified to draw up a catalogue of the collections in that institution. Three years after he was appointed one of the assistants in the department of natural history. In 1764 he became a fellow of the Royal Society. In 1766 he drew up, for Mr. Brander, the scientific descriptions of his Hampshire fossils, then published in 4to, entitled Fossilia Hantoniensia, collecta, et in Musæo Britan-

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nico deposita, à Gustavo Brander, R.S. et S. A. S. Mus. Brit. Cur. In 1768 Solander was prevailed upon by his friend Mr. (afterwards Sir Joseph) Banks, to undertake a voyage round the world, in pursuit of discoveries in natural history: and permission was obtained for him from the trustees of the British Museum still to hold his appointment during his absence. The two travellers started with Captain Cook, in his celebrated first voyage round the world. One of the most remarkable circumstances which attended these naturalists in this expedition, was the difficulty they experienced in attempting to ascend a mountain in Terra del Fuego, in search of Alpine plants. In the danger they here encountered, Dr. Solander undoubtedly preserved the lives of the party by the advice he gave; and, what is more remarkable, he was himself preserved by their attention to his directions. The advice is thus noticed in the voyage. "Dr. Solander, who had more than once crossed the mountains which divide Sweden from Norway, well knew that extreme cold, especially when joined with fatigue, produces a torpor and sleepiness that are almost irresistible: he therefore conjured the company to keep moving, whatever pain it might cost them, and whatever relief they might be promised by an inclination to rest. Whoever sits down, says he, will sleep; and whoever sleeps will wake no more." They returned from this voyage in 1771, laden with treasures, which are still in the collection at the British Museum. It does not appear that Solander received any remuneration for his services in this expedition, unless it was from Sir Joseph Banks, whose munificence knew no bounds when forwarding in any manner the study of natural history. On his return from his voyage the University of Oxford conferred on Solander the degree of Doctor of Common Law. In 1773 he was appointed under-librarian at the British Museum. He died, of a fit of apoplexy, in 1782. He left behind him a large mass of MSS., which are still in the British Museum. He was a man of short stature, of fair complexion, with a good humoured expression of countenance.

SOLE, (Antonio dal,) a painter, was born at Bologna in 1597, and was brought up in the school of Francesco Albano. He excelled in painting landscapes; and, as he always worked with his left hand, he acquired the appellation of Il Manchino da Paesi. He decorated his landscapes with groups of figures, gracefully designed and composed, in the style of Albano. He died in 1677.

SOLE, (Giovanni Guiseppe dal,) a painter, son of the preceding, was born at Bologna in 1654, and was instructed in the first principles of design by his father; but he afterwards became a disciple of Domenico Maria Canuti, and ultimately studied under Lorenzo Pasinelli. Following the example of his last instructor, he founded his system of colouring, by studying at Venice the works of the best masters of that school. There are several of his works in the public edifices at Bologna; among the most esteemed are, the Incredulity of St. Thomas, in the church of La Madonna di Galiera; the Annunciation, in S. Gabrielle; and some frescoes in S. Biagio, which are accounted his finest works. A picture by him of Diana and Actæon, is in the Pembroke collection at Wilton. He died in 1719.

SOLIMENA, (Francesco,) called l'Abate Ciccio, an eminent painter, was born at Nocera de Pagani, near Naples, in 1657, and was the son of Angelo Solimena, a respectable painter, who intended him for the profession of the law; but his taste for drawing having attracted the notice of Cardinal Orsini, (afterwards Benedict XIII.) that prelate persuaded his father to permit him to pursue the bent of his inclination, and Francesco was accordingly sent, in 1674, to Naples, where he became a disciple of Francesco di Maria, and of Giacomo del Po. He afterwards went to Rome, where he studied the works of Pietro da Cortona. By contemplating the vigorous productions of Lanfranco and Il Calabrese, he acquired a powerful effect of light and shadow, which he afterwards softened, by adopting the sweetness and amenity of Guido and Carlo Maratti. Among his most celebrated works are, the sacristy of S. Paolo Maggiore, and the Last Supper, in the refectory of the Conventuali at Assisi. Solimena excelled in history, landscapes, portraits, animals, and architecture. His colouring unites tenderness with force; the airs of his heads are graceful and expressive; and his draperies are judiciously cast. He was the contemporary and friend of Luca Giordano; and after the death of that master he was regarded as the ablest painter of his time. He died in 1747.

SOLINUS, (Caius Julius,) a Latin grammarian, probably of the third century, who appears to have resided chiefly

at Rome, but is only known as the author of a work which he first entitled Collectanea Rerum Memorabilium, but afterwards Polyhistor, a collection compiled, without acknowledgment, from Pliny's Natural History; whence the author has been called the Ape of Pliny. The work has particularly served as a repository for the multifarious erudition of Salmasius, who published an edition of it in 2 vols, fol, 1629, buried in his enormous commentaries. There is an English translation of Solinus, by Arthur Golding, London, 1587 and 1590. The title of the former edition is, The Excellent and Pleasant Worke of Julius Ca. Solinus, Polyhistor, containing the Noble Actions of Human Creatures, &c.

SOLIS, (Antonio de,) a Spanish historian and poet, was born at Placenzia, in Old Castile, in 1610, and studied the law at Salamanca, but devoted himself more fondly to literary pursuits. At the age of seventeen he wrote a comedy, Amor y Obligacion, which was well received; and by his abilities he obtained the patronage of the viceroy of Navarre, and then of Philip IV., to whom he was made secretary. He about this time wrote his very successful comedy, Triumfos de Amor y Fortuna. He was afterwards appointed historiographer of the Indies, and in this office, which was as honourable as it was lucrative, he published his History of the Conquest of Mexico, admired as a valuable composition, which he concludes with the subjugation of the Mexicans, that he may not have to record the consequent cruelties of his compatriots. The work has placed him among the best prose writers of Spain, and is considered by his countrymen as the last relic of their classic literature. The first edition of it was published at Madrid in 1682, fol. He died in 1686. He wrote besides some poems and dramatic pieces. His history has been translated into various languages, and into English by Townshend.

SOLOMON, (Ben Virga,) a Spanish physician, and a rabbi, of the sixteenth century, was the author of a History of the Jews, from the Destruction of the Temple to his own Times, of which a Latin translation appeared in 1651, at Amsterdam, 4to.

SOLOMON, (Ben Job Jalla,) an African, born at Bonda, near the river Senegal, was sent by his father, who was a prince of the country, to sell slaves to captain Pyke, an English trader; and, not agreeing in price, set out across the Gambia, where he was taken prisoner by another race of blacks, enemies to his country, and himself sold as a slave. He was carried to Annapolis in America, and afterwards escaped, and, upon making himself known, was ransomed by general Oglethorpe, and came, in 1733, to England, where he was employed by Sir Hans Sloane in translating some Arabic MSS. After being introduced at court, he returned to his country, loaded with presents. Memoirs of him were published by Mr. Bluet, and he is mentioned in Moore's Travels, and in Astley's Voyages.

SOLON, one of the seven wise men of Greece, was born at Salamis, about B. C. 638, and educated at Athens. His father's name was Euphorion, or Exechestides, one of the descendants of Codrus, and by his mother's side he reckoned among his relations the celebrated Pisistratus. After he had devoted some of his time to philosophical and political studies, he travelled over the greatest part of Greece; but at his return home he was distressed with the dissensions which were kindled among his countrymen. All fixed their eyes upon Solon as a deliverer; and he was unanimously elected archon, and sovereign legislator. He recovered Salamis from the Megarians; and by his advice Cirrha was attacked and destroyed (B. C. 600). He might have become absolute; but he refused the dangerous office of king of Athens, and, in the capacity of lawgiver, he began to make a reform in every department. The complaints of the poorer citizens found redress; all debts were remitted; and no creditor was permitted to seize the person of his insolvent debtor. When his legislation was completed, Solon is said to have asked permission to retire from Athens for ten years, hoping that during this period the people would become familiar with their new institutions. The permission was granted; and he is said to have visited Egypt, Cyprus, and Asia Minor. The beautiful story of his interview with Crœsus, king of Lydia, which is told by Herodotus, Plutarch, and others, is inconsistent with chronology, as even some of the ancients have observed, for Crœsus did not come to the throne till about twenty or thirty years later than the time at which Solon must have visited Asia Minor. After ten years' absence Solon returned to Athens; but he had the mortification to find the greatest part of his regulations disregarded by his turbulent and heady

NATIONAL LIBRARY OF INDIA

countrymen, who were divided into three factions, headed respectively by Pisistratus, Lycurgus, and Megacles. Not to be longer a spectator of the divisions that reigned in his country, he retired to Cyprus, where he died at the court of king Philocyprus, B. C. 559. The salutary consequences of the laws of Solon can be discovered in the length of time they were in force in the republic of Athens. For above 400 years they flourished in full vigour, and Cicero, who was himself a witness of their benign influence, passes the highest encomiums upon the legislator whose superior wisdom framed such a code of regulations. It was the intention of Solon to protect the poorer citizens; and by dividing the whole body of the Athenians into four classes, three of which were permitted to discharge the most important offices and magistracies of the state, and the last to give their opinion in the assemblies, but not have a share in the distinctions and honours of their superiors, the legislator gave the populace a privilege which, though at first small and inconsiderable, soon rendered them masters of the republic, and of all the affairs of government. He made a reformation in the Areopagus, he increased the authority of the members, and permitted them yearly to inquire how every citizen maintained himself, and to punish such as lived in idleness, and were not employed in some honourable and lucrative profession. He also regulated the Prytaneum, and fixed the number of its judges at 400. The sanguinary laws of Draco were all cancelled, except that against murder; and the punishment denounced against every offender was proportioned to his crime. The few fragments of Solon's works which are still extant are distinguished by a graceful simplicity, and great vigour. They were collected by Fortlage, Solonis Carminum Fragmenta, Græce, cum variis lectionibus notisque, Lipsiæ, 1776; and by N. Bach, Solonis Carmina quæ supersunt, emend. atque annot. instr., Bonn., 1825, 8vo.

SOLYMAN I. saved himself from the fatal battle of Angora, and was proclaimed emperor of the Turks after the defeat and capture of his father, Bajazet I., by Timour, in 1402. He displayed great valour as a warrior; but his glory was tarnished by his excessive love of pleasure, which at last hastened his end. He was dethroned in consequence of his effeminacy by his brother Mousa, in 1410, and was immediately after assassinated.

SOLYMAN II., surnamed by the Turks Kanooni, or The Legislator, and by European writers, The Magnificent, succeeded his father Selim I. in 1520, in the twenty-seventh year of his age. He defeated the rebellious Mamelukes in Egypt, and made peace with Ismael Sophi; after which he carried his arms against Europe, and took Belgrade. In 1522 he attacked and took Rhodes, which was held by the knights of Jerusalem, and had defied all the efforts of Mohammed II.; and he then invaded Hungary, and defeated the Hungarian army at the celebrated battle of Mohacz (1526). The conquest of Buda was followed by the siege of Vienna; but, after twenty unsuccessful assaults, Solyman retreated from the place, with the loss of 80,000 men. In 1534 he made war against Tauris and Persia, but suffered a defeat; and he was foiled in his attack on Malta; but in 1566 he took from the Genoese the island of Chios. In the same year he headed his armies for the last time for the invasion of Hungary. On the 10th May, 1566, he set out from Constantinople with his grand vizier, his guards, and his principal officers. But fatigue and anxiety brought on a malignant fever, which carried him off while encamped before the walls of Szigeth, September 8th following, two days before the capture of the town, at the age of seventy-two. His only surviving son, Selim II, succeeded him. Solyman was a poet of no mean rank; and the encouragement which he afforded to the employment of the Turkish language in place of the Persian, which the Ottomans had generally chosen as the vehicle of their sentiments, forms an era in the literature of the country.

SOLYMAN III., became emperor of Turkey in 1687, after the deposition of Mahomet IV. He was a very indolent and superstitious prince, whose affairs were administered by his favourite Mustapha Coprogli. He died 22d June, 1691.

SOMERS, (John, lord,) chancellor of England, son of an attorney, was born at Worcester, in 1650, or 1652, and was educated at a private school at Walsall, in Staffordshire, and at Trinity college, Oxford, whence he removed to the Middle Temple. He united here the study of polite literature with that of the law; and in 1681 he assisted in the publication of, A Just and Modest Vindication of the Proceedings of the Two last Parliaments, which Charles I. had dissolved with dissatisfaction. He afterwards highly dis-

NOT FOR SALE IN INDIA

tinguished himself as an able and eloquent pleader, and was in 1683 one of the counsel for Pilkington and Shute, sheriffs of London, lord Gray, and others, who had caused a riot in the metropolis; and in 1688, at the recommendation of Pollexfen, he was counsel for the seven bishops. In the Convention parliament of 1689 he was member for Worcester; and he was one of the managers of the Commons in a conference with the Lords about the word "Abdicated." In May, 1689, he was made solicitor-general, and knighted; and in 1692 he was appointed attorney-general, and keeper of the great seal. The most remarkable occasion on which he distinguished himself while holding the office of lord keeper, was what is called the case of the Bankers in the Court of Exchequer, in 1696. He delivered a judgment against the Bankers, reversing the decision of the barons of the Exchequer, which has been characterized by Mr. Hargrave as "one of the most elaborate arguments ever delivered in Westminster Hall." It is contained in the report of the case in Howel's State Trials, vol. xiv. pp. 39-105. This judgment, however, in which he was supported by Treby, chief justice of the court of Common Pleas, but opposed by Holt, chief justice of the King's Bench, was afterwards reversed by the Lords; and lord Dartmouth, in a note to Burnet's History, asserts that when the decree which he had made was, after a very warm debate, set aside, Somers fell ill, and never appeared upon the woolsack more. (This was in 1700.) In 1697 he was raised to the peerage, and made lord chancellor; but in 1700 he was removed from his high situation, and accused by the Commons of high crimes and misdemeanors, of which, upon trial before his peers, he was acquitted. He now abandoned the struggles of political life for studious retirement, and was soon after chosen president of the Royal Society. He, however, occasionally spoke in the House of Lords, and projected the union between Scotland and England. In 1708 he was president of the council; but he was removed by the change of ministry two years after. He grew so infirm, that he held no office under George I. He died of apoplexy 26th April, 1716. He was never married. He wrote various pieces, and translated Plutarch's Life of Alcibiades, and also Dido's Letter to Æneas from Ovid, &c. Lord Somers is deservedly celebrated, not only as a man of learning, but as a patron of learned men; and in the midst of political corruption and court intrigue he is represented as a patient, mild, and benevolent magistrate, uncorrupted as a statesman and a lawyer, as an orator eloquent, possessed of a most refined taste, and a most upright patriot. The collection commonly called the Somers' Tracts, which has been twice printed, first in 1748, in 16 vols, 4to, secondly, in 1809-15, in 13 vols, 4to, under the superintendence of Sir Walter Scott, consists of scarce pamphlets selected, as the title intimates, principally from the library of lord Somers. A valuable collection of original letters and other papers left by him was unfortunately consumed in a fire which happened in the chambers of the honourable Charles Yorke, then solicitor-general, in Lincoln's Inn Square, on the 29th January, 1752.

SOMERVILLE, (William,) a poet, was born, of a good family, at Edstone, in Warwickshire, in 1692, and was educated at Winchester school, and at New college, Oxford. That he made great proficiency in classical literature is evident from his writings, and likewise that he early cultivated a talent for poetry; for his Ode to the Duke of Marlborough, on his dismission from his posts in 1710, shews a formed taste and a habit of versification. His political attachments were to the Whig party, as he proved by his praises of Marlborough, Stanhope, and Addison. When the last purchased an estate in Warwickshire, Somerville addressed a poem to him, which includes the happy couplet alluding to his papers in the Spectator:—

> When panting Virtue her last efforts made,
> You brought your CLIO to the virgin's aid.

Somerville inherited a considerable paternal estate, on which he chiefly lived, acting as a magistrate, and pursuing with ardour the amusements of a sportsman, varied by the studies of a man of letters. His mode of living threw him into pecuniary embarrassments, which preyed on his mind, and plunged him into habits that hastened his death, which took place on the 19th July, 1742. As a poet, he is chiefly known for his Chace, a poem in blank verse, which maintains a high rank in the didactic and descriptive class. It has the advantage of being composed by one who was perfectly acquainted with the sports which are its subject, and entered into them with all the enthusiasm they are calculated to inspire; hence his pictures, in animation and exactness,

greatly excel the draughts of the same kind attempted by poets by profession. Its language is free and nervous, and its versification generally denotes a nice and practised ear. Another piece connected with this in subject is entitled Field Sports, but only describes that of hawking. His Hobbinol, or Rural Games, is a kind of mock-heroic, in which the burlesque is skilfully managed.

SOMNER, (William,) an industrious and able antiquary, was born at Canterbury, according to the account given by his wife and son, March 30th, 1606; but according to the register of the parish of St. Margaret's, he was baptized there on November 5th, 1598. After a common school education, he was taken as a clerk by his father, who was registrar of the Court of Canterbury. He was afterwards promoted by archbishop Laud to an office in the ecclesiastical court of that diocese, which led to his engaging in the study of national antiquities. In order to pursue this to advantage, he applied with great diligence to the Saxon language. In 1640 he published, The Antiquities of Canterbury; and in 1652 he drew up copious notes and a valuable glossary to Sir Roger Twysden's publication of the laws of Henry I. The antiquities of his own county engaged his particular attention, and he composed, A Treatise of the Roman Posts and Forts in Kent, left by himself in MS., but printed at Oxford, in 1693, by Brome, 8vo; and a Treatise of Gavelkind, completed in 1647, and published in 1660, 4to. He also wrote, A Discourse of Portus Iccius, afterwards translated into Latin by bishop Gibson, and published with some other tracts. Having studied all the kindred dialects to the Saxon, he wrote observations on some old German words collected by Lipsius, which were published by Meric Casaubon; he also drew up the glossary annexed to the Ten Writers of English History published by Twysden; and he assisted Dugdale in compiling the Monasticon. In 1659 he published a Saxon Dictionary, fol, a work of great labour and utility, printed by subscription. During its composition he was chiefly supported by the salary settled on the Saxon lecture founded by Sir Henry Spelman, to which he had been recommended by archbishop Usher in 1657. Being a zealous royalist, he underwent a short imprisonment at Deal on account of the Kentish petition for a free parliament in 1659; but he was liberated at the Restoration, and promoted to the mastership of St. John's Hospital in the suburbs of Canterbury. He died on the 30th March, 1669, and was buried in the north aisle of St. Margaret's church, Canterbury, where there is an inscription to his memory. His books and manuscripts were purchased by the dean and chapter of Canterbury, and they are still in the cathedral library: a catalogue of them is appended to Kennet's Life of Somner.

SOPHOCLES, the prince of Grecian dramatists, was born in the village of Colonus, near Athens, B.C. 495, fifteen years before the battle of Salamis. It is related that, being a youth when the trophies of the victory over Xerxes were fixed up in Salamis, he appeared at the head of a chorus of noble birth, whose song of triumph he led by the strains of his lyre. He first applied himself to lyric poetry; but the fame acquired by Æschylus induced him to try his powers in dramatic composition, and in his twenty-eighth year he ventured to contend with that veteran for the theatrical prize, which was awarded to Sophocles by Cimon, who, when the successful tragedy (supposed to be the Triptolemus, now lost,) was about to be performed, presented himself at the theatre, having just arrived from Scyrus, whence he brought with him the remains of Theseus, who was believed to have been murdered and buried in that island. The improvements he introduced into the drama were so considerable, that he may be regarded almost as the father of regular tragedy. He brought a third interlocutor to the two who before alone appeared on the scene at once; he interested the chorus in the subject of the piece; he reduced the turgid diction and harshness of Æschylus to the proper standard of heroic dignity; and he invented that artful construction of fable, and development of incidents, which contributes so much to the interest of a dramatic performance. Cicero terms him "a divine poet;" and in a line of Virgil the "Sophoclean buskin" is made an appellation for tragedy in general. Dionysius of Halicarnassus commends him particularly for preserving the dignity of his characters, and dwelling rather on the more noble and generous affections, than on the mean and debasing passions. As at Athens the theatre was an important public concern, we need not wonder to find a tragedian so eminent as Sophocles entrusted with civil and military employments, and joined with Pericles in a commission against the revolted Samians. He retained his faculties, and continued

to write tragedies, to an advanced age. He gained the first prize twenty times, several times the second, but never the third. He was married twice. His first wife was Nicostrate of Athens, by whom he had a son, Iophon; his second wife was Theoris of Sicyon, by whom he had a son called Ariston. Ariston again had a son called Sophocles. The great dramatist was very partial to this grandson, and it was believed that during his lifetime he intended to transfer to him a considerable part of his property. Iophon, fearing lest his inheritance should be diminished, brought a charge of mental incapacity against his father before the magistrates, and proposed that he should not be allowed to have the control over his property. Sophocles is said to have made no direct reply to this charge, but appeared in court, and, reciting the parodos of his Œdipus at Colonus, which he had just finished, asked, if that were the work of a dotard? The judges, convinced by such an appeal, pronounced in his favour, and the audience conducted him home in triumph. The benignity of his character acquired him a number of friends, his attachment to whom, and his moderate wishes, caused him to decline the invitations of the kings who were desirous of drawing him to their courts. It is related to his honour that, at the death of his great rival Euripides, instead of displaying satisfaction, he put on mourning, and would not suffer the actors in a new piece of his to wear crowns. Sophocles is said to have passed his ninetieth year, and to have died of joy on obtaining the prize for his last tragedy. He died B.C. 406. A hundred and thirteen pieces have been attributed to him by some ancient writers. Of all his plays there remain only seven; of others we possess some fragments, and of the rest no more than the titles. The earliest of the extant pieces is the Antigone, which was followed by the Electra, Trachiniæ, King Œdipus, Ajax, Philoctetes (first acted in B.C. 409), and the Œdipus in Colonus, which was first acted in B.C. 401. His dramas were first printed by Aldus, Venice, 1502, 8vo. The best of the subsequent editions are those of Henry Stephens, Paris, 1568, 4to, with valuable notes; Brunck, Strasburg, 1786, 2 vols, 8vo, with a Latin translation and notes, and another, 2 vols, 4to, or 4 vols, 8vo, printed in London, 1823, in 3 vols, 8vo, with some additions by Burney; Musgrave, Oxford, 1800, &c. 2 vols, 8vo; F. H. Bothe, Leipsic, 1806, 2 vols, 8vo, and 1827 and 1828; Erfurdt, Leipsic, 1802, 7 vols, 8vo; Elmsley, 1826, reprinted at Leipsic, in 8 vols, 8vo; Erfurdt and G. Hermann, Leipsic, 1823-25, 7 vols, 12mo; and, Wunder, Gotha and Erfurt, 1831—1841. The titles and remains of the lost pieces of Sophocles have been collected by Welcker, in his Die Griechischen Tragödien, p. 59, &c. The best German translation of Sophocles is that by Solger, Berlin, 1824, 2 vols, 8vo. There is an English translation in prose, by George Adams, London, 1729, 2 vols, and others subsequently; in verse, by Franklin, London, 1758-9, 2 vols, 4to, and 1766 and 1788, 8vo; by Potter, London, 1788; and by Dale, 1824.

SORANUS, the most eminent physician of the Methodical sect, was a native of Ephesus, and is commonly thought to have lived about the time of Trajan; but being quoted by Archigenes, who was himself prior to the age of Pliny, it seems that he must be referred to an earlier period. The medical sect of Methodici, founded by Themison and Thessalus, is known to have aimed at rendering the science of medicine compendious by classing all diseases under the two opposite states of constriction and relaxation. Soranus, attending more to actual observation than his predecessors, corrected and enlarged the system, and rose to high reputation in the practice of his art. He wrote several works, none of which have been preserved; but Cælius Aurelianus derived from him the greatest part of his matter, which he translated into Latin. Ætius has likewise various articles extracted from the writings of Soranus.—There was a later SORANUS of Ephesus, who wrote a work on feminine disorders, a fragment of which has been published; and a third, a native of Malles in Cilicia, supposed to have been the author of a work entitled, Isagoge Saluberrima in Artem Medendi.

SORBAIT, (Paul,) a physician, was a native of Hainault, and practised at Vienna, where he was professor in the university, and physician to the court. He died in 1691. His works are, Commentaries on the Aphorisms of Hippocrates; Medicina Universalis, Theoretica et Practica; and, Consilium Medicum, sive Dialogus Loimicus, de Peste Viennensi.

SORBIERE, (Samuel,) a physician, and man of letters, was born in 1615, at St. Ambroix, in the diocese of Usez. His parents, who were Protestants, died when he was a child, and he was brought up by Samuel Petit, his maternal uncle, an eminent Calvinist minister at Nismes. He

went to Paris in 1639, and, being disgusted with the study of theology, in which he had hitherto been engaged, took up that of medicine. In 1642 he went to Holland, where he pursued his medical studies, and then repaired to Leyden with the intention of settling in his profession. Returning to France in 1650, he was made principal of the college of Orange, and there printed a discourse on the true cause of the troubles in England, and a letter on the designs of Cromwell. He conformed to the Roman Catholic religion in 1653; after which his life chiefly passed in writing books, and attempting to obtain pensions. In the latter purpose he was so far successful, that he laid under contribution the French clergy, cardinal Mazarin, Louis XIV., and the popes Alexander VII. and Clement IX. With the latter, when cardinal Rospigliosi, he had an epistolary correspondence, whence he was led to expect some solid proofs of his regard after he was placed in St. Peter's chair; but the fruits of a visit which he paid to his holiness were so small, that he pleasantly said, "It was like giving ruffles to a man who was without a shirt." He visited England in 1664, and on his return published an account of what he had observed, which was so free in its strictures, particularly on lord Clarendon, then minister, that he was for a time exiled by a lettre-de-cachet. His strictures were answered by Spratt. He was intimately connected with Hobbes and Gassendi; and it is asserted that, in order to be able to sustain his part in correspondence with them, he was accustomed to send Hobbes's letters to Gassendi, and receiving his remarks upon them, framed an answer accordingly, which made him pass with Hobbes for a profound thinker. Besides the work above mentioned, and many more, he published, in 1659, Lettres et Discours sur divers Matières Curieuses, which contributed to his temporary reputation. He died in 1670. A Sorberiana was published after his death, containing sentences supposed to have dropt from him in conversation.

SORBONNE, (Robert de,) founder of the celebrated theological college at Paris which bears his name, was born in 1201, of an obscure family, at Sorbon, a village of the Rhetelois, in the diocese of Rheims. After receiving the degree of doctor at Paris, he devoted himself to preaching and pious conferences, in which he became so celebrated, that Louis IX. (Saint Louis) made him his chaplain and confessor. Having become a canon of Cambray in 1251, the recollection of the difficulties he had experienced in the course of his studies suggested to him a plan for facilitating to poor scholars the means of proceeding to graduation. This was, to form a society of secular ecclesiastics, who, living in common, and provided with a maintenance, should read lectures gratuitously. Accordingly, with the assistance of his friends he founded, in 1253, the college called the Sorbonne, assembling for this purpose a body of able professors and well-disposed scholars, whom he lodged in the street of Deux-Portes, near the palace of the Luxembourg, at Paris. It was particularly consecrated to the study of theology, and its constitution has served as a model for that of all the colleges since erected. Robert afterwards added to this foundation a college for the languages and philosophy, under the name of the College of Calvi, or Little Sorbonne. He was made a canon of Paris in 1258, and rose to such a height of reputation, that princes chose him for their arbitrator on important occasions. He died in 1274, at the age of seventy-three, and left his property, which was very considerable, to his college. He was the author of several works in divinity, which are preserved in MS. in the library of the Sorbonne. The buildings of the college, having become much dilapidated, were rebuilt by Cardinal Richelieu, who demolished the college of Calvi in order to build the church. He had engaged to restore this smaller college, but died before he could effect his purpose, and it was never restored. The church itself, after the suppression of the college, was appropriated to other purposes, but has since been restored to its original use as a place of public worship. The other buildings of the college are occupied by the three faculties of theology, science, and literature of the Académie Universitaire of Paris. The college of the Sorbonne was one of the four constituent parts of the faculty of theology in the university of Paris; and though the least numerous part, yet, from the number of eminent men belonging to it, this college frequently gave name to the whole faculty; and graduates of the university of Paris, though not connected with this college, frequently styled themselves doctors or bachelors of the Sorbonne. The high reputation of the college caused it to be continually appealed to for the judgment of its members on questions of theology or morals. It is to the honour of the doctors of the Sorbonne that the

first printing-presses in Paris were established in their house. They supported the faction of the Guises in the religious wars of the sixteenth century.

SOREL, (Agnes,) a native of Fromenteau, in Touraine, was maid of honour to the queen of Charles VII. of France, who became enamoured of her, and at last abandoned the cares of government for her society. Agnes, weak only in the presence of her royal lover, influenced him to deeds of glory, and roused him to attack the English forces, which depopulated his kingdom. She maintained her influence over the heart of Charles till her death, which happened 9th February, 1450, in her fortieth year. From her beauty she was called by the poets of the age, the Fairest of the Fair, and in the powers of the mind, had she preserved her virtue, she might have equalled the most celebrated of her sex. She bore three daughters to Charles VII.

SOSSGENES, a Peripatetic philosopher, and skilful astronomer, was brought from Egypt by Julius Cæsar to assist him in reforming the calendar. For that purpose he calculated the solar year, which he fixed at 365 days and 6 hours; and to make allowance for the hours, he determined the intercalation of one day in every four years, which, being a duplication of the 6th before the calends of March, was called the Bissextile. This was the Julian year, the reckoning by which commenced in the 45th year B.C. and continued till the further reformation of the calendar under pope Gregory XIII.

SOSTRATUS, the most eminent architect of his time, was a native of Cnidos, in Lesser Asia, and flourished in the third century B.C. He was patronized by Ptolemy Philadelphus, king of Egypt. Of his great works are mentioned the terraces supported on arcades which adorned his native city, and the famous Pharos, or lighthouse of Alexandria, said to have cost 800 talents, and reckoned one of the wonders of the world.

SOTER, pope, a native of Fondi in the Campagna di Roma, was elected to the Roman see on the decease of Anicetus in 168. The heresy of the Montanists made its appearance in his time, and he is said to have composed a book against them. He died in 176, and has been enrolled among the martyrs by modern writers, but no ancient gives him that title. He was succeeded by Eleutherus.

SOTO, (Domingo,) a learned Spanish ecclesiastic, was born at Segovia in 1494, and studied at Alcala, and at Paris. On returning to Spain (1519) he entered the Dominican order, and was employed as a professor in different universities, and published commentaries on the Aristotelian philosophy. In 1545 he was deputed as a theologian to the council of Trent, where he acquired general esteem, and was one of the persons to whom was committed the office of recording the decisions of the assembly, and drawing up its decrees. He undertook the office of judging between Las Casas and Sepulveda in their contest respecting the Indians, which he determined in favour of the former. He died in 1560. This divine, who is mentioned with approbation by Protestants as well as Romanists, was the author of, De Justitiâ et Jure; De Tegendis Secretis; De Pauperum Causâ; and, De Cavendo Juramentorum Abusu.

SOTO, (Peter,) a Dominican of Salamanca, who came to England with Philip II., and became professor of divinity and Hebrew at Oxford. On the death of Mary he returned to Spain, and was called to the council of Trent, where he died in 1563. He published Institutiones Christianæ, and other works.

SOUBISE, (John de Parthenai, lord of,) of an illustrious house in Poitou, was one of the chief leaders of the Protestants. He went from Ferrara, where he had enjoyed the favour of the duke, to France, and was sent by the prince of Condé, his new patron, to defend Lyons, where he behaved with such bravery, that the duc de Nemours was obliged to raise the siege. This great man, so much loved by the Calvinists, and dreaded by the Papists, died in 1566, aged fifty-four.

SOUBISE, (Benjamin de Rohan,) baron of Frontenai, and brother to the famous duc de Rohan, was born in 1589, and learnt the art of war under Maurice of Nassau, in Holland. He figures in all assemblies of the Huguenots for putting in force the Edict of Nantes. In 1615 he joined the party of the prince de Condé; and he took a large share in the religious wars which commenced in 1621. He defended Saint Jean d'Angeli against Louis XIII. in person, but was at last forced to surrender. In 1625 he seized the isle of Ré, captured the royal fleet, took the isle of Oleron, and, having thus made himself master of the sea from Nantes to Bordeaux, was acknowledged by the Huguenots as their chief, and took the title of admiral of the Protestant church. On the 15th of September, after a sharp conflict, Soubise was beaten

NATIONAL PHILOSOPHY

by the royal fleet; and, quitting his ship, he regained the isle of Ré, (where the victorious royalists had landed,) and attacked them with 3000 men. Here too his army was vanquished, and he fled to England, and solicited the aid of a fleet (for the capture of Rochelle) from Charles I., who granted it, placing it under the command of the duke of Buckingham. This fleet was at Portsmouth, ready to start; but Buckingham, having quarrelled with Soubise, annoyed him by all sorts of delays. On the 2d September, 1628, the two had an animated discussion in French on the point, which the officers who were present, not understanding the language, viewed as a quarrel. In a few hours after Buckingham was stabbed by Felton. In the first moment of horror at the murder, the officers accused Soubise and the deputies of the deed; and the infuriated people were about to sacrifice them, when Felton declared himself. The command of the fleet was then bestowed on the earl of Lindsey. Rochelle capitulated; but Soubise, refusing the conditions proposed by Louis, returned to England. He died in 1641.

SOUBISE, (Charles de Rohan,) a French officer, born in 1715, was befriended by Louis XV., and became maréchal of France, and minister of state. He served Louis as aide-de-camp in all the campaigns of 1744 to 1748; and his services were rewarded by the appointment of field-marshal in 1748, and in 1751 with the government of Flanders and Hainault. He was defeated by the Prussians at Rosbach; but, in 1758, he defeated the Hessians, Hanoverians, and English, first at Sondershausen, July 13, and next at Sutzelberg, October 10, by which he completed the conquest of the landgraviat of Hesse. When Louis XV. died, Soubise alone of all the courtiers followed the funeral procession, which consisted only of a few valets and pages, and never left the remains of his kind master till he saw them deposited in the tomb. Louis XVI. persuaded him to retain his place as minister. He died in 1787.

SOUFFLOT, (James Germain,) an eminent architect, was born in 1713, at Irancy, near Auxerre, where his father, who was an advocate in parliament, destined him for his own profession, and sent him to Paris for education; but a natural inclination led him to architecture. After having employed himself for a time in that art at Lyons, he went to Italy, where he exhibited industry and talents that caused him to be admitted one of the king's pensioners. At Lyons he built the Exchange (now converted into a Protestant church), and the Great Hospital. The noble simplicity of the latter is generally admired, and raised him to reputation as an artist; and he was afterwards employed for the Theatre of the same city. He was next appointed to attend the marquis de Marigny (brother of Madame Pompadour, and director-general of the royal buildings), to Italy; and on his return he settled at Paris, where he was successively made controller of the buildings at Marli and the Tuileries, member of the Academies of Architecture and Painting, knight of St. Michael, and intendant of the royal buildings. In 1757 he laid the foundations of the church of St. Génévière, of which he was able only to finish the portal, the nave, and the towers. In this work he incurred some severe criticism, especially with respect to the possibility of erecting the intended dome upon the bases designed to bear it, though some exact calculations justified his plan. Being naturally irritable, he was so much affected with the machinations and invidious remarks of his rivals, that his health suffered from it, and he died of a lingering disorder in 1780.

SOUMILLE, (N.,) a French divine and calculator, who was prebendary of the chapter of Villeneuve, at Avignon, and a correspondent member of the Academy of Sciences at Paris, as well as of those of Toulouse and Montpellier. He rendered particular service to the city of Avignon by exposing the iniquity of lotteries, which were introduced into that place. At the desire of the magistrates, he made a number of calculations for the purpose of undeceiving the people, in which he was successful. On this occasion he published an ingenious piece, entitled, La Loterie Insidieuse, ou Tableau général de tous les points; tant à perte qu'à profit qu'on peut faire avec sept dés, 1778. But his principal works are, An Easy Method of Playing Backgammon; and, Description of a Subterraneous Passage found in Languedoc. He died in 1784.

SOUTH, (Robert,) a learned divine, the son of an eminent London merchant, was born at Hackney, in Middlesex, in 1633, and educated under Dr. Busby at Westminster school, whence he was elected to Christ-church, Oxford, in 1651. He received ordination in 1658 from one of the deprived bishops; and being in the

NATIONAL LIBRARY OF INDIA

next year chosen to preach the assize sermon before the judges, he made a violent attack upon the Independents, which ingratiated him with the Presbyterians. The latter, however, had their full share in his satire upon the near prospect of the Restoration; soon after which event he was chosen public orator of the university, in consequence, it is believed, of his excellent sermon preached before the king's commissioner, and entitled The Scribe Instructed (Matt. xiii. 52). In this office he acquitted himself so much to the satisfaction of lord Clarendon, when complimenting him at his investiture as chancellor of the University, that he was taken under the protection of that eminent man, and appointed his domestic chaplain. He was presented to a prebend of Westminster in 1663, and by virtue of a letter from the chancellor was in the same year admitted to the degree of D.D. In 1670 he was made a canon of Christ church, Oxford; and in 1673 he attended, in quality of chaplain, Laurence Hyde, younger son of the earl of Clarendon, in his embassy to Poland. After his return he was presented by the dean and chapter of Westminster to the rectory of Islip, in Oxfordshire. Dr. South was already distinguished by his turn for humorous sarcasm, in which he indulged as well in the pulpit as elsewhere. Of this he gave a specimen in a sermon preached before Charles II. in 1681, on the topic of the various unexpected turns of fortune in human life, from the text Prov. xvi. 33. Having exemplified the fact by the instances of Agathocles and Massaniello, he proceeded—"And who that beheld such a bankrupt beggarly fellow as Cromwell first entering the parliament house, with a threadbare torn cloak, and greasy hat, perhaps neither of them paid for, could have suspected, that in the space of so few years he should, by the murder of one king, and the banishment of another, ascend the throne?" This sally threw the merry monarch into a fit of laughter; and, turning to lord Rochester, he said, "Ods fish! your chaplain must be a bishop; therefore put me in mind of him at the next vacancy." To James II. Dr. South was as loyal a subject as he had been to his predecessor; and, although he appears sensibly to have felt the dangers to which the established religion was exposed, he refused to join in the invitation to the prince of Orange to come for its rescue; and after the arrival of that prince he declined subscription to the association for his support, which was signed by the vice-chancellor and several heads of colleges in Oxford. When William III., however, was seated on the throne, South did not scruple taking the oath of allegiance to the new government; but he is said to have rejected the offer of some persons in power to place him in one of the sees vacated by the nonjuring bishops. In 1693 he engaged in that controversy respecting the doctrine of the Trinity with Dr. William Sherlock, which has been mentioned in the account of that divine; and in the conduct of it displayed abundance of learning and zeal. The infirmities of age, aggravated by some painful disorders, now began to fall upon him, and rendered him incapable of much bodily exertion, though his mind continued active. He passed the greater part of queen Anne's reign in inaction; but on Sacheverel's trial he exerted himself vigorously to procure a lenient sentence from his judges. When his friends came into power towards the latter part of that reign, he was solicited to accept the bishopric of Rochester and deanery of Westminster, vacant by the death of Dr. Sprat; but he replied "that such a chair would be too uneasy for an infirm old man to sit in." He died on the 8th July, 1716, at the age of eighty-three, and was interred with great solemnity, near the grave of Busby, in Westminster Abbey, where there is a monument to his memory. His Sermons, in 6 vols, 8vo, have been often printed; the last edition was printed at the Oxford University Press. After his death appeared his Opera Posthuma Latina, and his English Posthumous Works, consisting of three more Sermons, his Travels into Poland, and Memoirs of his Life, in 2 vols, 8vo.

SOUTHCOTT, (Joanna,) a religious fanatic, born in Devonshire, about 1750, of humble parents, was employed chiefly at Exeter, as a domestic servant; but having joined the Methodists, and become acquainted with a man of the name of Sanderson, who laid claim to the spirit of prophecy, she advanced a like pretension, and wrote and dictated prophecies, sometimes in prose and sometimes in rhymed doggrel. She announced herself as the woman spoken of in the 12th chapter of Revelation, and obtained considerable sums by the sale of seals which were to secure the salvation of those who purchased them. She then came to London on the invitation and at the expense of

NATIONAL LIBRARY OF SCOTLAND

Sharp the engraver. She was very illiterate, but wrote numerous letters and pamphlets; and her prophecies, nearly unintelligible as they were, had a large sale. Of the Prince of Peace she announced that she was to be delivered on the 19th of October, 1814, at midnight, being then upwards of sixty years of age. An expensive cradle was made, and considerable sums were contributed, in order to have other things prepared in a style worthy of the expected Shiloh. On the 27th of December, 1814, she died. Her body was opened after her decease, and the appearance of pregnancy which had deceived her followers, and perhaps herself, was found to have arisen from dropsy. The number of her followers continued to be very great for many years after her death; they believed that there would be a resurrection of her body, and that she was still to be the mother of the promised Shiloh. There are still believers in Joanna Southcott.

SOUTHERN, (Thomas,) a dramatic writer, was born in 1660, at Oxmantown, near Dublin, and was educated at the University in that city. In 1678 he entered the Middle Temple, London. He composed a tragedy entitled The Persian Prince, or Loyal Brother, which was acted in 1682. The subject of this play being an allusion to the case of the duke of York, whose exclusion was at that time warmly agitated, that prince, when he had succeeded to the crown under the title of James II. gave Southern a captain's commission in the troops intended to oppose the landing of the prince of Orange. His military services becoming useless, he returned to his dramatic profession, and wrote several more pieces, both in comedy and tragedy, from which he drew a handsome subsistence. Though Southern does not rank with the highest of our dramatic geniuses, he was capable of deeply interesting the passions, and Dryden did not scruple to parallel him with Otway. His most approved pieces were, Isabella, or the Fatal Marriage; The Spartan Dame; and Oroonoko. He died in 1746.

SOUTHEY, (Robert,) a poet and miscellaneous writer, was born on the 12th August, 1774, at Bristol, where his father was a linen-draper, and was sent to school when six years of age to Mr. Foote, a Baptist minister; and in 1787 he was placed at Westminster school by his maternal uncle, the Rev. Dr. Hill; and thence, in 1792, he was sent to Balliol college, Oxford, with the design of being educated for the church. But his tendency towards Socinian opinions caused that plan to be laid aside. In 1794 he published his first poems, in conjunction with Mr. Lovell, the friends assuming the names of Moschus and Bion. About that time, also, the French revolutionary mania produced such an effect upon him, and his friends Lovell and Coleridge, that they projected a plan of settling on the banks of the Susquehanna, in North America, and there founding a new republic, upon a model to which they gave the name of Pantisocracy. In the November of the following year (1795) he married Miss Fricker, of Bristol, the sister of Mrs. Coleridge. In the winter of the same year, while the author was on his way to Lisbon, Joan of Arc was published. He returned to Bristol in the following summer; and in the subsequent year he removed to London, and entered Gray's Inn. In 1801 he was appointed secretary to the right hon. Isaac Corry, chancellor of the exchequer for Ireland; but he returned from that country on the retirement of his patron from office. In his twenty-ninth year he settled at Greta-hall, Keswick, in Cumberland, and there he spent the remaining forty years of his life. On the decease of Mr. Pye, in 1813, Southey was appointed laureate; he received his degree of LL.D. from the University of Oxford in 1821; and in 1839 he contracted a second marriage with Caroline Anne, daughter of Charles Bowles, esq., of Buckland, North Lymington. He was at different times offered a baronetcy and a seat in parliament; but he devoted himself wholly to literary pursuits. His principal poems are, Wat Tyler, Joan of Arc, Thalaba, Metrical Tales, Madoc, The Curse of Kehama, Carmen Triumphale, Roderick, The Devil's Walk, and, The Vision of Judgment. His prose works comprise translations of the poems of the Cid, of Amadis, and Palmerin of England; Essays, The Letters of Espriella, Sir Thomas More's Colloquies, and the Omniana; The Doctor; The Book of the Church; The History of the Peninsular War; The History of the Brazils; Criticism, including his voluminous and important contributions to the Quarterly Review; The Life of Nelson, of Chatterton, of Kirke White, of Bunyan, of Wesley, and of Cowper. He also published an edition of Cowper's works. During the last three years of his life his mind had lost its equipoise. He died on the 26th March, 1843, in the

sixty-ninth year of his age, and was buried in the churchyard of Crosthwaite, near his residence at Keswick, where a monument marks his grave. He had a pension of 300*l.* a-year from the government granted in 1835 by Sir Robert Peel.

SOUTHGATE, (Richard,) a divine and antiquary, was born in 1729, at Alwalton, in Huntingdonshire, and educated at the free school of Peterborough, and at St. John's college, Cambridge. After holding the living of Woolley, in Huntingdonshire, he resigned it, to settle in the metropolis, where he became curate of St. James's, Westminster, and afterwards of St. Giles's in the Fields. In 1783 he was presented to the rectory of Linæn Steeping, in Lincolnshire; and in the following year he was appointed one of the librarians of the British Museum. In 1790 he obtained the living of Warsop, in Nottinghamshire. In 1791 he was elected a member of the Antiquarian Society, and afterwards of the Linnæan Society. He died in 1795. His sermons have been published in 2 vols, 8vo, with his life prefixed.

SOUTHWELL, (Robert,) an English Jesuit and poet, was born in 1560, and is said to have descended from an ancient family, either in Norfolk or Suffolk. Being sent abroad for education, he became a Jesuit at Rome, in 1578. In 1585 he was appointed prefect of studies in the English college there, and not long after was sent as a missionary into England. His chief residence was with Anne, countess of Arundel, who died in the Tower of London. After carrying on his mission for some time he was, in July, 1592, apprehended, and examined with the strictest rigour; but having evaded the questions put to him, he was imprisoned for three years, and, as he affirmed, underwent the torture ten times. He at last owned that he was a priest and a Jesuit, that he came into England to preach the truths of the Roman Catholic religion, and was prepared to lay down his life for it. On the 20th Feb. 1595, he was tried in the Court of King's Bench, at Westminster, and was executed the next day at Tyburn. His principal works are, A Consolation for Catholicks imprisoned on Account of Religion; A Supplication to Queen Elizabeth; St. Peter's Complaint, with other Poems; Mæoniæ, or certain Excellent Poems and Spiritual Hymns; The Triumphs over Death; Rules of a Good Life; Marie Magdalen's Funeral Teares, reprinted in 1772 by the Rev. W. Tooke.

SOUTHWELL, (Nathaniel.) See SOTWELL.

SOUZA, or SOUSA. See FARIA.

SOUZA, (Jean de,) an Oriental scholar, was born at Damascus, in Syria, in 1730, of Roman Catholic parents; and in 1750 went, with some French Capuchins, to Lisbon, and was there protected by the house of Saldanha. The marquis of Pombal appointed him interpreter and secretary to the embassy which Joseph I. sent in 1773 to the emperor of Morocco. The queen, having founded a chair for the Arabic language in the university of Lisbon, named Souza professor, and he composed for it the Grammar which is still in use. He died in 1812.

SOUZA-BOTELHO, (Dom Jose Maria,) a Portuguese diplomatist and man of letters, was born at Oporto, in 1758, and educated at Coimbra. In 1778 he entered the army, and served till 1791. He was then nominated ambassador plenipotentiary to Stockholm, whence he passed in 1795 to Copenhagen in the same capacity. In 1799 he was sent on a mission to England. On the general peace in 1802, he went to France as plenipotentiary, and stayed there till 1805. At length, disgusted with public affairs, he resolved to confine his attention to literature; and he completed in 1818 an elaborate edition of the works of Camoens, the fruit of twelve years' labour. He prefixed a dedication to the king of Portugal, a mass of curious bibliographical researches, and a critique on Camoens.

SOZOMEN, (Hermias,) an ecclesiastical historian of the fifth century, was born, of a good family, at Bethelia, in Palestine, and studied the law at Berytus. He then went to Constantinople, and became a pleader. Afterwards he applied himself to the writing of ecclesiastical history; and he first drew up a compendium of it in two books, from the ascension of Christ to the year 323; but this is lost. He then continued his history in a more circumstantial and closer manner to the year 439; and this part, which is in nine books, is extant. It is dedicated to Theodosius II. "His style is more florid and elegant," says Jortin, in his Ecclesiastical Remarks, vol. iii., "than that of Socrates; but he is by no means so judicious an author."

SPADA, (Lionello,) a distinguished painter, and one of the best colourists of the Bolognese school, was born, of poor parents, at Bologna, in 1576, and was

NATIONAL ARCHIVES OF INDIA

placed, when a boy, in the service of the Caracci, in the capacity of a colour-grinder. This employment gave him an opportunity of contemplating their works, and, stimulated by a natural taste, he attempted some essays in design, which attracted the notice of his masters, who encouraged him to persevere in his pursuit, and admitted him into their school, of which he soon became an eminent disciple. One of his first works, which excited public admiration, was a picture of St. Francesco and St. Domenico kneeling before the Virgin, in the Chiesa de Poveri, at Bologna; and Malvasia reports, that Guido, on seeing that performance, sarcastically observed, that the powers of Lionello seemed to be confined to decoration: which so exasperated Spada, that he determined to rival the graceful and delicate style of Guido, by adopting one more natural and vigorous. Bent on his purpose, he had recourse to the bold style of Caravaggio, under whom he studied at Rome. In adoping the daring contrast of light and shadow which distinguishes the works of Caravaggio, he avoided the vulgarity of his character, for which he substituted somewhat of grandeur and elevation, which he had acquired in the school of the Caracci. On his return to Bologna he acquired great celebrity by a picture he painted for the refectory of St. Procolo, of the miraculous Draught of Fishes; and still more by his celebrated altar piece in the church of St. Domenico, representing that saint burning the forbidden books, which is considered his master-piece. The latter part of his life was passed at Parma, in the service of the duke Ranuccio, by whom he was patronized until the death of that prince. He did not long survive his protector, and died at Parma, in 1622, in the forty-sixth year of his age.

SPAGNUOLETTO, (Josef Ribera, called IL,) an eminent Spanish painter, was born at Xativa, in Valencia, in 1589. Having discovered an early inclination for the art, his parents, though in indigent circumstances, placed him as a student with Francisco Ribalta, under whom he studied a few years; but before he was sixteen he determined on visiting Italy, in search of improvement. He arrived, in 1606, at Naples, where Caravaggio had at that time taken refuge, being under the necessity of flying from Rome to avoid the consequences of a homicide he had committed in the latter city. Ribera paid his court to Caravaggio with so much address, that that great master gave him instruction during his residence at Naples. The progress of the young Spaniard was so remarkable, that he acquired the appellation of Il Spagnuoletto. From Naples he went to Parma, where the works of Correggio were for some time the objects of his contemplation; and he afterwards visited Rome. The grandeur of Raffaelle, and the graces of Correggio, appear, however, to have made a less lasting impression on the mind of Spagnuoletto than the vigour and energy of Caravaggio. He soon returned to Naples, where he was taken under the protection of the viceroy, and was employed in several considerable works, which were sent to the king of Spain. His principal pictures at Naples are, The Martyrdom of St. Januarius, in the royal chapel; St. Jerome and St. Bruno, in the church of La Trinitá delle Monache; and The Taking down from the Cross, at the Carthusians. The genius of Spagnuoletto led him to paint gloomy and austere subjects, which were peculiarly acceptable to the Neapolitans and Spaniards,—such as hermits, and saints emaciated by abstinence and severity. He also selected for the subjects of his pictures images of savage greatness and terrific sublimity. In tragic compositions, the distortions of agonized nature, in martyrdoms, executions, and torments, he was eminently successful. These dreadful subjects he treated with startling fidelity, and with a correctness of design which might serve as a study for the anatomist. There are about twenty etchings by him, executed in a bold, free style. His drawing is correct, and the extremities of his figures are marked in a very masterly manner. He died at Naples in 1656.

SPALDING, (John Joachim,) a learned and eloquent divine, was born in 1714, at Triebsees, in Swedish Pomerania, and studied at Rostock and Greifswalde. In 1745 he was appointed secretary to the Swedish embassy at Berlin; and in 1747 he was appointed for two years as preacher at Lassahn, in Swedish Pomerania. In 1757 he was appointed to the office of præpositus and first preacher at Barth. In 1764 he was appointed first pastor and provost to the Nicolaiakirche, at Berlin, where some time afterwards he was elected a member of the chief consistory. His sermons rank among the best specimens of German pulpit oratory. In 1788, when Frederic William II., instigated by

Wöllner and others of the mystic and pietistic party, issued an edict condemning all freedom of thought in religious matters, Spalding, who belonged to the opposite party, was obliged to resign his offices. He died in 1804, at the age of ninety. His principal works are, Ueber die Bestimmung des Menschen; Gedanken über den Werth der Gefühle in dem Christenthum; Ueber die Nutzbarkeit des Predigtamtes; and, Religion eine Angelegenheit des Menschen. His Sermons have been often printed.

SPALDING, (George Ludwig,) son of the preceding, was born at Barth, in 1762, and was educated at Berlin, at Göttingen, and at Halle. He afterwards travelled in Germany, Switzerland, France, England, and Holland. On his return to Berlin he was appointed tutor to the children of prince Ferdinand of Prussia; and in 1787 he obtained a professorship at the gymnasium Zum grauen Kloster in Berlin. He devoted the remainder of his life almost wholly to an edition of Quintilian, which, however, he left unfinished at his death, in 1811. In 1803 he was elected a member of the Berlin academy. In 1805 he made a journey to Italy, in order to collate a Florentine manuscript of Quintilian. During the latter part of his life he held the office of counsellor in the ministry for public instruction. His edition of Quintilian was published in 5 vols, the two last of which were edited by Buttmann and Zumpt, 1816, 1829.

SPALLANZANI, (Lazaro,) a celebrated Italian naturalist, was born at Scandiano, in the duchy of Modena, in 1729, and studied polite literature under the Jesuits at Reggio, whence he removed to Bologna, where his relation Laura Bassi, a lady deservedly celebrated for her genius, eloquence, and knowledge of natural philosophy and mathematics, was at that time one of the most illustrious professors of Italy. Under this instructor he improved his taste for philosophy, but bestowed at the same time much attention upon the cultivation of his native language, and became a very accomplished Latin, Greek, and French scholar. His father had destined him for the law; but Vallisneri, the professor of natural history at Padua, was the means of diverting him from this pursuit, and he soon acquired such reputation, that in 1754 the university of Reggio chose him professor of logic, metaphysics, and Greek, which post he held for six years. In 1761 he accepted a professorship at Modena, where he published a dissertation, De Lapidibus ab Aquâ Resilientibus. In 1768 he published his Prospectus on the Reproduction of Animals. The Physiology of Haller fixed his attention upon the circulation of the blood, in which he discovered many remarkable phenomena, and published some tracts on the subject, containing a series of curious observations and experiments. In 1770 the empress Maria-Theresa invited him to fill the chair of professor of natural history at the university of Padua; and in commencing his duties he selected Bonnet's Contemplation de la Nature as his textbook. He likewise published an Italian translation of it, enriched with notes and a preface, 1769 and 1770, in 2 vols. His researches were now principally directed to the circulation of the blood, and the functions of respiration, digestion, and generation, on all which he published treatises. In the mean time, having been placed at the head of the university's cabinet of natural history, then in a very low state, he greatly enriched it in the course of his repeated travels by land and sea, in Europe and Asia. At Constantinople he remained for nearly a year. He returned thence through Germany to his own country, from which he had been absent one and twenty months. During his absence the envy of some of his colleagues at Pavia had been at work, defaming his character, and accusing him of having stolen various specimens from the museum. He heard of this while at Vienna, whence he sent an answer to the charges against him. His defence overwhelmed his enemies with shame, and he entered Pavia in triumph; the students met their professor outside the walls, and conducted him with acclamations to his house. Three years after he visited Sicily and Naples, and various parts of the Apennines. On his return he devoted himself to lecturing, to arranging his numerous notes, and to cultivating his style, which he endeavoured to form on that of Buffon. He passed his latter years at Pavia, where, after having experienced frequent attacks of apoplexy, he died from the effects of a fresh seizure, on the 12th February, 1799. Many of his works have been translated into English. He was a member of the academies and learned societies of London, Stockholm, Göttingen, Lyons, Bologna, Turin, Padua, Mantua, and Geneva; he was a correspondent of the Academy of Sciences of Paris and of Mont-

NATIONAL ARCHIVES OF SCOTLAND

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pellier; and he received from Frederic the Great the diploma of member of the Academy of Berlin. The illustrious Haller also dedicated to him the second volume of his Physiology.

SPANHEIM, (Frederic,) an eminent theological professor, was born in 1600, at Amberg, in the Upper Palatinate, where his father held an office in the electoral court, and studied at Heidelberg, and Geneva. After passing some time at Paris, he visited England; and returning to Geneva he, in 1626, obtained a chair of philosophy in the college there. Soon after he was admitted a minister; and in 1631 he succeeded Turretin in the professorship of divinity. In 1642 he accepted a professorship at Leyden, where he distinguished himself by his lectures, and by his sermons in the Walloon church. His extraordinary labours appear to have shortened his life, which terminated in 1649, when he was only in his fiftieth year. Of his works some were political; as Le Soldat Suedois, a popular piece, composed at the request of the Swedish ambassador; Mercure Suisse; Commentaire Historique de la Vie et de la Mort de Christophle Vicomte de Dhona; Mémoires sur la Princesse Louise Juliane Electrice Palatine; he also wrote several controversial works, Exercitationes de Gratiâ Universali; Dubia Evangelica; Three Sermons, on the Throne of Grace, of Judgment, and of Glory; Epistola ad Buchananum de Controversiis Ecclesiæ Anglicanæ; De Auctore Epistolæ ad Hebræos. He was a correspondent of the learned archbishop of Usher.

SPANHEIM, (Ezekiel,) an eminent scholar and statesman, eldest son of the preceding, was born at Geneva in 1629. In 1642 he accompanied his father to Leyden, where he gained the friendship of Heinsius and Salmasius. He applied himself with great diligence to the Oriental languages, in which he early evinced his skill. Ludovicus Capellus had published at Amsterdam, in 1645, a dissertation upon the ancient Hebrew letters against John Buxtorf, in which he maintains that the true characters of the ancient Hebrews were preserved among the Samaritans, and lost among the Jews. Spanheim undertook to refute Capellus in certain Theses, which he maintained and published at sixteen years of age; but these he afterwards candidly called Unripe Fruit, and frankly owned that Bochart, to whom he had sent them, had declared himself for Capellus against Buxtorf. In 1649 he lost his father; and he soon after returned to Geneva, where he was honoured with the title of professor of eloquence, but never performed the functions of that office. He soon after became tutor to the only son of Charles Lewis, elector-palatine. In this office he employed his leisure hours in perfecting his knowledge of Greek and Roman literature; and he also studied the history of the later ages, the constitution of the empire, and the public law of Germany. In 1660 he published, at Heidelberg, a French translation of the emperor Julian's Cæsars, with notes and illustrations from medals and other monuments of antiquity. Having obtained leave to travel into Italy, he was charged by the elector to watch over the political intrigues of the Popish electors at Rome; and at the same time he made himself acquainted with the science of medals, and classical antiquity. He also visited Florence, Mantua, Parma, Modena, Naples, Sicily, and Malta. At Rome he was introduced to the celebrated queen Christina of Sweden, and also to Sophia electress of Hanover, who brought him back with her to Heidelberg, in 1665. The elector-palatine then employed him in various other negotiations, and at length permitted him to go into the service of the elector of Brandenburg, for whom he resided for nearly nine years at Paris in the quality of envoy-extraordinary. On his return to Berlin (1689) he was made one of the ministers of state; and at the peace of Ryswick he was sent again to France. While he was at Berlin he wrote his celebrated Letters to Beger and Morel on some numismatical subjects, and several of his Commentaries on ancient writers. The elector, being now acknowledged king of Prussia, conferred upon Spanheim the title of baron, and in 1702 sent him as minister-extraordinary to queen Anne of England. Here he was made a fellow of the Royal Society. He died in this country on the 7th November, 1710, at the age of eighty-one, and was buried in Westminster Abbey. It was said of Spanheim that he filled his diplomatic character as if he was detached from letters, and his literary character as if he had no concern in politics. His erudition was equally solid and extensive, of which he gave proof by various writings. The earliest of these were theological and juridical; but he is best known as an antiquarian and critic. His work, De Usu et Præstantiâ Numismatum Antiquorum, 4to, 1664, and 2 vols, fol, 1717, is accounted one of the best works that

ever appeared on the Medallic science. He also published, De Nummo Smyrnæorum inscripto Σμυρναίων πρυτάνεις, scilicet de Vesta et Prytanibus Græcorum Diatriba; this is reprinted in Grævius's Thesaurus; Lettre sur l'Histoire Critique du Vieux Testament, par Richard Simon; Orbis Romanus, seu ad Constitutionem Imperatoris Antonini, de quâ Ulpianus leg. xvii. Dig. de Statu Hominum Exercitationes Duæ; the best edition of this is that published in London in 1704; it is also inserted in the eleventh volume of Grævius's Thesaurus; Commentaries on Callimachus, in the edition of Grævius, and reprinted in that of Ernesti, Lugd. Bat. 1761; on Strabo; on the first three comedies of Aristophanes, in Küster's edition of 1707-9; on Ael. Aristides, in Jebb's edition, Oxford, 1722; on Josephus, Leyden, 1726; on Thucydides, in Duker's edition, Amsterd. 1731.

SPANHEIM, (Frederic,) younger brother of the preceding, was born at Geneva, in 1632, and studied at Leyden under Hereboord, Golius, and Boxton. He distinguished himself as a preacher at Utrecht, and was invited to the chair of divinity at Heidelberg, by the elector-palatine, in 1665. In 1670 he returned to Leyden, where he succeeded to the professorship of divinity and sacred history. He died in 1701. His writings are very numerous, and were printed at Leyden, 3 vols, fol. They are chiefly on theological subjects, of which the chief is his Ecclesiastical History.

SPARK, (Thomas,) the son of Archibald Spark, minister of Northop, in Flintshire, was born in 1655, and educated at Westminster school, and at Christ-church, Oxford. He was appointed chaplain to Sir George Jeffries, who, when he became chancellor, presented him to several ecclesiastical benefices. At his death, which took place in 1692, he was rector of Ewehurst in Surrey, to which he had been instituted in 1687, and of Norton, or Hogsnorton, near Bosworth, in Leicestershire, a prebendary of Lichfield and of Rochester, and D.D. Wood says, "he left behind him the character of a learned man, but confident and forward without measure; and by his excesses and too much agitation in obtaining spiritualities, he brought himself into an ill disposition of body, which, contrary to his expectation, brought him in the prime of his years to his grave." He published, Lactantii Firmiani Opera quæ extant, ad fidem MSS. recognita, et Commentariis illustrata, Oxon. 1684, 8vo.; and, Notæ in Libros Sex Novæ Historiæ Zozini Comitis, ibid. 1679, 8vo.; dedicated to his old master, Dr. Busby; this was translated into English in 1684.

SPARKE, (Thomas,) a puritan divine, was born at South-Somercote, in Lincolnshire, in 1548, and educated at Magdalen college, Oxford, of which he became fellow. He was afterwards presented, by Arthur lord Grey, to the parsonage of Bletchley, in Buckinghamshire; and he was also chaplain to Cooper, bishop of Lincoln, who, in 1575, bestowed on him the archdeaconry of Stow. In 1581 he proceeded in his divinity degrees, being then, Wood says, in great esteem for his learning. In 1582, finding that he could not attend to his archdeaconry, from its distance from his cure, he resigned it, and retained Bletchley only; but in Sept. 1582 he was installed into the prebend of Sutton in Marisco in the cathedral of Lincoln. In 1603 he was called to the Conference at Hampton-Court, as one of the representatives of the puritans; as he had been one of their champions in 1584 at the dispute at Lambeth; but the issue of the Hampton-Court Conference was, that he inclined to conformity, and afterwards expressed his sentiments in, A Brotherly Persuasion to Unity and Uniformity in Judgment and Practice, touching the received and present Ecclesiastical Government, and the authorized Rites and Ceremonies of the Church of England, London, 1607, 4to. He died in October, 1616, and was buried in the chancel of the church at Bletchley, where there is a long epitaph on his tomb. Wood says, he "was a learned man, a solid divine, well read in the fathers, and so much esteemed for his profoundness, gravity, and exemplary life and conversation, that the sages of the university thought it fit, after his death, to have his picture painted on the wall in the school-gallery, among the English divines of note there." His works, besides those already mentioned, are, A Comfortable Treatise for a Troubled Conscience; Brief Catechism, printed with the former, and a Treatise on Catechising; Answer to Mr. Joh. de Albine's notable Discourse against Heresies; The Highway to Heaven, &c. against Bellarmine and others, in a treatise on the 37th, 38th, and 39th verses of the viith John, London, 1597, 8vo.—He left three learned sons, Thomas, fellow of New college, Oxford, Andrew, of Peterhouse in Cambridge, and William, of Magdalen college, Oxford, who succeeded his father in the

living of Bletchley. He wrote, Vis Naturæ, et Virtus Vitæ Explicata, ad Universum Doctrinæ Ordinem Constituendum, London, 1612, 8vo.; and, The Mystery of Godliness, Oxon. 1628, 4to. The date of his death is not known.

SPARRMANN, (Andrew,) an eminent naturalist, was born in the province of Upland, in Sweden, about 1747. In 1765 he made a voyage to China; and on his return to Sweden he repaired to the university of Upsal, and there applied himself to the study of medicine, but more especially of botany, in which science he had the advantage of the instruction of Linnæus, under whose auspices he published his Amœnitates Academicæ. In 1772 he proceeded to the south of Africa, in order to become tutor to the children of M. Kerste, then resident at False Bay, near the Cape of Good Hope. Here he met with his countryman Thunberg, whose zeal for botany had led him to visit those regions. About this time captain Cook touched at the Cape with the ships *Resolution* and *Adventure*. Messrs. Forster, naturalists to the expedition, being desirous of obtaining an assistant, gave Sparrmann the offer of accompanying them, of which he gladly availed himself, and having with them sailed round the world, he returned to Africa in March, 1775. In July following he proceeded on a journey into the interior of Africa, in company with a young man named Immelman, a native of Africa. He first visited Mossel Bay; then he penetrated as far as the banks of the Great Fish River; and afterwards, taking a direct northerly course, he advanced as far as 28° 30′ S. lat., and 350 leagues from the Cape. On February 6, 1776, he turned southward, and reached Cape Town on the 15th of April, laden with specimens of plants and animals. In the course of the same year he returned home, and found that the degree of M.D. had been conferred upon him during his absence. He was next elected a member of the Academy of Sciences at Stockholm; and on the death of baron Geer, the entomologist, was appointed his successor in the office of conservator of the museum. He died at Stockholm in 1820. Sparrmann's travels have been translated into English and several other European languages.

SPARROW, (Anthony,) a learned prelate, was born at Depden, in Suffolk, and educated in Queen's college, Cambridge, of which he became scholar and fellow, but was ejected in 1643, with the rest of the society, for his loyalty and refusing to sign the Covenant. Soon afterwards he accepted the rectory of Hawkedon, in Suffolk; but before he had held it above five weeks he was again ejected for reading the Common Prayer. After the Restoration he returned to his living, was elected one of the preachers at St. Edmund's Bury, and was made archdeacon of Sudbury, and a prebendary of Ely. About 1577 he was elected master of Queen's college, and he then resigned his charge at St. Edmund's Bury, and the rectory of Hawkedon. In 1667 he was made bishop of Exeter; and on the death of Dr. Reynolds, in 1678, he was translated to Norwich, where he died in 1685. He is well known for a very useful book, entitled, The Rationale of the Book of Common Prayer of the Church of England, London, 1657, 12mo, often reprinted. The best edition is that of 1722, 8vo, with Downes's Lives of the Compilers of the Liturgy, and Bishop Sparrow's Sermon on Confession of Sins and Absolution. He also published, A Collection of Articles, Injunctions, Canons, Orders, Ordinances, &c. 1671, 4to.

SPARTACUS, a native of Thrace, of low condition, who entered the army, then deserted, and became a robber. Being taken, he was confined as a gladiator in a receptacle at Capua for those unfortunate men whose lives were devoted to the pleasure of the Roman people. In concert with some of his companions he broke out, and, placing himself at the head of a body of gladiators and fugitive slaves, B. C. 72, took a fortified post, whence he made predatory excursions throughout Campania. His force daily increased, and he defeated several commanders who were sent against him. It was a proof of the moderation of his views that he then marched into Cisalpine Gaul, in order to give the slaves in his army, who were mostly Thracians and Gauls, an opportunity of returning to their own homes. A part of them, however, greedy of pillage, separated themselves from their commander, and were cut to pieces. The consul Lentulus, upon this success, pursued Spartacus, who turned about and gave him a total defeat; and then marching against the other consul, Gellius, drove him from the field, and obliged him to take shelter in the walled towns. He was now at the head of 120,000 men, with whom he ravaged most of the provinces of Italy, and struck such a terror at Rome that Crassus, at that time the man of the greatest consequence in the

city, was sent against him. By his operations he confined Spartacus in Lucania, and cut off some of his detachments, so that this leader would gladly have crossed over to Sicily. Being disappointed in this purpose, he took post in a peninsula near Rhegium, where Crassus enclosed him by a rampart drawn from sea to sea. Spartacus, however, found means to break through this barrier, and gain the open country; but he was here deserted by a large body of his followers, who encamped apart. These were attacked by Crassus, and the greatest part of them were killed after a desperate resistance. Spartacus then retreated towards the mountains, and repulsed with loss some of his pursuers. This success, however, was his ruin; for his men insisted upon his returning to give battle to Crassus in the open field. Before the final engagement, Spartacus stabbed his horse at the head of his troops, saying, "If I am victorious, I can easily get another; if vanquished, I shall not want any." After a long and dubious contest, the Roman discipline prevailed. Spartacus himself, after extraordinary exertions of valour, was surrounded, and fell, pierced with wounds, on a heap of slaughtered foes.

SPARTIANUS, (Ælius,) a Latin historian, who flourished in the time of Diocletian, to whom he dedicated the Lives of Adrian, Ælius Verus, Didius Julianus, Severus, and Pescennius Niger, which, as well as his lives of Caracalla and Geta, are come down to our times. He makes one of the Historiæ Augustæ Scriptores, but his historical merits are very inconsiderable.

SPEED, (John,) an industrious elucidator of the geography and history of Great Britain, was born in 1552, at Farrington, in Cheshire. He was a tailor by trade, and a freeman of the company of Merchant-Taylors in London, when that patron of learning, Sir Fulk Greville, discovering his attachment to the antiquities of his country, gave him an allowance to enable him to quit his mechanical employment, and devote himself to study. His first publication was entitled, The Theatre of the Empire of Great Britaine; presenting an exact Geography of the Kingdomes of England, Scotland, and Ireland, and the Isles adjoyning, London, 1606, fol. This was a set of maps of all the counties, with the ichnography of the principal towns, and short descriptions, mostly copied from Camden's Britannia. The maps are well executed for the time, but most of them, as Speed acknowledged, are copied from such as had been before published. His greatest work, the labour of fourteen years, entitled, The History of Great Britain, &c. &c., appeared in 1614, fol. It is chiefly a compilation from preceding authors and manuscript records, comprising all the events in British history, from the invasion of Julius Cæsar to the reign of James I.; and though rude in style, as might be expected from a writer so educated, is more valuable in its matter and arrangement than the preceding chronicles. Sir Robert Cotton gave him great assistance in this work, and revised and corrected the whole. Speed was also the author of A Cloud of Witnesses, or the Genealogies of Scripture, prefixed to the new translation of the Bible in 1611, and to several subsequent editions of it. He died in London, in 1629, and was buried in the church of St. Giles, Cripplegate.

SPELMAN, (Sir Henry,) an eminent antiquary, descended from an ancient family settled in Norfolk, was born in 1562, at his father's seat at Congham, near Lynn, and, after a common school education, was sent to Trinity college, Cambridge, whence he removed to Lincoln's Inn, for the purpose of being instructed in the common law. His inclination, however, rather led him to the study of polite literature and antiquities; but these pursuits were cut short by an early marriage, which induced him to settle upon his estate, and take the management of it into his own hands. He retained, however, his affection to antiquarian inquiries; and, whilst yet a young man, drew up a treatise in Latin, entitled, Aspilogia, relative to armorial bearings, and made transcripts of several charters of monasteries in Norfolk and Suffolk. He was also associated to the original Society of Antiquaries, and contracted an intimacy with Camden, Cotton, and other favourers of studies of that class. In 1604 he was high sheriff of his county, and about that time communicated to Speed a description of Norfolk for his Theatre of Great Britain. The reputation he had acquired caused him, in 1607, to be nominated by the king one of the commissioners for settling the titles to lands and manors in certain counties of Ireland, on which occasion he took three journeys to that kingdom. In 1612 he settled with his family in London, and devoted himself to the study of the antiquities of English law, as deducible from original records. In 1613 he published, De non temerandis Ecclesiis; Churches not

to be Violated; and, A Tract of the Rights and Respects due to Churches, &c. His own conduct was conformable to the opinion he professed in this case; for being possessed of an impropriation in Norfolk, he devoted all the profits of it to the augmentation of the vicarage. On the revival of the Society of Antiquaries in 1614, Sir Henry Spelman (he had been knighted by James I.) attended as one of the old members, on which occasion he wrote, A Discourse concerning the Original of the Four Law Terms of the Year. His zeal for the honour of the church, and the authority of the canons, induced him to write a tract in answer to an apology for archbishop Abbot, who had had the misfortune of accidentally killing his gamekeeper, in which he held that the prelate contracted an irregularity by that act, and could not be reinstated without a new consecration. Having in the meantime continued his inquiries into legal antiquities, he found nothing more necessary to his purpose than an accurate acquaintance with the Saxon tongue, which he therefore took great pains to obtain; and in 1621 he printed a specimen of his proposed work, which was so much approved, that several eminent scholars urged him to its completion. In 1626 he published its first part, under the title of, Archeologus, in Modum Glossarii ad Rem Antiquam Posteriorem, fol. The sale of this volume, however, was so small, that he had no encouragement in his lifetime to print the second part, which he had prepared; but it appeared after his death, and the whole was entitled Glossarium Archaiologicum. He next employed himself in a collection of English laws and statutes from the Conquest, to the 9th of Henry III., which was printed in 1617. Having been appointed, on the recommendation of archbishop Laud, one of the commissioners for inquiring into the exaction of fees in the courts and offices throughout England, he published, in 1628, a tract, De Sepulturâ, or of Burial Fees. Before he had finished his glossary, he engaged in another considerable work, — A History of the English Councils. Of this he published in 1639 the first part, including the period from the first introduction of the Christian religion into England to the Norman conquest. A second part, of which little more than a fourth was his composition, was printed several years after his death. He gave in the same year a proof of his regard for learning by instituting a Saxon lecture in the university of Cambridge, which he intended to have rendered perpetual, but his design was defeated. The commission of defective titles in Ireland having caused much argument relative to the nature of tenures, he published in 1639, a treatise on The Original Growth, Propagation, and Condition of Tenures by Knight's-service in England, in which he displayed an extent of learning that proved his faculties to be unimpaired, notwithstanding his advanced age. He lived to enter upon his eightieth year, and died in London in 1641, and by the king's order was honoured with interment in Westminster Abbey. His profound regard for the church was further shown by two posthumous works, A Treatise concerning Tythes, printed in 1647; and, A History of Sacrilege, which was destroyed at the press by the fire of London, and a plan of it only preserved. Bishop Gibson published in 1698 a folio vol. entitled, Reliquiæ Spelmannianæ, containing a number of Spelman's posthumous tracts relative to the English laws and antiquities.

SPELMAN, (Edward,) great-great-grandson of the preceding, resided at High House, near Rougham, in Norfolk, where he died in 1767. He devoted his leisure to literature, and published a translation of Xenophon's Expedition of Cyrus, in 2 vols, 8vo, 1740; reprinted in 1776; The Roman Antiquities of Dionysius Halicarnassensis, translated into English, with Notes and Dissertations, 4 vols, 4to, 1758; one of these dissertations was a version of a fragment of Polybius on Government, particularly that of Rome, to which Mr. Spelman prefixed a preface, applying the system of Polybius to the English government; and, A Dissertation on the Presence of the Patricians in the Tributa Comitia. After his death were published, in 1775, his Additional Observations on the Greek accents.

SPENCE, (Joseph,) a divine, and accomplished scholar, was born in 1698, and educated, as is supposed, at Winchester school, and at New college, Oxford, of which he became fellow. He took the degree of M.A. in 1727, and in that year made himself known by an Essay on Pope's Translation of the Odyssey. This work was so favourable to the translator, that he sought his acquaintance, and admitted him to a familiar intimacy. In 1728 he was elected poetry professor of the university of Oxford, which office he held for ten years. He afterwards travelled to Italy with the young duke of Newcastle; and in 1742, having quitted his fellowship, he was pre-

sented by his college to the rectory of Great Horwood, in Buckinghamshire. In the same year he was appointed regius professor of modern history at Oxford. In 1747 he published his principal work, entitled, Polymetis, or an Enquiry concerning the Agreement between the Works of the Roman Poets, and the Remains of the Ancient Artists, being an Attempt to illustrate them mutually from each other, fol, with plates. This performance was well received by the public; and though Gray in his Letters speaks of it with some contempt, it has been praised by other writers of eminence both for its learning and elegance. In 1754 he was installed a prebendary of Durham. His last publication was an edition of Mr. Holdsworth's Remarks on Virgil, with notes and additional observations of his own. Soon after, in August, 1758, he was found drowned in a canal in his garden at Byfleet, in Surrey.

SPENCER, (John,) a learned divine, was born in 1630, at Bocton-under-Bleane, in Kent, and was educated at the free-school of Canterbury, and at Corpus Christi college, Cambridge, of which he became fellow in 1655. He served different cures, and, becoming distinguished for his pulpit compositions, was appointed university preacher; in which capacity, he hailed the event of the Restoration by a thanksgiving sermon, (June 28, 1660,) which was printed under the title of The Righteous Ruler. Some fanatics having, in a periodical paper entitled Annus Mirabilis, brought to notice a number of pretended prodigies, as portending future changes in the state, Spencer published, in 1663, A Discourse concerning Prodigies; wherein the Vanity of Presages by them is reprehended, and their true and proper Use is asserted and vindicated. Of this a second edition, enlarged, appeared in 1665. In the same year he proceeded D.D. In 1667 he was presented by his college to the living of Landbeach, in Cambridgeshire; and soon after he was elected to the mastership of that society, which office he held for twenty-six years. Several preferments were successively bestowed upon him, of which the last and most considerable was the deanery of Ely, in 1677. He had previously, in 1673, been chosen vice-chancellor of the university of Cambridge, and in that quality made a speech to the duke of Monmouth at his installation as chancellor, which was printed by Hearne in his Vindiciæ Thom. Caii. It was particularly as a master of Hebrew literature and antiquities that Dr. Spencer became known to the learned world; and his first appearance in this character was in a Latin dissertation De Urim et Thummim, published in 1678. This was a forerunner of his great work, De Legibus Hebræorum Ritualibus, et earum Rationibus, Libri Tres, 2 vols, fol, 1685; this was reprinted at the Hague in 1686, 4to, and at Leipsic in 1705. The chief purpose of the author was to prove, in detail, that the rites and ceremonies of the Jewish religion were instituted in direct opposition to the practices of the surrounding idolatrous nations, and in order to establish the strongest distinction between the Jews and them. He died in 1693, and was interred with great solemnity in the chapel of his college, to which society he was a liberal benefactor. Having continued as long as he lived to make additions and improvements in MS. to his great work, he left a number of writings on the subject to his executor bishop Tenison, by whom they were bequeathed to the university of Cambridge; and they were published in four books, under the care of the learned professor Chapellow, in 2 vols. fol, 1717.

SPENER, or SPEINER, (Philip James,) a Lutheran divine, was born in 1635, at Rappoltzweiler, in Alsace. He became minister of Frankfort-on-the-Maine, where, about 1680, he founded the sect of Pietists. He pretended that the Lutheran doctrine needed reformation, and that he was spiritually illuminated for the purpose; particularly in regard to the Millenarian revelation. He died in 1705.

SPENSER, (Edmund,) was born at East Smithfield, London, in 1553. Of his early education nothing is known; but it appears that he was entered of Pembroke college, Cambridge, in the low rank of a sizar, in 1569. He took the degrees of bachelor and master of arts; and in 1576 he is said to have been an unsuccessful candidate for a fellowship, in which his competitor was Launcelot Andrewes, afterwards the learned bishop of Winchester. It is certain that he met with some disappointment, which was probably the cause of his quitting the university; for we find him soon after taking up his residence with some relations in the north of England. Here he fell in love with his "Rosalinde." This circumstance probably gave him a turn to pastoral poetry; for the Shepheard's Calendar, which is partly devoted to amorous complaint, was his first publication. It ap-

peared in 1579, dedicated, under the humble signature of Immerito, to Mr., afterwards Sir Philip, Sidney, who patronized him, and introduced him to his uncle, the favourite Leicester, who engaged him as an agent for his service in foreign countries. It is remarkable that some of Spenser's contemporaries seem to have believed, and the belief appears to have been general, that Sir Philip Sidney himself was the author of the Shepheard's Calendar. The subject is briefly and ingeniously discussed in Mr. J. P. Collier's Poetical Decameron. The fact of the work having been published anonymously no doubt greatly aided the general belief in this report. In 1580 he attended lord Grey, of Wilton, lord-deputy of Ireland, as his secretary. In this situation, Spenser displayed those talents for business which are usually represented as incompatible with a poetic genius. He returned with lord Grey in 1582. In 1586 he lost his friend and patron, Sir Philip Sidney, whose untimely fate he mourned in his pastoral elegy, entitled Astrophel. In the same year he was rewarded for his services by a grant from the crown of upwards of 3,000 acres of land in the county of Cork, out of the vast forfeited property of the earl of Desmond. He returned to Ireland in the following year to take possession of this estate; and his residence was the castle of Kilcolman, near Doneraile, where, in the style of pastoral poetry, he describes himself as keeping his sheep "under the foot of Mole, that mountain hore," and frequenting the "cooly shade of the green alders by the Mulla's shore." Here he received a visit in 1589 from Sir Walter Ralegh, who had been a commander in Ireland under lord Grey, and had obtained a large grant of land from the crown. Spenser celebrates him in a poem under the title of the Shepherd of the Ocean, and highly extols his courtesy and elegant accomplishments. The poet was then engaged in the composition of his Faerie Queene, of which he had written the first three books; and, accompanying Ralegh the next year to England, he published them with a dedication to queen Elizabeth, and an introductory letter addressed to Ralegh, explaining the plan of the work. In 1591 he published his Colin Clout's Come Home Again, which he dedicated to Sir Walter, who appears to have become, after Sir Philip Sidney's death, Spenser's principal friend and patron, and who is generally believed to have introduced him to queen Elizabeth. The well-known story of the queen rebuking lord Burleigh for his parsimony, and desiring that Spenser should have "reason for his rhyme," has often been contradicted, and as often asserted. Mr. Collier, in his Annals of the Stage, gives the following extract from Henslowe's Diary, in corroboration of it:— "May 4, 1602. When her majestie had given order that Mr. Spenser should have a reward for his poems, but Spenser could have nothing, he presented her with these verses:—

> 'It pleased your grace upon a tyme
> To graunt me reason for my ryme,
> But from that tyme until this season,
> I heard of neither ryme nor reason.'"

Whether these lines produced any effect is uncertain, but Mr. Malone discovered, among the records deposited in the Rolls chapel, a grant of 50*l.* per annum from the queen to Spenser, who has also been termed her laureate, though the title was not formally conferred upon him. He returned to Ireland in 1591, and in 1594 he married, but who the lady was is not known. His connubial happiness was soon disquieted by the disturbances in Ireland excited by the earl of Tyrone, which were probably the cause of his revisiting England in 1595. Here he printed some poems; and he also drew up a plan for the entire reduction of that island in the space of two winters, which he completed in the next year, giving it the title of A View of the State of Ireland. This masterly piece lay in MS. till it was printed in 1633 by Sir James Ware, who highly commends the information and judgment displayed in it. In 1596 he published a new edition of the Faerie Queene, with three additional books, which only half completed his original design. There is a traditionary story that the remaining six books were lost by a servant who was entrusted to carry them to England: but the fact is very questionable; and it is most probable that they were never finished, but that some parts which he had composed were destroyed with his house. He returned to Kilcolman in 1597; but Tyrone having in the next year broken out into open rebellion, and overrun the whole county of Cork, Spenser, who had been a short time previously appointed sheriff of Cork by the queen, was obliged to take refuge with his wife in England, leaving all his property to the spoil and ravage of the insurgents. His house was burnt, and with it, it is said, his new-born infant. He died on the 16th January, 1599, in King-street, Westminster, and was buried,

NOT FOR SALE IN INDIA

at his own request, near Chaucer. Due honour was, however, done to his memory, for he was interred in Westminster Abbey at the charge of the noble-minded earl of Essex, several of his brother-poets attending, and throwing into his grave copies of panegyrical verses. A monument was afterwards erected over his remains by the celebrated Anne countess of Dorset, which, in 1778, was restored by the fellows of Pembroke hall, Cambridge. The Faerie Queene is justly regarded as one of the great compositions in English poetry, and has lost none of its value by antiquity. If its plan is singularly involved, its allegories are often defective and obscure, and its adventures extravagant; it is, however, absolutely unrivalled for fertility of invention, vividness of painting, and richness of imagination. Its great length, and want of interest as a fable, deter readers in general from a complete perusal, but it will always be resorted to by the lovers of poetry as a rich storehouse of invention, especially of that kind which consists in the personification of moral ideas. "The first book of the Faery Queen," observes Mr. Hallam, "is a complete poem, and far from requiring any continuation, is rather injured by the useless re-appearance of its hero in the second. It is generally admitted to be the finest of the six. In no other is the allegory so clearly conceived by the poet, or so steadily preserved, yet with a disguise so delicate, that no one is offended by that servile setting forth of a moral meaning we frequently meet with in allegorical poems; and the reader has the gratification which good writing in works of fiction always produces, that of exercising his own ingenuity without perplexing it. That the red-cross knight designates the militant Christian, whom Una, the true church, loves, whom Duessa, the type of popery, seduces, who is reduced almost to despair, but rescued by the intervention of Una, and the assistance of Faith, Hope, and Charity, is what no one feels any difficulty in acknowledging, but what every one may easily read the poem without perceiving or remembering. In an allegory conducted with such propriety, and concealed or revealed with so much art, there can surely be nothing to repel our taste; and those who read the first book of the Faery Queen without pleasure must seek (what others perhaps will be at no less to discover for them) a different cause for their insensibility, than the tediousness or insipidity of allegorical poetry. Every canto of this book teems with the choicest beauties of imagination; he came to it in the freshness of his genius, which shines throughout with an uniformity it does not always afterwards maintain, unsullied as yet by flattery, unobstructed by pedantry, and unquenched by languor. In the following books we have much less allegory; for the personification of abstract qualities, though often confounded with it, does not properly belong to that class of composition: it requires a covert sense beneath an apparent fable, such as the first book contains. But of this I do not discover many proofs in the second or third, the legends of Temperance and Chastity; they are contrived to exhibit these virtues and their opposite vices, but with little that is not obvious upon the surface. In the fourth and sixth books there is still less; but a different species of allegory, the historical, which the commentators have, with more or less success, endeavoured to trace in other portions of the poem, breaks out unequivocally in the legend of Justice, which occupies the fifth. The friend and patron of Spenser, Sir Arthur Grey, lord deputy of Ireland, is evidently portrayed in Arthegal; and the latter cantos of this book represent, not always with great felicity, much of the foreign and domestic history of the times. It is sufficiently intimated by the poet himself, that his Gloriana, or Faery Queen, is the type of Elizabeth; and he has given her another representative in the fair huntress Belphœbe. Spenser's adulation of her beauty (at some fifty or sixty years of age) may be extenuated, we can say no more, by the practice of wise and great men, and by his natural tendency to clothe the objects of his admiration in the hues of fancy; but its exaggeration leaves the servility of the Italians far behind. It has been justly observed by a living writer of the most ardent and enthusiastic genius—(see a series of papers on the Faery Queen, in Blackwood's Magazine, during the years 1834 and 1835)—whose eloquence is as the rush of mighty waters, and has left it for others almost as invidious to praise in terms of less rapture as to censure what he has borne along in the stream of unhesitating eulogy, that 'no poet has ever had a more exquisite sense of the beautiful than Spenser.' In Virgil and Tasso this was not less powerful; but even they, even the latter himself, do not hang with such a tenderness of delight, with such a forgetful delay, over the fair creations of

their fancy. Spenser is not averse to images that jar on the mind by exciting horror or disgust, and sometimes his touches are rather too strong; but it is on love and beauty, on holiness and virtue, that he reposes with all the sympathy of his soul. The slowly sliding motion of his stanza, 'with many a bout of linked sweetness long drawn out,' beautifully corresponds to the dreamy enchantment of his description, when Una, or Belphœbe, or Florimel, or Amoret, are present to his mind. In this varied delineation of female perfectness, no earlier poet had equalled him; nor, excepting Shakspeare, has he had, perhaps, any later rival. Spenser is naturally compared with Ariosto. 'Fierce wars and faithful loves did moralise the song' of both poets. But in the constitution of their minds, in the character of their poetry, they were almost the reverse of each other. The Italian is gay, rapid, ardent; his pictures shift like the hues of heaven; even while diffuse, he seems to leave in an instant what he touches, and is prolix by the number, not the duration, of his images. Spenser is habitually serious; his slow stanza seems to suit the temper of his genius; he loves to dwell on the sweetness and beauty which his fancy portrays. The ideal of chivalry, rather derived fron its didactic theory, than from the precedents of romance, is always before him; his morality is pure and even stern, with nothing of the libertine tone of Ariosto. He worked with far worse tools than the bard of Ferrara, with a language not quite formed, and into which he rather injudiciously poured an unnecessary archaism, while the style of his contemporaries was undergoing a rapid change in the opposite direction. His stanza of nine lines is particularly inconvenient and languid in narration, where the Italian octave is sprightly and vigorous; though even this becomes ultimately monotonous by its regularity, a fault from which only the ancient hexameter and our blank verse are exempt. Spenser may be justly said to excel Ariosto in originality of invention, in force and variety of character, in strength and vividness of conception, in depth of reflection, in fertility of imagination, and above all, in that exclusively poetical cast of feeling which discerns in every thing what common minds do not perceive. In the construction and arrangement of their fable neither deserves much praise; but the siege of Paris gives the Orlando Furioso, spite of its perpetual shiftings of the scene, rather more unity in the reader's apprehension than belongs to the Faery Queen. Spenser is, no doubt, decidedly inferior in ease and liveliness of narration, as well as clearness and felicity of language. But, upon thus comparing the two poets, we have little reason to blush for our countryman." —Literature of Europe, vol. ii. part ii. chap. v. Spenser's Minor Poems have had few admirers. The editions of his works are very numerous; Loundes, in his Manual, enumerates thirty-two, besides thirteen publications relative to the poet's writings.

SPERLING, (Otto,) a botanist, was born at Hamburgh, in 1602, and educated at the university of Grypswald. In 1624 he went to Italy, and took his degree as doctor of medicine at Padua. On his return he began to practise as a physician at Bergen, in Norway; and in 1732 he removed to Christiania. In 1638 he became botanist to the court; and in 1641 he was chosen city physician of Copenhagen. In 1642 he attended Corfits Ulfeld on his embassy to England, and in 1649 and 1650 to Holland and France; but his intimacy with that minister involved him in his disgrace, and he was sent to prison in 1664, and died, after a long confinement, in 1681. His works are, Hortus Christianeus, seu Catalogus Plantarum quibus Christianus IV. regis Danorum Viridarium Havniense, anno 1642, adornatum est; Catalogus Plantarum Indigenarum in S.R.M. Viridarium Havniense, anno 1645, se Horti præfecto translatarum.

SPERLING, (Otto,) son of the preceding, was born at Christiania, in Norway, in 1634, and studied at Copenhagen, at the gymnasium of Bordesholm, and at the academy of Helmstadt. In 1658 he made a tour to Holland, France, and England. In 1662 he went to Hamburgh as tutor to the youngest son of Corfits Ulfeld; and in 1674 took the degree of doctor of laws at Kiel. In 1681 he visited Paris, where he was employed in arranging the library of Colbert, for which service he received a pension of 200 rix-dollars as long as Colbert lived. In 1692 he was made professor of jurisprudence and history, and afterwards of oratory and history, in the new knights' academy at Copenhagen. In 1700 he was elected a member of the Royal Society of London. He died in 1715.

SPERONI, (Sperone,) a learned writer, the son of Bernardino Speroni, a noble of Padua, was born in that city in 1500,

and studied under the celebrated Pomponazzo in Bologna. He graduated in Padua in philosophy and medicine, and was appointed at an early age reader in logic, and professor of philosophy, in that university. He was afterwards much employed by his fellow-citizens in public business. In 1560 he went to Rome as agent for the duke of Urbino at the papal court, where he contracted a particular intimacy with Charles Borromeo. Pius IV. conferred upon him the honour of knighthood; and the dukes of Urbino and Ferrara invited him to their courts, where he was treated with the greatest respect. He died in 1588. One of his most celebrated compositions is his Tragedy of Canace and Macareus, which was regarded as one of the best productions of that class which the age exhibited. But its close adherence to the Greek models, both in language and manners, must deprive it of the admiration of modern readers. Of the other writings of this author, many are moral treatises, in the form of dialogue, which he was one of the first to compose in Italian, and in which he is said to have had few equals. The rest relate to polite literature, eloquence, poetry, history, &c., all displaying an extensive knowledge of books, and a correct judgment. His works were published at Venice in 5 vols, 4to, 1740-43.

SPEUSIPPUS, an Athenian philosopher, son of Eurymedon by a sister of Plato, succeeded his uncle in his school, over which he presided for eight years, commencing from the death of that celebrated teacher, B.C. 348. In some of his works, which are mentioned by Diogenes Laertius and Athenæus, he wrote about plants, animals, and natural objects, into which he inquired more deeply than Plato. But on the whole he must be regarded as the continuator of the Platonic philosophy, and as the founder and the head of the old Academic school of philosophy. Through the introduction of Plato he was admitted to an intimate friendship with Dion while he resided at Athens, and it was by his instigation that Dion, invited by the malcontents of Syracuse, undertook his expedition against Dionysius. Being overcome by age and malady, he put an end to his existence, having first constituted Xenocrates his successor in the academy. He was the author of several philosophical treatises, which have perished.

SPIGELIUS, or VANDEN SPIEGHEL, (Adrian,) an eminent medical writer, was born at Brussels, in 1578, and studied at Louvain and Padua. He was afterwards appointed state-physician in Moravia, which, in 1616, he quitted for the professorship of anatomy and surgery at Padua. There he acquired a high reputation, was made a knight of St. Mark, and decorated with a collar of gold. He died in 1625. His principal works are, De Formato Fœtu liber singularis; and, De Humani Corporis Fabricâ, fol.

SPINCKES, (Nathaniel,) an eminent nonjuring divine, was born in 1653, or 1654, at Castor, in Northamptonshire, where his father was rector, and educated at Trinity college, Cambridge. In the following year, by the death of his father, he obtained a plentiful fortune, and a valuable library; and on the 12th of October, 1672, tempted by the prospect of a Rustat scholarship, he entered himself of Jesus college, where, in nine days, he was admitted a probationer, and May 20, 1673, sworn a scholar on the Rustat foundation. After residing some time in Devonshire, as chaplain to Sir Richard Edgcomb, he removed to Petersham, where, in 1681, he was associated with Dr. Hickes, as chaplain to the duke of Lauderdale. On the duke's death, in 1683, he removed to St. Stephen's Walbrook, London, where for two years he was curate and lecturer. In 1685 the dean and chapter of Peterborough conferred on him the rectory of Peakirk or Peaking cum Glynton, in Northamptonshire; and in 1687 he was made a prebendary of Salisbury, and instituted to the rectory of St. Mary, in that town. Being decided in his attachment to the Stuart family, he was deprived of all his preferments in 1690, for refusing to take the oaths to William and Mary. He was after this period in low circumstances, but was supported by the benefactions of the more wealthy nonjurors; and on the 3d of June, 1713, he was consecrated one of their bishops, receiving that title from the hands of Dr. Hickes. He died in 1727, and was buried in the cemetery of the parish of St. Faith, near St. Paul's, London. Mr. Nelson was the particular friend of Mr. Spinckes, who was a proficient in Greek and Saxon, and had made some progress in the Oriental languages. He assisted in the publication of Grabe's Septuagint, Newcourt's Repertorium, Howell's Canons, Potter's Clemens Alexandrinus, and Walker's Sufferings of the Clergy. His own works are, An Answer to the Essay towards a proposal for

NAONKRUBUTESCHMA

Catholic Communion, &c.; The new Pretenders to Prophecy re-examined, &c.; Two pamphlets against Hoadly's Measures of Submission; Two pamphlets on The Case stated between the Church of Rome and the Church of England, as to supremacy; Two pamphlets against Restoring the Prayers and Directions of Edward VI.'s Liturgy. His most popular work is, The Sick Man Visited, &c., 1712.

SPINELLO, (Aretino,) an Italian painter of portrait and history, was born at Arezzo, in 1328, and studied under Jacopo di Casentino. He gave to his figures, and to his Madonnas especially, a singular grace and beauty. He was particularly successful in the portraits of Innocent IV. and Gregory IX. and in his fresco paintings on the life of the Virgin, in the chapel of S. Maria Maggiore, at Florence. He died in 1420.—His son, PARIS, was educated under him, and was also famous as a painter, but applying too closely to his art, and being of a gloomy disposition, contracted a disorder which shortened his life, so that he died at fifty-six, having survived his father only two years. To him, and not, as is commonly reported, to his father, belongs the anecdote which is related in some books, that having painted a hideous figure of the devil, in a picture representing the fallen angels, his imagination was so haunted by it, that he thought he saw him in his dreams, demanding in a threatening manner, on what authority he had represented him as so horrible, and where he had ever seen him.

SPINOZA, (Benedict de,) noted as the author of a modern system of atheistic philosophy, was born in 1632, at Amsterdam, where his father, a Portuguese Jew, was occupied in commerce. He was instructed in Hebrew literature by Morteira, the chief rabbin; and in Latin and Greek by a physician named Vanden Ende. Being of an inquiring turn of mind, he early engaged in the study of theology and philosophy, by which he was led into doubts concerning the authority of the Jewish religion. These the rabbins, to whom he applied, were unable to solve to his satisfaction; and, as he was incapable of disguise, he made no secret of his opinions. He did not, however, altogether desert the synagogue, till after he had received a stab from a Jew, as he was coming from the theatre. His open defection caused a sentence of excommunication to be pronounced against him; upon which he attached himself to some Christians of his acquaintance, and frequented the churches of the Arminians and Mennonites. He then withdrew to Rhynsburg, near Leyden, where he was resorted to by several of the followers of Descartes, who consulted him upon the difficulties in their master's works; and at their request he published, in 1664, a treatise entitled, The Principles of the Cartesian Philosophy demonstrated geometrically, with an Appendix, in which he advanced metaphysical opinions wholly at variance with those of Descartes. He also employed himself, probably for a subsistence, in grinding glasses for microscopes and telescopes. In 1670 he published his famous work, entitled Tractatus Theologo-Politicus. His final residence was in the neighbourhood of the Hague, where he lived as a perfect recluse, and with the most rigid economy. His time was spent in study, or in correspondence with the celebrated men of his day. His habits were sober, quiet, and retired. The occupation of his life was philosophy; and the only relaxation he allowed himself was his pipe, a little conversation with the people in his house, or watching spiders fight—an amusement which would cause the tears to roll down his face with laughter. He died of consumption, 1677, in the forty-fifth year of his age. His works, besides those already mentioned, are, Cogitata Metaphysica; Ethica More Geometrico demonstrata; Politica; De Emendatione Intellectûs; Epistolæ, et ad eas Responsiones; and Compend. Gram. Ling. Hebr. The sum of his doctrine is thus stated by Brucker:—The essence of substance is, to exist. There is in nature only one substance, with two modifications, *thought* and *extension*. This substance is infinitely diversified, having within its own essence the necessary causes of the changes through which it passes. No substance can be supposed to produce, or create, another: therefore, besides the substance of the universe, there can be no other; but all things are comprehended in it, and are modes of this substance, either thinking or extended. To this one universal substance, Spinoza, as a cover to his atheism, gives the appellation of God, and assigns to it divine attributes. He asserts that God is the immanent, not the transitive, cause of all things. It seems that Spinoza, though a man of natural acuteness, got bewildered in the mazes of unintelligible metaphysics, relative to the abstract notions of substance, essence, and existence, and was thereby

led to neglect the arguments for the existence and perfections of a Deity derived from the productions of nature.

SPIRA, (Francesco,) a lawyer of Cittadella, in the Venetian state, who, being accused of heresy to the papal nuncio, made his submission, and afterwards a public recantation. Shortly after this he fell into a deep melancholy, and died, full of horror and remorse for his apostacy, in 1548.

SPIZELIUS, (Theophilus), a learned Lutheran divine, was born in 1639, and, after having studied at Leipsic, visited Wittemberg, Leyden, Cologne, Mayence, and Basle, at which last-mentioned place he formed a friendship with John Buxtorf. In 1661 he was recalled to Augsburg, to be deacon of the church of St. James; this office he filled until 1682, when he was made pastor of the same church, and in 1690 was appointed elder. He died in 1691, in the fifty-second year of his age. He wrote, De re Litterariâ Sinensium Commentarius; Sacra Bibliothecarum illustrium Arcana retecta, sive MSS. Theologicorum, in Præcipuis Europæ Bibliothecis extantium designatio; cum preliminari Dissertatione, specimine novæ Bibliothecæ Universalis, et coronide Philogicâ; Templum Honoris reseratum, in quo quinquaginta illustrium hujus ævi Orthodoxorum Theologorum Philologorumque Imagines exhibentur; this is a useful work; Felix Litteratus; Infelix Litteratus; Litteratus felicissimus; these last three works are on a subject that has since engaged the pen of Mr. D'Israeli, in The Calamities of Authors. Spizelius wrote a life of himself under the title of Ad Litteratos Homines Autor felicis, infelicis, felicissimique litterati de se ipso.

SPOFFORTH, (Reginald,) a musical composer, and clever glee writer, was born in 1768, at Southwell, in Nottinghamshire, where he received his earlier instruction from his uncle, who was organist of the collegiate church of that place. Repairing to London, he took lessons on the piano-forte from Steibelt, and completed his studies in harmony under Dr. Benjamin Cooke. Two of his earliest glees gained, in 1793, the prize gold medals given by the Catch-Club. He died in 1826.

SPOHN, (Frederic Augustus William,) a learned and industrious philologist, was born in 1792, at Dortmund, and educated at Wittemberg, and at Leipsic, where he was, in 1817, made professor extraordinary of philosophy, and in 1819, professor in ordinary of ancient literature. He published an edition of the Odyssey, with dissertations prefixed; Commentarius de extremâ Odysseæ parte inde à Rhapsod. Ψ 297, ævo recentiore orta quam Homerico; he left unfinished an elaborate edition of Hesiod; edited the Panegyricus of Isocrates; and published Lectiones Theocriteæ. In 1822 he was employed in examining and arranging the Egyptian antiquities brought to Berlin by Minutoli. His untimely death, in 1826, arrested the publication of his work on hieroglyphics, which has since been edited by Seyffarth, of Berlin.

SPON, (Charles,) a learned Frenchman, was born at Lyons, in 1609, and was educated at Ulm, and at Paris, where he studied philosophy under Rodon, and mathematics and astronomy under John Baptist Morin. He then applied himself to medicine for three or four years; and, quitting Paris in 1632, he went to Montpellier, where he was received a doctor in that faculty. Two years after he was admitted a member of the college of physic at Lyons; at which place he practised with great success in his profession, till his death, in 1684. He maintained a correspondence with all the learned of Europe, and especially with Guy Patin. He published in 1661 the Prognostics of Hippocrates in hexameter verse, which he entitled, Sibylla Medica. Bayle highly commends his Latin poems on the Deluge and Last Conflagration, written by Spon in his fourteenth year.

SPON, (James,) a physician and antiquary, son of the preceding, was born at Lyons in 1647, and educated at Strasburg. In 1667 he was admitted doctor of physic at Montpellier, and a member of the college of physicians at Lyons in 1669. These two years he spent at Strasburg with Böcler; and there becoming very intimate with Charles Patin, he contracted, probably from him, a strong passion for antiquities. Some time after, Vaillant, the king's antiquary, passing through Lyons to Italy in quest of medals and other antiquities, Spon accompanied him. He afterwards, in 1675 and 1676, made a voyage to Dalmatia, Greece, and the Levant, in company with Mr. (afterwards Sir) George Wheler, of all which places he has given an account, which was published in English. Being of the reformed religion, he was obliged to emigrate in 1685, when the edict of Nantes was revoked. He died at Vevay, a town upon the lake Leman, on the 25th December in the same year. He was a

member of the academy of the Ricovrati at Padua. He was the author of many valuable and curious works, printed at Lyons, the principal of which are, Recherches des Antiquités et Curiosités de la Ville de Lyon; Ignotorum atque obscurorum Deorum aræ; Voyage de la Grece et du Levant; Histoire de la Ville et de l'Etat de Geneva; Lettre au P. la Chaise sur l'Antiquité de la Religion, answered by Arnaud, but often reprinted; Récherches Curieuses d'Antiquité; Miscellanea eruditæ Antiquitatis. About 1679, having noticed the falsehood of Guillet's account of Athens, published under the name of La Guilletière, he became engaged in a controversy with him, and succeeded in exposing him as a literary impostor. Spon and his companion Wheler were among the first European travellers who visited the Parthenon before its destruction during the siege of Athens by the Venetians, in 1687.

SPONDANUS, or DE SPONDE, (John,) a learned man, was born at Maulcon de Soule, in Biscay, in 1557. At the age of twenty he began a Commentary upon Homer's Iliad and Odyssey, which was printed at Basle in 1583, fol, with a dedication to the king of Navarre, afterwards Henry IV. of France. The same year he printed at Basle an edition of Aristotle's Logic, in Greek and Latin, with notes. He abjured the reformed religion in 1593, and died in 1595.

SPONDANUS, or DE SPONDE, (Henry,) a younger brother of the preceding, was born in 1568, and educated at Ortez, where the Huguenots had a college, and where he distinguished himself early by his knowledge of the Latin and Greek languages. Then he applied himself to the civil and canon law, and afterwards went to Tours, whither the parliament of Paris was transferred: and here his learning and eloquence at the bar bringing him under the notice of Henry IV., then prince of Bearn, he was made by him master of the requests at Navarre. In the mean time he read with much eagerness the controversial works of Bellarmine and Perron; and these made such an impression upon him, that, after the example of his brother John, he embraced the popish religion at Paris in 1595. In 1600 he went to Rome, where he took priest's orders in 1606, and returned to Paris; but some time after he went again to Rome, and was employed by Paul V. In 1626 he was recalled to France, and made bishop of Pamiers by Louis XIII. He quitted Pamiers in 1642, and went to Toulouse, where he died in 1643. He published an abridgment of Baronius's Annales Ecclesiastici, and continued them from 1197, where Baronius had left off, to 1640. Both the abridgment and continuation have been often reprinted. Spondanus published also, Annales Sacri à Mundi Creatione ad ejusdem Redemptionem, fol.

SPOTSWOOD, or SPOTISWOOD, (John,) archbishop of St. Andrew's, descended from an ancient and distinguished family in Scotland, was born in 1565, in the parish of Mid-Calder, in the county of Edinburgh, and was educated at the university of Glasgow. At the age of eighteen he succeeded his father, who was minister of Calder. In 1601 he attended Lodowick duke of Lenox, as chaplain, in his embassy to the court of France, for confirming the ancient amity between the two nations; and he returned in the ambassador's retinue through England. In 1603, upon the accession of James I. he was appointed, among other eminent persons, to attend his majesty to England; and the same year he was advanced to the archbishopric of Glasgow, and made one of the privy council in Scotland. In 1610 he presided in the Assembly at Glasgow; and in the same year, upon the king's command, repaired to London about ecclesiastical affairs. He was so active in matters which concerned the recovery of the Church of Scotland to episcopacy, that, during the course of his ministry, he is supposed to have made no less than fifty journeys to London, chiefly on that account. In 1615 he was translated to the see of St. Andrew's. The year following, he presided in the Assembly of Aberdeen: as he did likewise in other assemblies for restoring the ancient discipline, and bringing the church of Scotland to some degree of uniformity with that of England. He continued in high esteem with James I. during his whole reign; nor was he less valued by Charles I. who in 1633 was crowned by him in the abbey church of Holyrood-house. In 1635 he was made chancellor of Scotland; which post he had not held full four years, when the popular confusions obliged him to retire into England. He died in 1639, and was interred in Westminster Abbey. He married a daughter of David Lindsay, bishop of Ross; by whom he had several children.—Sir Robert Spotswood, his second son, was eminent for his abilities, and knowledge of the laws; and he was

preferred by James I., and afterwards by Charles I.; but he was put to death for adhering to the marquis of Montrose. Lord Clarendon calls him "a worthy, honest, loyal gentleman, and as wise a man as the Scottish nation had at that time." In 1655 was published in London, Spotswood's History of the Church of Scotland, beginning the year of our Lord 203, and continued to the end of the reign of king James VI. fol. This history was begun at the command of James I. It is a work composed from scanty materials, but with great impartiality. There is throughout the whole an air of probity and candour, which is said to have been the peculiar character of the writer.

SPRAGGE, (Sir Edward,) a distinguished naval officer in the reign of Charles II., fought as a captain in the battle between the English and Dutch, June 3, 1665, and for his gallantry on that occasion was knighted by the king in his own ship. He was engaged, under the duke of Albemarle, in the four days' battle which took place in June, 1666; and also in the following one of July 24th. When Van Tromp sailed up the Thames in 1667, Spragge bravely but ineffectually defended Sheerness. Afterwards, when the Dutch admiral Van Nes sailed up the Thames, Spragge engaged him, burnt some of his ships, and chased him out of the river. In 1671 he did considerable damage to the castles and towns on the coast of Algiers, and destroyed seven of the Algerine ships. In the battle of Solebay, May 28, 1672, he sunk a Dutch ship of 60 guns. In 1673 he was made admiral of the blue. After two severe engagements with Van Tromp, in this same year, Spragge was drowned on the 11th August, while passing in a boat from the battered *St. George* to the *Royal Charles*, a shot having struck and sunk the boat. He was buried in Westminster Abbey.

SPRANGHER, (Bartholomew,) a painter, was born at Antwerp in 1546, and was brought up under several masters, and then went to Rome, where cardinal Farnese took him into his service, and afterwards recommended him to Pius V. He was employed at Belvidere, and spent thirty-eight months in drawing the picture of The Day of Judgment. After executing a great number of pictures in Rome he returned to Germany, and became chief painter to the emperor Maximilian II., and was so much respected by his successor Rodolphus, that he presented him with a gold chain and medal, allowed him a pension, honoured him and his posterity with the title of nobility, lodged him in his own palace, and would not suffer him to paint for any body but himself. After many years continuance in his court he obtained leave to visit his own country; and he accordingly went to Antwerp, Amsterdam, Haerlem, and several other places. He died in 1623.

SPRAT, (Thomas,) a learned prelate, the son of a clergyman, was born in 1636, at Tallaton, in Devonshire, and educated at Wadham college, Oxford, of which he became fellow. In 1659 he published his poem on the death of Oliver Cromwell, with those of Dryden and Waller. He published in the same year a poem on the Plague of Athens; which was followed by another on the death of Cowley. After the Restoration he took orders, and by Cowley's recommendation was made chaplain to the duke of Buckingham, whom he is said to have helped in writing The Rehearsal, and who is said to have submitted all his works to his perusal. He was likewise chaplain to the king. As he was the favourite of Wilkins, at whose house began those philosophical conferences and inquiries which in time produced the Royal Society, he was engaged in the same studies, and became one of the fellows; and when, after their incorporation, something seemed necessary to reconcile the public to the new institution, he undertook to write its history, which he published in 1667. This is one of the few books which selection of sentiment and elegance of diction have been able to preserve, though written upon a subject flux and transitory. The History of the Royal Society is now read, not with the wish to know what they were then doing, but how their transactions are exhibited by Sprat. They have certainly been since exhibited far better by Dr. Birch, and more recently by Dr. Thomson. In 1668 Sprat published Observations on Sorbiere's Voyage into England, in a letter to Mr. Wren; and he also published Cowley's Latin Poems, and prefixed in Latin the Life of the Author, which he afterwards amplified, and placed before Cowley's English works, which were by will committed to his care. In the same year he became a prebendary of Westminster; and he afterwards became rector of St. Margaret's. He was in 1680 made canon of Windsor, in 1683 dean of Westminster, and in 1684 bishop of Rochester.

The court having thus a claim upon his diligence and gratitude, he was required to write the History of the Rye-house Plot; and in 1685 he published A True Account and Declaration of the horrid Conspiracy against the late King, his present Majesty, and the present Government. The same year, being clerk of the closet to the king, he was made dean of the chapel-royal; and the next year he was appointed one of the commissioners for ecclesiastical affairs. On the critical day, when the Declaration distinguished the true sons of the Church of England, he stood neuter, and permitted it to be read at Westminster, but pressed no one to violate his conscience; and, when the bishop of London was brought before him, he gave his voice in his favour. When James II. fled, and a new government was to be settled, Sprat was one of those who considered, in a conference, the great question, whether the crown was vacant, and manfully spoke in favour of his old master. He complied, however, with the new establishment, and was left unmolested; but in 1692 an atrocious attempt was made by two unprincipled informers to involve him in trouble by affixing his counterfeited signature to a seditious paper. But he succeeded in a little time in establishing his innocence. He died in 1713. His character is delineated with some degree of asperity by Burnet; but it should be remembered that they were rivals and enemies, and that while Burnet preached before the Commons, he made the pulpit the vehicle of sedition, while Sprat there displayed his loyalty. It has been observed by Dr. Johnson, that every book of Sprat's composition "is of a different kind, and has its distinct and characteristical excellence."

SPURIANNA, (Vestritius,) a Roman lyric poet, who lived in the time of Pliny the Younger, by whom he is spoken of in terms of high commendation. There are extant four odes by him, which were first edited by Gaspar Barth, in 1613, in his collection of Poetæ Latini Venatici et Bucolici. They are also contained in Wernsdorf's Poetæ Latini Minores.

SPURSTOW, (William,) master of Catherine hall, Cambridge, from which he was expelled in the civil wars for refusing the engagement, was afterwards minister of Hackney, in Middlesex, of which he was deprived in 1662 for nonconformity. He was a member of the Westminster Assembly of Divines, and assisted also at the Savoy Conference. He was author of a treatise on the Promises; The Spiritual Chemist; The Wiles of Satan; and, Sermons. He was also engaged in the attack on episcopacy, under the name of Smectymnuus. He died in 1666.

SPURZHEIM, (John Gaspar,) a celebrated phrenologist, was born in 1776, at Longwich, near Treves, and educated at the university of Treves. In 1799 he went to study medicine at Vienna, where he first became acquainted with Dr. Gall, whose lectures on phrenology he attended for four years, and then accompanied him (1805) as a joint promulgator of their common doctrine, in a tour through Germany, France, Prussia, and Denmark. In 1807 they settled at Paris, where they pursued their subject together till 1813, when they separated. Spurzheim, after taking the degree of M.D. at Vienna, came to England, where for three years he continued to deliver lectures and to publish works on phrenology in many of our principal towns. In 1817 he returned to Paris, whence in 1825 he came back to England, where his lectures were well received. In 1832 he embarked for America; and a few months after his arrival he died at Boston. Spurzheim, to whom is due the proof of the fibrous structure of the brain, claims the merit of having discovered eight new cerebral organs, of analysing and classifying the mental powers, of pointing out the moral and religious relations of phrenology, and the relation of natural language or bodily actions to it. He was an eloquent lecturer; his style both of speaking and of writing was fluent, bold, positive, and unhesitating; and his illustrations were always pointed and amusing. His works are very numerous, and most of them are generally known.

SQUARCIONE, (Francesco,) a painter, born at Padua in 1394, was more celebrated as the founder of the most distinguished academy of the early period at which he lived, and his excellent system of instructing his disciples, than for the works he executed as a painter. Not content with overrunning all Italy in search of the most curious objects of art, he travelled to Greece, where he designed the most interesting vestiges of antiquity, and returned to Padua with a rich collection of designs, statues, and busts, and there formed a museum, and established a school, which was at one time frequented by upwards of one hundred and thirty students. Of his productions as a painter little remains. Lanzi notices a picture by him formerly in the church of the

Carmelitani, at Padua, afterwards in the possession of Sig. Conte de Lazara, representing S. Girolamo surrounded by several other saints, which was well coloured, with a finer expression than was usual at the time, and, above all, correct in the perspective. He died in 1474.

SQUIRE, (Samuel,) a learned prelate, the son of an apothecary, was born at Warminster, in Wiltshire, in 1714, and educated at St. John's college, Cambridge, of which he became a fellow. Soon after Dr. Wynn, bishop of Bath and Wells, appointed him his chaplain, and in 1739 gave him the chancellorship and a canonry of Wells, and afterwards collated him to the archdeaconry of Bath. In 1748 he was presented by the king to the rectory of Topsfield, in Essex; and, in 1749, when the duke of Newcastle, to whom he was chaplain, was installed chancellor of Cambridge, he took the degree of D.D. In 1750 he was presented by archbishop Herring to the rectory of St. Anne, Westminster, being his grace's option on the see of London; and soon after he was presented by the king to the vicarage of Greenwich. On the establishment of the household of the prince of Wales, afterwards George III., he was appointed his royal highness's clerk of the closet. In 1760 he was presented to the deanery of Bristol; and in the following year he was advanced to the bishopric of St. David's. He died in 1766. He was a fellow of the Royal and Antiquarian Societies. He published, besides several single Sermons, An Enquiry into the Nature of the English Constitution; or, an Historical Essay on the Anglo-Saxon Government, both in Germany and England; The Ancient History of the Hebrews vindicated, or, Remarks on the third volume of the Moral Philosopher; A Defence of the Ancient Greek Chronology; An Enquiry into the Origin of the Greek Language; Plutarchi de Iside et Osiride liber, Græcè et Anglicè; An Essay on the Balance of Civil Power in England; Indifference for Religion Inexcusable, or, a Serious, Impartial, and Practical Review of the Certainty, Importance, and Harmony of Natural and Revealed Religion; Remarks upon Mr. Carte's Specimen of the General History of England, very proper to be read by all such as are contributors to that great work; The Principles of Religion made easy to Young Persons, in a short and familiar Catechism; and, A Letter to the Right Hon. the Earl of Halifax on the Peace. He also left in MS. a Saxon Grammar compiled by himself. A character of archbishop Herring, one of his early patrons, was prefixed by bishop Squire to the archbishop's Seven Sermons.

STAAL, (Madame de,) known first by the name of mademoiselle de Launai, was the daughter of a painter at Paris, and, being left destitute by him, was educated in the priory of St. Louis, at Rouen. She was afterwards in the service of the duchess of Maine, and was involved in her disgrace during the regency of the duc d'Orleans, and confined in the Bastile for nearly two years; but, being set at liberty, the duchess married her to M. de Staal, lieutenant of the Swiss guards, afterwards captain and maréchal-de-camp. It is said she had refused to marry the celebrated M. Dacier. She died in 1750, and some Memoirs of her Life, written by herself, were soon after published in 3 vols, 12mo. A fourth volume was afterwards printed, consisting of two plays, one entitled, L'Engouement, the other La Mode, which were acted at Sceaux, the seat of the duchess of Maine. Her talents and vivacity obtained for her the notice and friendship of Fontenelle, to whom, while she was in the service of the duchess, she had written an ingenious letter respecting a pretended case of possession,—a letter which led to her subsequent advancement.

STACKHOUSE, (Thomas,) a learned divine, was born in 1680, but in what part of the kingdom, or where educated, is not known. He was for some time minister of the English church at Amsterdam, and afterwards successively curate at Richmond, in Surrey, and at Ealing, and Finchley, in Middlesex. In 1733 he was presented to the vicarage of Benham Valence, *alias* Beenham, in Berkshire, where he died in 1752. He wrote, The Miseries and great Hardships of the Inferior Clergy in and about London; and a Modest Plea for their Rights and better Usage, in a Letter to a Right Rev. Prelate; Memoirs of Bishop Atterbury, from his Birth to his Banishment; A Funeral Sermon on the Death of Dr. Brady; A Complete Body of Divinity; A Defence of the Christian Religion from the several Objections of Anti-Scripturists; Reflections on the Nature and Property of Languages; The Bookbinder, Bookprinter, and Bookseller Confuted, or the Author's Vindication of Himself from the Calumnies in a paper industriously dispersed by one Edlin; New History of the Bible from the Beginning of the World to the Establishment of Christianity, 1732, 2 vols, fol.; this is considered

a work of merit, and has been often reprinted; A New and Practical Exposition on the Creed; Vana Doctrinæ Emolumenta, a poem; An Abridgment of Burnet's Own Times; The Art of Shorthand; A System of Practical Duties; and several single Sermons.—There was another THOMAS STACKHOUSE, minister of St. Magdalen, of Bridgnorth, in Shropshire, who wrote, A Greek Grammar; A General View of Ancient History, Chronology, and Geography; and, Atlas of Ancient and Modern Geography. He also communicated to the Royal Society some extracts from a topographical account of Bridgnorth (Phil. Trans. vol. xliv.).

STACKHOUSE, (John,) a botanist, nephew of the preceding, was educated at Exeter college, Oxford, where he obtained a fellowship, which he resigned in 1763, when he settled at Bath, where he died in 1819. He was one of the earliest fellows of the Linnæan Society. In 1801 he published his Nereis Britannica, fol, a work containing descriptions in Latin and English of the Fuci, Algæ, and Confervæ, growing in England, and illustrated with coloured plates; of this a second edition appeared in 1816, 4to. In 1814 he published an edition of Theophrastus On Plants, illustrated with plates, and containing a catalogue of the plants of Theophrastus, with a glossary and valuable notes. In 1811 he had published, Illustrationes Theophrasti, in which the plants of that author are arranged according to the Linnæan system, and the modern synonyms are given. He also published an Essay on the Balsam and Myrrh Trees, and contributed two papers to the Linnæan Transactions.

STADIUS, (John,) a German astronomer, was born at Leonhut, in Brabant, in 1527, and studied at Louvain, whence he went to Savoy, with the title of mathematician to the king of Spain, and removed thence to Bruges, where he composed his Fasti Romanorum, which were published by Hubert Goltzius. After this he was invited to Paris to be professor royal of mathematics, and lived there in great respect till he became infatuated with judicial astrology, and on the faith of that pretended science published some calculations. He died in 1579. He also wrote, Ephemerides; Tabula Æquabilis et Apparentis Motus Cœlestium Corporum; and, A Latin Commentary on Florus.

STAEL, (Anne Louisa Germaine, baroness de,) the only child of the celebrated Necker, minister of Finance to Louis XVI., was born at Paris, in 1768. Her mother, a woman of highly cultivated mind, began very early to subject her to a systematic and laborious course of study, until the physicians prescribed relaxation as necessary for her health, and she thereupon applied herself to composition, for which she had a natural facility; but the new philosophy, as it was called, gave a masculine tone to her mind, which is apparent in nearly all her writings. In 1786 she was married, through her mother's management, to the baron of Stael Holstein, the Swedish ambassador at Paris, a nobleman of high character and attainments, but much older than herself. In 1788 she published her Lettres sur les Ouvrages et le Caractère de J. J. Rousseau. When the French Revolution broke out, and her parents had retired to Switzerland, her husband's diplomatic character was a protection to his household, and she remained at Paris through the first storms of that period. She wrote several articles on the factious conduct of the various parties, and upon their total disregard of the true meaning of liberty. She interested herself especially for the royal family; and she published a defence of Marie Antoinette, then upon her trial, Réflexions sur le Procès de la Reine, August, 1793. But the triumph of the terrorists compelled her to seek refuge in other countries. After the fall of that party she returned to Paris, where she became the leader of a distinguished circle of literary men and politicians, and exerted herself in those political intrigues to which she had a great propensity. She appears to have disliked and mistrusted Buonaparte from the first, and her salon became the opposition club of the time. She was also supposed to have encouraged her father to publish his last work, Dernieres Vues de Politique et de Finance, in which he descanted against the government of a single man. At last Buonaparte, now first consul, who had no esteem for female politicians, sent her an order to quit Paris, and not to come within forty leagues of it. She went first to Switzerland, and then travelled through Italy, where she gathered materials for her well-known Corinne, which is a poetical description of Italy in the shape of a novel. She had already (1803) published a novel entitled Delphine, which, though powerfully written, is a work of very questionable morality, and she wrote an apology for it in her Réflexions sur le But moral de Delphine. She next proceeded to Germany, and

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after her return she composed her work De l'Allemagne, which was printed at Paris in 1810; but the whole impression (10,000 copies) was suddenly seized by gendarmes sent by Savary, Napoleon's minister of police, and suppressed by his order; and the authoress, who was staying at Blois, received an order to quit France immediately. She then retired to Coppet, on the banks of the lake of Geneva. She was forbidden to stir more than ten leagues from her residence in any direction; and her friends were prohibited from visiting her. But at last she contrived to escape to Russia, whence she came to England; and she has given an account of her wanderings, and the persecution to which she was subjected, in her Dix Années d'Exil, a work which conveys an accurate idea of Napoleon and his principles of government. She had now been many years a widow; and about this time she privately married M. de Rocca, of an old family of Geneva. In 1814, after Napoleon's abdication, she returned to Paris; but after his second fall she returned to Switzerland, and occupied herself with preparing her last work for the press, Considérations sur la Révolution Française, which was published after her death, which took place July 14, 1817. Her son, the baron de Stael, who died in 1827, made himself known in France, under the Restoration, by his philanthropy, his attachment to constitutional liberty, and by some works of unpretending merit; among others his Lettres sur l'Angleterre, published in 1825. By her first husband she had four children, only two of whom survived her. Madame de Stael's works were published at Paris, in 1830, in 17 vols, 8vo.

STAFFORD, (Anthony,) a learned writer, descended from a noble family, was born in Northamptonshire, and educated at Oriel college, Oxford, where he took his degree of M.A. in 1623. He died in 1641. His works are, Niobe dissolved into Nilus, or his Age drowned in her own Tears; Meditations and Resolutions; Life and Death of Diogenes; The Life of the Virgin Mary, or Female Glory; The Pride of Honour; Honour and Virtue triumphant over the Grave, exemplified in the Life and Death of Henry Lord Stafford.

STAHL, (George Ernest,) a celebrated chemist and physician, was born at Anspach, in Franconia, in 1660, and studied medicine at Jena, where he took his degree of doctor in 1683, and began to deliver lectures. In 1687 the duke of Weimar made him his physician; and in 1694, at the instance of Hoffman, he was appointed to a professorship of medicine, anatomy, and chemistry, in the then recently established university of Halle, where he taught for twenty-two years. In 1716, upon being appointed physician to the king of Prussia, he went to Berlin, where he died in 1734. His system of medicine assumes the agency of immaterial principles upon inert matter. He supposed an influence to be exercised by what he called the *anima*, which he seems to have regarded as identical with the soul, and as the creator of all the processes of the organization, which it directs, so as to resist putrefaction, and to expel, through the appropriate organs, the effete particles and morbid substances accidentally introduced; it also directs the repair of all injuries, and, in ordinary nutrition, maintains the due form and composition of the tissues. Stahl was also the inventor of the theory of phlogiston. He wrote, among other works, Theoria Medica vera Physiologiam et Pathologiam tanquam Doctrinæ Medicæ partes contemplativas e Naturæ et Artis veris Fundamentis intaminata Ratione et inconcussa Experientia sistens; De Sanguificatione; and, Zymotechnia Fundamentalis.

STAINER, or STAYNER, (Sir Richard,) a brave naval officer during the protectorate of Cromwell. In 1656, having three frigates under his command, he fell in with the Spanish flotilla, consisting of eight sail; and, notwithstanding the disproportion of numbers, he attacked them, and in the space of a few hours burnt one, sunk a second, captured two, and drove two others on shore. The treasure on board of his prizes amounted to 600,000*l.* sterling. The next year, in company with admiral Blake, who had the chief command, he attacked and destroyed the Spanish flotilla in the bay of Santa Cruz; and for his share in that gallant exploit he was knighted by Cromwell at Whitehall, June 11, 1657; and soon afterwards he was made a vice-admiral. He was one of the commanders who went with admiral Montague to bring over Charles II., by whom he was knighted and made rear-admiral of the fleet. He died in 1662.

STANBRIDGE, (John,) an eminent schoolmaster, was born at Heyford, in Northamptonshire, about the middle of the fifteenth century, and was educated at Winchester school, and at New college, Oxford, where, in 1481, he was

admitted perpetual fellow. About 1486 he was appointed first usher of the free-school adjoining Magdalen college, and succeeded John Anwykyll, as chief master. The precise date of his death is not known: he was living in 1522. He wrote, Embryon Relimatum, sive Vocabularium Metricum, 1500, and often reprinted; Parvulorum Institutiones; De ordine Constructionum; Vulgaria Stanbridgiana; The Accidence of Mayster Stanbrydge's Owne Makynge; Accidentia Stanbridge; Gradus Comparationum; Sum, es, fui, of Stanbridge; Hexasticon, addressed to Whittington, who had been one of his scholars, and printed in the Syntaxis of the latter, 1521.—His kinsman, THOMAS STANBRIDGE, (Wharton says his brother,) was a noted schoolmaster of Banbury, in Oxfordshire, and the tutor of Sir Thomas Pope. He died in 1522.

STANHOPE, (George,) a learned divine, was born in 1660, at Hertishorn, in the county of Derby, of which parish his father was rector, and received the first rudiments of education at the school of Uppingham, in the county of Rutland, whence he was removed to that of Leicester, and again to that of Eton, from which he was elected on the foundation at King's college, Cambridge, in 1677. He officiated first at the church of Quoi, near Cambridge; and in 1688 he was made vice-proctor of the University, and was preferred to the rectory of Tewing, in the county of Hertford; and in 1689 he was presented by lord Dartmouth, to whom he was chaplain, and to whose son he had been tutor, to the vicarage of Lewisham, in Kent. He was soon after appointed chaplain in ordinary to king William and queen Mary; and he enjoyed the same honour under queen Anne. He also had a share in the education of the duke of Gloucester, the heir presumptive to the crown. In July 1697 he took the degree of D.D. In 1701 he preached the Boyle Lectures, which he published. In 1703 he was presented to the vicarage of Deptford, in Kent, on which he relinquished the rectory of Tewing. In the same year also he was promoted to the deanery of Canterbury. He was also Tuesday lecturer at the church of St. Lawrence Jewry, where he was succeeded, in 1708, by Dr. Moss. At the Convocation of the Clergy, in February, 1714, he was chosen to fill the prolocutor's chair; and he was twice afterwards re-chosen. In 1717, when the fierce spirit of controversy raged in the Convocation, he checked the Bangorian champion, archdeacon Edward Tenison, in his observations, by reading the schedule of prorogation. The archdeacon, however, not content with protesting against the proceedings of the House, entered into a controversy with the prolocutor himself. In the following year a correspondence commenced between the dean and his diocesan bishop Atterbury, on the increasing neglect of public baptisms; from which it appears, that Stanhope had "long discouraged private baptisms." He died, universally lamented, at Bath, March 18, 1728, aged sixty-eight, and was buried in the church at Lewisham. He was celebrated as a preacher, and was very influential in all affairs relating to the church. He published a translation of Thomas à Kempis De Imitatione Christi; a translation of Charron on Wisdom; The Meditations of the Emperor M. Aurelius Antoninus, translated, with Dacier's Notes and Life of the Emperor; Sermons upon several Occasions, fifteen in number, with a scheme, in the preface, of the author's general design; a translation of Epictetus, with the Commentary of Simplicius; Paraphrase on the Epistles and Gospels, 1705, 4 vols, 8vo.; this, which was his greatest work, was written originally for the special use of his pupil, the duke of Gloucester; The Truth and Excellence of the Christian Religion asserted, against Jews, Infidels, and Heretics, in sixteen sermons preached at Boyle's Lectures; Rochefoucault's Maxims, translated; an edition of Parsons's (the Jesuit's) Christian Directory, put into more modern language; St. Augustin's Meditations, a free version; A Funeral Sermon on Mr. Richard Sayer, bookseller; Twelve Sermons, on several Occasions; The Grounds and Principles of the Christian Religion, translated by Wanley from Ostervald, and revised by Dr. Stanhope; Several Sermons on particular occasions, between 1692 and 1724; A Posthumous Work, being a Translation from the Greek Devotions of Dr. Launcelot Andrewes, 1730, a thin 8vo.

STANHOPE, (James Stanhope, first earl of,) was born in Herefordshire in 1673. In 1699 he went with his father, the Hon. Alexander Stanhope, to Spain, where he resided for a year or two, and thereby became a master of the language. In 1694 he had obtained a commission in the army from William III., under whom he had served in Flanders, where he was

wounded at the siege of Namur; and in 1705 he was made brigadier-general, in which capacity he acted at the siege of Barcelona. In 1708 he was raised to the rank of major-general, and appointed commander-in-chief in Spain. The same year he captured Port Mahon, and reduced the island of Minorca. In 1710 he gained the battles of Almanara (17th July) and Saragossa (9th August); but on the 27th of November following, he and the forces under his command, amounting to 2,000 men, being surprised and attacked by the duke of Vendôme at Brihuega, were, after a gallant defence, forced to surrender themselves prisoners of war. On the accession of George I. (1714), he was appointed secretary of state; and in 1716 he became first lord of the treasury and chancellor of the exchequer. He was soon afterwards created viscount Mahon; and in 1718 he was advanced to the rank of earl Stanhope. He died on the 5th Feb. 1721, in consequence of the rupture of a blood-vessel, while speaking with vehemence in defence of the administration on the preceding day in the House of Lords.

STANHOPE, (Charles, the third earl,) grandson of the preceding, was born Aug. 3, 1753, and received the early part of his education at Eton, and completed it at Geneva, where he applied chiefly to the mathematics, in which he made so great a progress as to obtain a prize from the society of Stockholm for a memoir on the construction of the pendulum. By the interest of the earl of Shelburne he was brought into parliament for the borough of Wycombe, which he represented till the death of his father, in 1786, called him to the Upper House. He distinguished himself at an early period of the French Revolution by an open avowal of republican sentiments, and went so far as to lay aside the external ornaments of the peerage. He was also a frequent speaker, and on some occasions was left single in a minority. As a man of science he ranked high, and was the author of many inventions, particularly of a method of securing buildings from fire, an arithmetical machine, a new printing press, a monochord for tuning musical instruments, locks for canals, and a vessel to sail against wind and tide. He was twice married, first to lady Hester Pitt, eldest daughter of the great earl of Chatham, by whom he had three daughters; and secondly to Louisa, daughter of Mr. Henry Grenville, by whom he had three sons. He died in 1816. He wrote a reply to Mr. Burke's Reflections on the Revolution in France; a Refutation of a Plan for a Sinking Fund, which had been proposed by Dr. Price; and, an Essay on Juries. His eldest daughter, lady Hester Stanhope, quitting her family and connexions in Europe, retired to Syria, where, after residing there for several years, she died.

STANHOPE, (Philip Dormer,) see CHESTERFIELD.

STANISLAUS LESZCZYSNKI, or LECZINSKI, king of Poland, born at Leopold, in 1677, was son of the grand treasurer of the kingdom, and to an elegant person joined an insinuating address, which prevailed so much with Charles XII. of Sweden, to whom he was deputed, in 1704, by the assembly of Warsaw, that he determined to raise him to the throne of Poland. Stanislaus was accordingly crowned at Warsaw in October, 1705, in the room of the deposed Augustus, agreeably to the will of the victorious Swede; and he continued attached to his benefactor, till the defeat of the Swedes at the battle of Pultowa, and the incursions of the Russians, obliged him to fly from the kingdom. Augustus was restored to his crown; but on his death, in 1733, Stanislaus, though supported by the interest of Louis XV. who had married his daughter, was unable to re-ascend the throne, and remained satisfied with the humbler title of duke of Lorraine and Bar, in which character he gained the affection of his new subjects. He died Feb. 23, 1766, in consequence of being burnt by his night-gown catching fire. Stanislaus was author of Œuvres du Philosophe Bienfaisant, 4 vols, 8vo.

STANISLAUS AUGUSTUS PONIATOWSKY, the last king of Poland, son of a private gentleman in Lithuania, by the princess Czartorinski, of the illustrious family of the Jagellons, was born in 1732. After receiving an excellent education he travelled to Paris, where the friendship of the Swedish ambassador recommended him to the notice of the great; but his expenses were so extravagant, that he was liberated from prison only by an act of generosity in the wife of a rich merchant. From Paris he came to London, and became intimately acquainted with Sir William Hanbury, whom he accompanied in his embassy to Russia. The elegant person and high accomplishments of Poniatowsky here captivated the heart of the grand duchess, afterwards Catharine II., which gave so much offence to the empress

Elizabeth, that the young favourite was recalled by order of Augustus III. of Poland. The death of Augustus, in 1763, interested Catharine in the fortunes of her favourite; and by her influence, and the terror of her armies, he was elected king of Poland, 7th Sept. 1764, at the diet of Wola. By favouring the cause of the discontented Protestants, who had been excluded by the Roman Catholics from offices of trust and emolument, Stanislaus rendered the latter his most inveterate enemies, who formed the plan of taking him prisoner, or assassinating him. Three bold conspirators, at the head of forty dragoons, disguised like peasants, entered Warsaw on the night of the 3d Nov. 1771, and seized the unsuspecting king as he was returning in his carriage. After wounding him in the head with a sabre, they dragged him through the streets and carried him out of the city. He was there mounted on horseback, and obliged to proceed with the conspirators, till by degrees they dropped off in the darkness of the night, and he was left at day-break with one of the chiefs, named Kosiuski, alone, both of them on foot. Taking advantage of the perplexity in which he saw this man involved, the king represented to him in such colours the atrocity of the attempt, adding promises of pardon and reward, that he entirely gained him over, and they proceeded together to a mill. From thence he wrote word of his safety to the colonel of the guards at Warsaw, who brought him back under escort, amidst the joyful acclamations of the people. Stanislaus, though retaining his crown, was powerless in the distractions of the country, and was unable to make any opposition to that flagitious partition of a large portion of Poland between Russia, Prussia, and Austria, which took place in 1773. In 1789 he had an interview with the empress Catharine, who was on her way to Taurida. After an absence of twenty-three years they displayed marks of recollected affection, and Catharine decorated her former favourite with the order of St. Andrew, and gave him hopes of some advantages for the Poles. Ambition, however, stifled these sentiments of kindness; and in 1792 the armies of Russia and Prussia entered Poland, drowned in blood the new and improved constitution which the nation had framed, and completed that division of its territories which expunged its name from the map of Europe. In 1795, Stanislaus, at the command of Catharine, abdicated the crown which she had given him to wear, and retired to Grodno, whence he was recalled by Paul, her successor, to Petersburg, where he died in 1798. The family Poniatowski rose to great distinction in a short time, but it soon passed away and became extinct. The last of that family was prince Stanislaus Poniatowski, who died in 1833 at Florence.

STANLEY, (Sir Thomas,) an elegant writer, educated at Pembroke hall, Cambridge. He was knighted by Charles I., and resided at Cumberlow-green, in Hertfordshire, where he devoted himself to literature. He wrote poems, and other pieces; but he is better known as the father of the learned Thomas Stanley, with whom he has been confounded by Dr. Birch and others.

STANLEY, (Thomas,) an accomplished scholar and poet, son of the preceding, connected, though in an oblique line, with the illustrious family of the earls of Derby, was born in 1625, at Cumberlow-green, in Hertfordshire, and was educated at home under the tuition of William Fairfax, the translator of Tasso, and was sent in 1639 as a fellow-commoner to Pembroke hall, Cambridge, where he distinguished himself by his proficiency in polite learning; having still, as he had in more advanced years, the advantage of Fairfax's society, as the director of his studies. According to some accounts, he travelled in 1641 on the continent. He afterwards, during the usurpation, resided in the Middle Temple, where he formed a friendship with his cousin, Edward Sherburne, afterwards Sir Edward, the poet and translator, who dedicated his poems to him. Stanley, as Wood says, now "became much deserving of the commonwealth of learning in general, and particularly for the smooth and genteel spirit in poetry, which appears not only in his genuine poems, but also from those things he hath translated out of the ancient Greek and Latin, as the modern Italian, Spanish, and French poets." He died at his lodgings, in Suffolk-street, in the parish of St. Martin's-in-the-Fields, April 12, 1678, and was buried in the church there.—He had a son, THOMAS, who was educated at Pembroke hall, Cambridge, and, when very young (Aubrey says at fourteen), translated Ælian's Various Histories, which he dedicated to his aunt, the lady Newton, wife of Sir Henry Puckering Newton. Stanley's Poems and Translations were printed in 1649, 8vo, and reprinted in 1651 with addi-

23743

tions; and correct editions of both were published in 1814 and 1815 by Sir Egerton Brydges, who has prefixed a biographical memoir. In 1655 Stanley published the first part, in fol, of his History of Philosophy, containing the Lives, Opinions, Actions, and Discourses of the Philosophers of every Sect. This he dedicated to his uncle John Marsham, the well-known author of the Canon Chronicus, who suggested the design. The second and third parts were published in the course of the six following years. The second edition appeared in 1687; the fourth and last in 1743, 4to. It was also translated into Latin by Gothofridus Olearius, and published at Leipsic in 1711, by Fritch, 4to, with considerable additions and corrections. The account of the Oriental learning and philosophy, with which it concludes, appeared so valuable to Le Clerc, that he published a Latin translation of it in 1690, 8vo, with a dedication to bishop Burnet, and placed it at the end of the second volume of his Opera Philosophica. Stanley's other great work was an elaborate edition of the Greek text of Æschylus, which he published in 1663, (some editions bear on the title-page the date 1664,) with a Latin translation, an explanatory commentary, the Greek scholia, and the fragments, fol. This edition, though one of the best that had then appeared, has no great critical value. It was afterwards reprinted, with some alterations, by De Pauw, Hague, 1745, 4to.; and with some improvements by S. Butler, Cambridge, 1809, &c. After the publication of his Æschylus, Stanley began an extensive commentary on Æschylus. This work, on which he spent the greater part of the last years of his life, has never been published. The MS., consisting of eight volumes folio, is preserved in the public library at Cambridge, where also are deposited his Adversaria, or Miscellaneous Remarks on several passages in Sophocles, Euripides, Callimachus, Hesychius, Juvenal, Persius, and other authors of antiquity; Copious Prelections on Theophrastus's Characters; and a Critical Essay on the First-fruits and Tenths of the Spoil, said in the epistle to the Hebrews to be given by Abraham to Melchisedec.

STANLEY, (William,) a divine, was born in 1647, at Hinckley, in Leicestershire, and educated at St. John's college, Cambridge; but in 1699 he obtained a fellowship of Corpus Christi college. In 1684 he was made prebendary of St. Paul's, London; in 1689 canon residentiary of the same cathedral; in 1692 archdeacon of London; and in 1706 dean of St. Asaph. He died in 1731. He published some Sermons; and two tracts, one entitled, The Devotions of the Church of Rome compared with those of the Church of England; and the other, The Faith and Practice of a Church of England Man; this last was reprinted in 1807, with an account of the author.

STANLEY, (John,) a musician and musical composer, born in London in 1713. At the age of two years he was deprived of his sight by an accident. At the age of seven he received instruction in music from Reading; and he was afterwards a pupil of Dr. Greene. Before he had attained his twelfth year he was chosen organist of Allhallows, Bread-street, London; and when he was sixteen the university of Oxford conferred on him the degree of bachelor of music. He was next organist of St. Andrew's, Holborn; and in 1734 he was elected to the same situation at the Temple. He succeeded Handel in conducting the oratorios; and in 1779 he succeeded Dr. Boyce as master of the royal band of musicians. He died in 1786.

STANSEL, (Valentine,) a German astronomer, born in Moravia, in 1621. He entered the society of the Jesuits in his sixteenth year, and taught rhetoric and the mathematics in the colleges of his order at Olmutz, and Prague. Having received permission from his superiors to go out to India as a missionary, he went to Portugal, intending to embark there for the East; but obstacles delayed his departure, and, while waiting for an opportunity of proceeding on his mission, he gave lessons in astronomy at Evora. At length he changed his destination, and embarked for Brazil, where he was appointed professor of theology in the Jesuits' College at San Salvador. He died in 1690. He wrote Orbis Alfonsinus; Legatus Uranicus; and, Uranophilus Cœlestis Peregrinus.

STANYHURST, (Richard,) an historian, poet, and divine, was born about 1545 or 1546, in Dublin, where his father James Stanyhurst was a lawyer, recorder of that city, and speaker of the Irish House of Commons in several parliaments. Richard had some classical education at Dublin, under Peter White, a celebrated schoolmaster, and was then (1563) sent to University college, Oxford. After studying the law at Furnival's-inn, and at Lincoln's-inn, where he resided

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for some time, he returned to Ireland, married, and turned Roman Catholic. Removing afterwards to the continent, he is said by A. Wood to have become famous for his learning in France, and the Low Countries. Becoming a widower he entered into orders, and was made chaplain, at Brussels, to Albert archduke of Austria, who was then governor of the Spanish Netherlands. He died in 1618. He kept up a constant correspondence with Usher, afterwards the celebrated archbishop, who was his sister's son. He published, Harmonia, seu catena dialectica in Porphyrium; De Rebus in Hiberniâ Gestis; Descriptio Hiberniæ; this is inserted in Holinshed's Chronicle; De vitâ S. Patricii, Hiberniæ Apostoli, lib. ii.; Hebdomada Mariana; Hebdomada Eucharistica; Brevis præmonitio pro futurâ concertatione cum Jacobo Usserio; The Principles of the Catholic Religion; The Four First Books of Virgil's Æneis, in English Hexameters, 1583, small 8vo, black letter; to these are subjoined the four first Psalms.

STANZIONE, (Cavaliere Massimo,) a painter, was born at Naples, in 1585, and was a disciple of Giovanni Batista Caracciolo, and of Belisario Corenzio, one of the most eminent artists of his time. When Lanfranco visited Naples, Stanzioni had the advantage of profiting by his lessons, and was assisted in portrait painting by Fabrizio Santafede. He afterwards visited Rome, where he applied himself particularly to study the works of Annibale Caracci; and having formed an intimacy with Guido, he is said to have imitated the graceful design and amenity of colouring of that master with such success, that he was styled *Il Guido Reni di Napoli.* On his return to Naples he displayed an ability which enabled him to compete with the ablest of his contemporaries. There appears to have existed between this painter and Spagnuoletto a jealousy and animosity, which led the latter to the commission of as black a treachery as the annals of art have recorded. Lanzi reports, that Stanzione had painted an altar-piece at the Certosa representing the dead Christ, with the Marys, in competition with Ribera, who, on the occasion, had painted his celebrated Deposition from the Cross. The picture of Stanzione having turned somewhat lower in tone, Spagnuoletto recommended the monks to permit him to clean it, when he made use of a noxious preparation, by which the beauty of the work was nearly annihilated. The fathers applied to Stanzione to repair it, which he peremptorily refused to do, declaring that the picture should remain as it was, that so foul a perfidy might be exposed to public indignation. Among his other considerable works at Naples are the vaults of the churches of S. Paolo and del Gesu Nuovo, which may be considered as his best fresco works, and a large picture at the Certosa, representing S. Bruno presenting the regulations of his order to his monks. He painted many easel pictures for the private collections at Naples, which are highly esteemed. He died in 1656.

STAPEL, (John Bodæus A,) a Dutch botanist and physician, was born at Amsterdam in the beginning of the seventeenth century, and was educated at Leyden, where, under the tuition of Vorstius, he acquired a taste for botany; and, in conjunction with this science, he applied himself to the study of the Greek language. He died, at an early age, in 1636. From the materials collected by him his father prepared an admirable edition of the ten books of Theophrastus De Historiâ Plantarum, which was published at Amsterdam in 1644. Under the head of each plant he has given all that has been said upon it by Dioscorides, Pliny, and other writers. Linnæus has consecrated to his name a species of plant called *Stapelia.*

STAPLEDON, (Walter,) a learned prelate and patron of learning, was born, according to Prince, at Annery, near Torrington, in Devonshire, and was made bishop of Exeter in 1307. He was chosen one of the privy-council to Edward II., appointed lord treasurer, and employed in embassies, and other weighty affairs of state. In 1325 he accompanied the queen to France in order to negotiate a peace; but her intentions to depose her husband were no longer to be concealed, and the bishop, whose integrity her machinations could not corrupt, continued to attach himself to the cause of his unfortunate sovereign, and fell an early sacrifice to popular fury. In 1326 he was appointed guardian of the city of London during the king's absence in the west; and while he was taking measures to preserve the loyalty of the metropolis, the populace attacked him, Oct. 15, as he was walking the streets, and beheaded him near the north door of St. Paul's cathedral, together with Sir Richard Stapledon, his brother. Godwin says that they buried the body of the bishop in a heap of sand at the back of his house,

without Temple-bar. The queen soon after ordered his remains to be interred in Exeter cathedral, where a monument was erected to his memory. He founded Stapledon hall, Oxford. In 1404 Edmund Stafford, bishop of Exeter, changed the name from Stapledon to Exeter hall; but it did not rise to the consequence of a corporate body until the time of Sir William Petre, who, in 1565, procured a new body of statutes, and a regular deed of incorporation, increasing also the number of fellowships, &c.

STAPLETON, (Thomas,) a learned and acute Popish controversialist, was born at Henfield, in Sussex, in 1535, and was educated at Canterbury, at Winchester, and at New college, Oxford, where he obtained a perpetual fellowship in 1554. In the reign of Mary he was made prebendary of Chichester; but on the accession of Elizabeth he settled at Louvain, (where Philip II. had founded a university,) and there he distinguished himself by his writings against Jewel, Horne, Whitaker, and other eminent divines of the English church. He also visited Paris and Rome, but returned to Louvain, where he translated Bede's Church History into English. He then became regius professor of divinity in the new university of Douay, and canon in the church of St. Amoure. He became a Jesuit, but afterwards quitted the order, and, returning to Louvain, was appointed regius professor in divinity there, canon of St. Peter's, and dean of Hilverbeck, near Bois le duc. He died in 1598. His chief works are, Tres Thomæ; seu Res gestæ S. Thomæ Apost. S. Thomæ archiep. Cant. et Thomæ Mori; Orationes Funebres; Orationes Academicæ Miscellaneæ; Orationes Catecheticæ. His works were published at Paris, in 1620, 4 vols, fol. His celebrated Propugnalum Fidei Primitivæ Anglorum was translated into English under the title of Stapleton's Fortress of the Faith.

STAPLETON, (Sir Robert,) a dramatic poet, was born at Carleton, in Yorkshire, in the beginning of the seventeenth century, and, as his family were zealous Roman Catholics, was educated at the college of the English Benedictines at Douay; but he quitted a recluse life, came over to England, and turned Protestant. He was made gentleman-usher of the privy-chamber to the prince of Wales, afterwards Charles I., to whose interest he stedfastly adhered, and who conferred on him, in 1642, the honour of knighthood. After the battle of Edgehill, when the king was obliged to retire to Oxford, Stapleton attended him, and was created doctor of the civil laws. At the Restoration he was again promoted in the service of Charles II. He died July 11, 1669, and was interred in Westminster Abbey. The Loves of Hero and Leander, translated from the Greek of Musæus, with notes, was published by him in 1647, 8vo; and such was Stapleton's regard for Musæus, that he afterwards reduced the story into a dramatic poem. His translation of Juvenal was published in 1647, 8vo, and was thought to be preferable to Holyday's. In 1650 he published a translation of Strada's History of the Belgic War, fol. His dramatic pieces are, The Slighted Maid; The Step-mother; Hero and Leander; and, The Royal Choice.

STARK, (William,) a physician, known for his experiments respecting the effects of different quantities and kinds of food upon the human economy, was born at Birmingham, in 1740, and educated for the medical profession at Glasgow, at Edinburgh, at London, and at Leyden, where he took his degree in 1767. Returning to London in 1769, he commenced, chiefly at the recommendation of Sir John Pringle and Dr. Franklin, his course of experiments on diet, which appear to have hastened his death, which took place in seven months after. His works were published by Dr. J. Carmichael Smyth, in 1788, 4to: they include the Journal of his Experiments, and his Clinical and Anatomical Observations.

STASZIC, (Stanislav,) a distinguished patriot and philanthropist, was born in 1755, at Pila, and, after studying at Göttingen and Leipsic, passed two years at Paris, where he applied himself to natural history and physics, and became acquainted with Buffon, D'Alembert, Raynal, and other eminent men. He then made a tour through Switzerland, Italy, and Sicily, for the purpose of studying the geology of those countries. He wrote, Warnings for Poland; Statistics of Poland; Political Balance of Europe; Geography of the Carpathian Mountains; Reflections on the Life of the Chancellor Andrew Zamoiski; a prose version of Homer, and a translation of Buffon's Epochs of Nature, and of Racine's poem On Religion. He died in 1806.

STATIUS, (Publius Papinius,) a Roman poet, was born A.D. 61, at Naples, where his father kept a public school of oratory, and was in great fame, both for his lectures, and for his poetical compo-

sitions, for which he gained several prizes. Statius early displayed a lively genius, and, as was natural from the education he would receive, became a votary of the Muses with so much success, that during his father's life he obtained the crown in the poetical contests of his native place. Repairing to the capital, he soon extended his reputation, and was thrice a victor in the poetical games celebrated at Alba. A piece which he recited in the quinquennial games instituted by Nero, and renewed by Domitian, procured for him a golden crown from the latter emperor, and the honour of admission to his table. Of his wife Claudia he makes affectionate mention in his writings. Having no children of his own, he adopted a son, whose death he tenderly laments in one of his miscellaneous poems. The time of his own death is not certainly known; but Dodwell conjectures it to have been in A.D. 96, when he was only thirty-five years of age. It is remarkable, that he is mentioned by no other contemporary than Juvenal; and that Martial, who celebrates many other poets of his own time, takes no notice of him. The works of Statius which have survived, consist of Sylvæ, or miscellaneous pieces in five books; the Thebaid, an epic poem, in twelve books; and two books of an unfinished poem entitled Achilles. The principal editions of Statius are: Edit. princ. 1470, Venet., 1483, fol.; Bernartius, Antwerp, 1595; Fr. Tiliobroga, Paris, 1600, 4to.; Crusius, Paris, 1618, 4to.; J. Fr. Gronovii, Amstel., 1653, 24mo, cum comment. ed. Caspar Barthius, 4to, 1664, Veenhuysen. L. Bat., 8vo. 1671, Hand. Lips. 1817; the Delphin, 2 vols, 4to, 1685. A valuable edition of the Sylvæ was published by Jer. Markland, Lond. 4to, 1728.

STAUNFORD, or STANFORD, (Sir William,) an eminent lawyer, was born in 1509, at Hadley, in Middlesex, and, after spending some time at Oxford, applied himself to the study of municipal law in Gray's-inn. In 1545 he was chosen autumn-reader to that society; and the next year he was appointed attorney-general. In 1551 he was double Lent reader at Gray's-inn, made serjeant-at-law the following year, and queen's-serjeant in 1553, when Mary came to the throne. In 1554 he became a judge of the Common Pleas, and the same year received the honour of knighthood. He died in 1558. He wrote, Placita Coronæ, often reprinted; and, Exposition of the King's Prerogative. An abridgment of his Placita Coronæ was published by Walter Young, London, 1660, 8vo, and 1663.

STAUNTON, (Sir George Leonard,) was born in 1737, at Cargin, in the county of Galway, and was sent early to study physic at Montpellier, where he proceeded M.D. On his return to London he translated Dr. Störck's treatise On Hemlock, and drew up for the Journal Etranger in France a comparison between the literature of England and France. About 1762 he embarked for the West Indies, as appears from an admirable and affectionate farewell letter written to him by Dr. Johnson, preserved in Boswell's Life of that great man. Mr. Staunton practised for a short time in the West Indies as a physician; and, having acquired a competent fortune, which he invested in estates in the island of Grenada, he visited England in 1770, but was soon obliged to return to Grenada. During this period Mr. Staunton had devoted himself to the practice of the law, and was appointed attorney-general of the island. In 1774 lord Macartney went out to Grenada as governor, and a close and lasting intimacy was formed between that nobleman and Mr. Staunton. Upon the capture of the island by the French (1779) lord Macartney and Mr. Staunton were sent to France as prisoners of war: they were soon, however, exchanged. Lord Macartney was now appointed governor of Madras, and Mr. Staunton accompanied him to India as his secretary, and in this character he was his lordship's chief adviser during the period of his arduous, and, upon the whole, successful government. On a very critical occasion, when the civil and military authorities at Madras were at issue, he undertook the delicate and difficult office of executing an order of the government, placing under arrest the commander-in-chief of the army, major-general Stuart. In 1784 he displayed his diplomatic abilities in negotiating a treaty of peace with Tippoo Sultan, by which the safety of our Indian possessions was secured at a crisis of great difficulty and peril. On his return to England, the India Company, as a reward for his services, settled on him a pension of 500*l.* per annum; George III. soon after created him a baronet of Ireland; and the university of Oxford conferred on him the degree of LL.D. In 1792, when it was resolved to send an embassy to China, lord Macartney was selected for that purpose; and he took his old friend and countryman along with him, who was not only appointed secre-

tary of legation, but had also the title of envoy-extraordinary and minister-plenipotentiary bestowed on him, with separate credentials, in order to be able to supply the place of the ambassador in case of accident. Of this embassy, which, on the whole, proved rather unsuccessful, an interesting and valuable narrative was published by Sir George, in 2 vols, 4to. This work was written under the disadvantageous circumstance of the severe illness of the author, who soon after his return to England was seized with an attack of paralysis, under which he lingered for six years. He died in London, in January, 1801, and was buried in Westminster Abbey, where a monument by Chantrey has been erected to his memory.

STAVELEY, (Thomas,) a learned antiquary, was born at Cussington, in Leicestershire, and after having completed his academical education at Peter house, Cambridge, was admitted of the Inner Temple in 1647, and called to the bar in 1654. In 1656 he married Mary, the youngest daughter of John Onebye, Esq. of Hinckley, and steward of the records at Leicester, and succeeded his father-in-law in that office in 1672. In 1674, when the court espoused the cause of popery, and the presumptive heir to the crown openly professed himself a Roman Catholic, Mr. Staveley exposed the enormous exactions of the court of Rome, by publishing in 1674, The Romish Horseleech, reprinted in 1769. He died in 1683. His History of Churches in England; wherein is shown, the time, means, and manner of founding, building, and endowing of Churches, both cathedral and rural, with their furniture and appendages, was published in 1712, and reprinted 1773. He left some valuable collections towards the History and Antiquities of Leicester, which were published by Mr. Nichols in the Bibliotheca Topographia Britannica, and afterwards in his more elaborate History of Leicestershire.

STEBBING, (Henry,) a divine, known for his attacks on Hoadly in the Bangorian controversy, and on Warburton's Divine Legation of Moses, was chancellor of the diocese of Salisbury, and died in 1763. His other works are, Sermons preached at Boyle's Lecture; Collection of Tracts; Sermons on Practical Christianity; and, Tracts against Dr. James Forster, on the Subject of Heresy.

STEDMAN, (John Gabriel,) a native of Scotland, was author of a narrative of an expedition against the revolted negroes in Surinam, with 80 plates, 2 vols, 4to. The work is interesting and accurate, as he was present at the transactions which he relates. He died in 1797, aged fifty-two.

STEELE, (Sir Richard,) the originator of a species of popular periodical literature, was born, of a respectable English family, at Dublin, in 1671. His father, who was a counsellor at law, and private secretary to James, the first duke of Ormond, sent his son, then very young, to London, where he was placed in the Charter-house by the duke, who was one of the governors of that institution. From thence he was removed to Merton college, Oxford, and admitted a postmaster on that foundation in 1691. In 1695 he wrote, The Procession, a poem, on queen Mary's funeral; and, afterwards, obtaining an ensigncy in the guards, he wrote, The Christian Hero, to strengthen his mind in habits of religion and virtue, against those temptations to which a military life exposed him. This little book was dedicated to lord Cutts, who not only made Steele his secretary, but gave him a captain's commission in Lucas's fusileers. His first comedy, called The Funeral, or Love-à-la-Mode, was acted with great applause in 1702; and the next year The Tender Husband appeared; and in 1704, The Lying Lovers. By the friendship of Addison, who had been his schoolfellow at the Charter-house, he was introduced to lords Halifax and Sunderland, and obtained the appointment of Gazetteer; and in 1709, under the name of Isaac Bickerstaff, he began The Tattler, the first number of which was published 12th April, and the last 2d January, 1711. He next engaged with Addison in the Spectator, which first appeared 1st March, 1711; and afterwards in the Guardian, of which the first number appeared 12th March, 1713. In June following he resigned his place of commissioner of the Stamp-office (which had been given him in 1709), and was chosen member for the borough of Stockbridge, in Hampshire. But he was soon after expelled the House for writing two pamphlets, The Englishman, and The Crisis. The latter, written on the succession to the crown of England, and alleged to contain treasonable matter relative to the reigning family, had, previous to publication, been corrected by Addison, Hoadly (afterwards bishop of Winchester), and others. It was immediately attacked with great severity by Swift, in a pamphlet published in 1713, under the title of, The public Spirit of the Whigs set forth in their Generous Encouragement of the Author of the Crisis:

but it was not till March 12, 1715, that it fell under the cognizance of the House of Commons. The first who spoke for Steele was Robert Walpole, Esq., who was seconded by his brother Horatio Walpole, lord Finch, lord Lumley, and lord Hinchinbrook: it was resolved, however, by a majority of 245 against 152, that "a printed pamphlet, entitled, The Englishman, being the close of a paper so called, and one other pamphlet, entitled, The Crisis, written by Richard Steele, Esq., a member of this House, are scandalous and seditious libels, containing many expressions highly reflecting upon her majesty, and upon the nobility, gentry, clergy, and universities of this kingdom; maliciously insinuating, that the Protestant succession in the house of Hanover is in danger under her majesty's administration; and tending to alienate the good affections of her majesty's good subjects, and to create jealousies and divisions among them:" it was resolved likewise, that Mr. Steele, "for his offence in writing and publishing the said scandalous and seditious libels, be expelled this House." He afterwards wrote, An Apology for Himself and his Writings, occasioned by his Expulsion, which he dedicated to Robert Walpole, Esq. This is printed among his Political Writings, 1715, 12mo. In 1714 he published a treatise, entitled, The Romish Ecclesiastical History of late years. This is nothing more than a description of some monstrous and gross popish rites, designed to hurt the cause of the Pretender, which was supposed to be gaining ground in England: and there is an appendix subjoined, consisting of particulars well calculated for this purpose. Soon after the accession of George I. he was appointed surveyor of the royal stables at Hampton Court, and governor of the royal company of comedians; was put into the commission of the peace for Middlesex; and (April, 1715) was knighted on presenting an address by the lieutenancy. In the first parliament in the new reign he was elected member for Boroughbridge, in Yorkshire; and, after the suppression of the Rebellion in the North, he was appointed one of the commissioners of the forfeited estates in Scotland. The same year he published, An Account of the State of the Roman Catholic Religion throughout the World. The dedication is supposed to have been written by bishop Hoadly. Steele also published, in 1715, A Letter from the Earl of Mar to the King, before his Majesty's Arrival in England; and the year following, a second volume of The Englishman. In 1718 came out, An Account of his Fish Pool: he had obtained a patent for bringing fish to market alive; for Steele was a projector, and that was one circumstance, among many, which kept him poor. In 1719 he published, The Spinster, a pamphlet; and, A Letter to the Earl of Oxford, concerning the bill of Peerage, which bill he opposed in the House of Commons. In 1720 he wrote two pieces against the South Sea Scheme; one called, The Crisis of Property; the other, A Nation a Family. In January, 1720, he began a paper under the name of Sir John Edgar, called The Theatre; which he continued every Tuesday and Saturday, till the 5th of April following. During the course of this paper, viz. on the 23d of January, his patent of governor of the royal company of comedians was revoked by the king: upon which he drew up and published, A State of the Case between the Lord Chamberlain of his Majesty's Household and the Governor of the Royal Company of Comedians. He tells us in this pamphlet that the loss he sustained upon this occasion is computed by himself at nearly 10,000*l*. In 1722 his comedy, called The Conscious Lovers, was acted with great success; and he published it with a dedication to the king, for which his majesty made him a present of 500*l*. Some years before his death he retired to his seat at Llangunnor, near Caermarthen, in Wales, where he was seized with a paralytic disorder, of which he died September 1, 1729. He had been twice married: his first wife was a lady of Barbadoes, with whom he had a valuable plantation upon the death of her brother; his second wife was the daughter of Jonathan Scurlock, of Llangunnor, Esq., by whom he had one daughter and two sons; the latter both died young, but the daughter, Elizabeth, was in 1732 married to the hon. John Trevor, afterwards baron Trevor of Bromham.

STEEN, (Jan,) an eminent Dutch painter, the son of a wealthy brewer at Leyden, was born there in 1636. On evincing a genius for painting, he was placed under Nicholas Knuffer; but he afterwards became a pupil of John Van Goyen, whose daughter he married in his twentieth year. About this time his father, thinking that painting would not support a family, established him in a brewery at Delft, which only failed by his intemperance. After this he opened a tavern, which confirmed his habit of dissipation, and accelerated his ruin. He

drank more than any of his customers; and the wonder is, how he could continue the exercise of his pencil. But now he was constrained to live solely by his genius, which enabled him to produce pictures of singular merit in their way, though the subjects were of the lowest description. Few painters have animated their figures more than Jan Steen, or equalled him in the strength of expression. His drawing might sometimes be censurable; but his design was generally correct, his figures were well disposed, and his characters strongly marked; his touch is light, easy, and free; and his colouring appears always lively and natural. A capital picture of his painting is a Mountebank, attended by a number of spectators, in which the countenances are wonderfully striking, full of humour and variety. Another of his remarkable pieces represented a Wedding: it consisted of the old parents, the bride, the bridegroom, and a notary. Every person in the composition was exceedingly natural, with surprising expression in the old as well as the young. The notary is described as engaged in attending to the words which he was to write down; the bridegroom appears in a violent agitation, as if dissatisfied with the match; and the bride seems to be in tears. The subject of another picture was the Funeral of a Quaker; in which each face was distinguished by so strong, so droll, and so humorous a cast of features, as to excite mirth in the beholder. At lord Spencer's seat at Althorp there is a fine portrait of Sir Kenelm Digby ascribed to him. After the death of his wife, by whom he had six children, he married a widow with two children. His business failed, and he was scarcely able to procure sufficient for his subsistence by the sale and pawning of his pictures, which in his latter years were slightly painted. He died in 1689, in the fifty-third year of his age, leaving his family in the utmost distress. His works, which had not fetched great prices during his life, rose rapidly in value after his death, and are now sold at high prices. Several of his finest pictures are in England, in the collections of the duke of Wellington, lord Ashburton, Sir Robert Peel, Mr. Hope, and in the private collection of George IV. His drawings are very scarce. He likewise executed a few very spirited etchings.

STEENWYCK, (Henry,) the elder, a celebrated painter, was born at Steenwyck in 1550, and was a pupil of John de Vries, an artist of some reputation, who excelled in perspective and architectural views. Steenwyck painted similar subjects, in which he not only surpassed his instructor, but in neatness and accuracy has scarcely been equalled by any artist who has succeeded him. His pictures represent the interiors of churches and Gothic temples, illuminated by torch light, and designed with singular accuracy and precision. He was a consummate master of chiaro-scuro, and his lights and shadows are distributed with the greatest judgment. The reflections of his lights are beautiful, and every column, cornice, and other member of the Gothic architecture is represented with the most perfect truth. He died in 1603, or 1604. The celebrated Peter Neefs was a pupil of the elder Steenwyck.

STEENWYCK, (Henry,) the younger, a painter, son of the preceding, was born at Antwerp, in 1589, and was instructed by his father. His pictures, like those of the elder Steenwyck, represent the interiors of temples, churches, and other Gothic edifices, which he usually designed on a larger scale than those of his father. He lived in habits of intimacy with Vandyck, who painted a fine portrait of him, among the distinguished artists of his country, of which there is a print by Pontius. His talents were recommended by Vandyck to the notice of Charles I., who invited him to England, where he resided for several years, and died in London, but the time of his death is not mentioned. The pictures he painted previous to his coming to England are embellished with figures by John Breughel, Theodore van Thulden, and other distinguished artists. His widow, who had been instructed by her husband, retired to Amsterdam after his death, and practised painting there: her works were greatly esteemed, and readily purchased at high prices.

STEEVENS, (George,) a classical scholar, and celebrated commentator on the works of Shakspeare, was born in 1736, and educated at Eton, and at King's college, Cambridge. His first appearance as an editor of Shakspeare was in 1766, when he published literal copies, from the earliest quarto editions, of twenty of the great dramatist's plays, in 4 vols. 8vo, about a year after Dr. Johnson's edition of the whole works had appeared. In 1770 he was associated with that great man in the edition of the whole of Shakspeare's plays, which was called "Johnson's and Steevens's edition," and

was published in 1773, in 10 vols, 8vo. In 1778 it was reprinted, with the same names, but under the care of Steevens; and again in 1785, when Steevens availed himself of the assistance of Isaac Reed, although merely as superintendent of the press. It was a work of which Steevens would never surrender the entire care to any one; and his jealousy, as an editor of Shakspeare, was the cause of those many splenetic effusions for which he has been so justly blamed. This kind of hostility, in which he unfortunately delighted, was not confined to the commentators on Shakspeare. He had from the earliest period a disposition to display his talents for ridicule at the expense of those whom he thought inferior to himself; and his malignity or duplicity at length excited against him such universal hostility, that he lived, in the language of Dr. Johnson, "the life of an outlaw." The chief object of his spite seems to have been his former friend Malone, whose first offence was the publication, in 1780, of two supplementary volumes to the edition of 1778; and having entered on the same course of reading our ancient English authors, which Steevens had pursued with so much benefit in the illustration of Shakspeare, he determined to appear before the public as an editor in form. But the final breach between the rival editors was occasioned by a request on the part of Steevens which cannot easily be justified. To the edition of Shakspeare published in 1785, Malone had contributed some notes in which Steevens's opinions were occasionally controverted. These Steevens now desired he would retain in his new edition, exactly as they stood before, that he might answer them; and Malone refusing what was so unreasonable, the other declared that all communication on the subject of Shakspeare was at an end between them. Malone's edition appeared in 1790; and Steevens's being reprinted in 1793, 15 vols, 8vo, he at once availed himself of Malone's labours, and took every opportunity to treat his opinions with the most sarcastic contempt. The latter years of his life he passed chiefly at his house at Hampstead, neither visited nor visiting. That cynical temper, which he had so much indulged in all his life at the expense of others, became at last his own tormentor; and he died without the consolations of religion or the comforts of friendship, Jan. 22, 1800. He was buried in the chapel at Poplar, where there is a monument to his memory by Flaxman, with some encomiastic verses by Hayley. His ample means had placed him above the necessity of literary toil; and, with the exception of his various editions of Shakspeare, he did not apply himself to any extensive work. He assisted Nichols in his Biographical Anecdotes of Hogarth, and Isaac Reed in the Biographia Dramatica.

STEFANO, called Il Fiorentino, an old Florentine painter, the grandson and disciple of Giotto, was born at Florence in 1301, and, according to Vasari, greatly excelled his instructor in every department of the art. He received great applause for a painting in perspective, the rules of which were then little known or understood. Most of his works have perished: but there remains one at Pisa, representing the Virgin and Child. He died there in 1350.

STEFANO, (Tommaso de,) a painter, born in 1324, is supposed to have been the son and pupil of the preceding, and was called Il Giottino, from the resemblance of his works to those of Giotto. A Pietà, at S. Remigi at Florence, and some frescoes of his at Assisi, bear indisputable marks of that style. He died in 1356.

STEFFANI, (Agostino,) an eminent musical composer, was born in 1655, as the German authorities say, at Leipsic, but Handel and the Italians make him a native of Castello Franco, in the Venetian state. In his youth he was a chorister of St. Mark's, at Venice, where his voice was so much admired by a German nobleman, that, obtaining his discharge, he took him to Munich, and had him educated, not only in music under the celebrated Ercole Bernabei, but in literature and theology sufficient, as was there thought, for priest's orders; in consequence of which, after ordination, he was distinguished by the title of abate, or abbot, which he retained until late in life, when he was elected bishop of Spiga. In 1674, at the age of nineteen, he published his Psalms, in eight parts. He likewise published, Sonate a quattro Stromenti. But his chamber duets are the most celebrated of his works, and, indeed, of that species of writing. In his little tract, Della certezza Dei principii della Musica, he has treated the subject of musical imitation and expression, as Martini observes, like a philosopher, and according to mathematical principles. This work was so admired in Germany, that it was translated into the language of that country, and reprinted eight times.

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He composed several operas likewise between the years 1695 and 1699, for the court of Hanover, where he resided many years as maestro di capella, and these were afterwards translated into German, and performed to his music at Hamburgh. About 1724, after he had quitted the court of Hanover, where he is said to have resigned his office in favour of Handel, he was elected president of the Academy of Ancient Music in London. He died in 1729. Queen Caroline, consort of George II., collected nearly a hundred of his duets, in imitation of which Handel acknowledged that his own twelve celebrated duets had been written.

STEIBELT, (Daniel,) a celebrated musical composer and performer on the pianoforte, was born in 1755, at Berlin, where he early attracted the notice of William III. of Prussia, who caused him to be educated at his own expense. He visited Paris and London, and afterwards settled at Petersburg, where he was appointed maestro di capella to the emperor. He died in 1823.

STELLA, (James,) an eminent painter, was born at Lyons in 1596. At the age of twenty he travelled to Italy for improvement; and at Florence he attracted the notice of Cosmo II., who engaged him in his service for several years. He then went to Rome, where he applied to the study of the antique, and especially of the paintings of Raffaelle, and executed a number of works which acquired him considerable reputation during a residence of eleven years. It is related, that having on some groundless accusation been committed to prison, he drew with coal upon the wall a Virgin and Child so excellently that cardinal Barberini went to view it; and from that time the prisoners kept a lamp before it, and made it a place for devotion. Stella at length quitted Italy in consequence of repeated invitations from the court of Spain; but, taking Paris in his way, he was engaged by cardinal Richelieu, who caused him to be appointed painter to the king, with a pension and apartments in the Louvre. After executing several great works for the king and the cardinal, he was decorated with the order of St. Michael, and had a brevet of first painter to the crown. His manner of painting was pleasing and finished, tending towards that of Poussin, with whom he had been intimate at Rome. He died at Paris in 1647. His principal works are in the churches at Rome, Paris, Lyons, and Abbeville. Many of them have been engraved by different artists; particularly a number of his small designs, by his niece Claudina Stella.

STENBOCK, (Magnus,) a distinguished Swedish general, was born at Stockholm, in 1664, and, after prosecuting his studies at Upsal, entered into the Dutch army, and served several campaigns with the allied forces in the Netherlands, and on the Rhine. He accompanied Charles XII. in most of his expeditions; contributed by his skill and exertions to the victory at Narva; and greatly distinguished himself in the Polish campaign. In 1706 he attended the king to Saxony, where he was appointed governor of Scania. After the defeat of the Swedes at Pultowa he routed the Danes near Helsingborg, on the 10th of March, 1710. In the following year he fell in with the Danish fleet, by which he was attacked, and more than thirty of the Swedish ships were lost. In consequence of this unfortunate event he drew up a paper in vindication of his own conduct, dated Stralsund, Sept. 18th, 1712, which he addressed to the Swedish people. After this he took Rostock; and, having received a considerable reinforcement of troops, he gained a memorable victory, in December, 1712, at Gadebush, over the Danish and Saxon forces, taking four thousand prisoners, and various trophies, which were sent to Wismar. He then proceeded to the army in Holstein, and, having burnt Altona, was, in the month of May, 1713, hemmed in at Tonningen, by the combined Danish, Saxon, and Russian army, in such a manner that he was obliged to sign a capitulation. He was conveyed to Copenhagen, where he died on the 23d of February, 1717, and was interred with military honours in the garrison church of that city. After the conclusion of peace his body was carried to Sweden, and deposited in the burying-place of the family of Oxenstierna, in the cathedral of Upsal.

STENONIUS, (Nicholas,) an eminent anatomist, was born in 1638, at Copenhagen, where his father had the office of goldsmith to the king, Christiern IV. He studied medicine and anatomy first under Bartholine, and afterwards passed three years at Leyden, where he graduated in 1661. He then travelled into France, Germany, and Italy; and having raised a great reputation by various anatomical writings, he was nominated physician to the Grand Duke of Tuscany, Ferdinand II. in 1667. He publicly abjured Lutheranism in 1669; and he returned to Copen-

hagen, and was nominated to the professorship of anatomy. Becoming, however, dissatisfied with his situation, he went back to Florence, and resumed the education of the young prince, son of Cosmo III., which had been entrusted to him. In 1677 he entered into the ecclesiastical order, and was soon after decorated by the pope with the titular bishopric of Titiopolis. He now became a missionary, and was appointed apostolical vicar of the see of Rome for all the north. He died in 1686. His work, De Musculis et Glandulis Observationum Specimen, 1664, contains the seeds of many discoveries, and is denominated by Haller, aureus libellus. He also wrote, Myologiæ Specimen, seu Musculi Descriptio geometrica; Discours sur l'Anatomie du Cerveau; De Solido intra Solidum; and several papers in the Acta Hafniensia.

STEPHANUS BYZANTINUS, a Greek grammarian, who flourished about the close of the fifth century, under the emperor Anastasius, was a professor in the imperial college at Constantinople, and composed a dictionary containing the nouns-adjective derived from the nouns-substantive or names of places, and designating the inhabitants of those places. We have only an indifferent abridgment of this work, made by the grammarian Hermolaus, and dedicated to the emperor Justinian. This epitome generally bears the title Περι Πολεων, but that of the original was Εθνικα; whence it has been supposed that the author's intention was to write a geographical work. It has been an object of critical illustration to Sigonius, Casaubon, Scaliger, and Salmasius; and it was first edited in Greek by Aldus Manutius, Venice, 1502, fol. Pineda, a Portuguese Jew, published an edition at Amsterdam, in 1678, with a Latin version by himself, and a commentary. In 1688 an edition was published at Leyden, with a translation by Abraham Berkelius, who added a large and learned commentary; but dying while the work was printing, it was completed by James Gronovius, and is accounted the best edition. A fragment of the original Stephanus relative to Dodona is extant, and an edition of it was given by Gronovius.

STEPHANUS ATHENIENSIS, a Greek physician, and a professor of the Christian faith, in the seventh century, was a pupil of Theophilus Protospatharius, and wrote a Commentary on the Prognostics of Hippocrates, which was first published by Dietz in the first volume of his Scholia in Hippocratem et Galenum, Regim. Pruss., 1834. There is also a commentary on the Aphorisms which bears his name, and which in fact agrees word for word with that which is commonly attributed to Theophilus. Some extracts from this are inserted in the second volume of Dietz's collection. His commentary on Galen's Ad Glauconem de Medendi Methodo, is inserted in the first volume of the same collection. Another of his works was published in a Latin translation by Casp. Wolf, with the title, Alphabetum Empiricum, sive Dioscoridis et Stephani Atheniensis de Remediis Expertis Liber, &c., Tiguri, 1581, 8vo. A work on Alchemy by Stephanus Alexandrinus was published in Latin, Patav., 1573, 8vo, by Dominic Pizimentus, together with Democritus, Synesius, and other writers on the same subject.

STEPHEN I. (pope,) succeeded Lucius in 253. His pontificate was rendered memorable by his dispute with Cyprian bishop of Carthage, concerning the baptism of heretics. This celebrated dispute arose in 256, on the following occasion. Cyprian having been consulted by the African churches whether it was necessary to rebaptize those who, having been baptized by heretics, desired to be received into the church, replied, "that no baptism could be valid out of the church, and that therefore it was absolutely necessary to rebaptize in this case." This opinion was confirmed by a council of seventy-one bishops held at Carthage, which acquainted Stephen with their determination by a synodal letter. He sent a reply written in a haughty and arrogant style, in which, after reminding them of the dignity of his see, he positively rejected their decrees, attempting to confute the arguments by which they were supported; and having enjoined them under the penalty of excommunication to renounce their decision, he concluded by launching severe invectives against Cyprian. No schism, however, was the consequence of this violent conduct, because no regard was paid to Stephen's anathemas even by those of his own party. Dionysius, bishop of Alexandria, afterwards pope, and Firmilian, bishop of Cæsarea, both publicly declared their disapprobation of Stephen's proceedings: the breach, however, would probably have remained open, had not the death of Stephen in 257 put an end to the dispute. He was succeeded by Sixtus II.

STEPHEN II. (pope.) This name has been given to a presbyter who was chosen in 752 to succeed Zachary, but who died

of apoplexy four days after his election, before he was consecrated. He was succeeded by Stephen III.

STEPHEN III. (pope,) elected in 752, was a native of Rome. At this time Astolphus, king of Lombardy, who had made himself master of the exarchate of Ravenna, threatened Rome, and, marching an army into its territory, sent a summons to the city, requiring its submission, and the payment of tribute. Rome was invested; and Stephen, having in vain employed prayers and processions for its defence, and having failed in his application to the emperor Constantine Copronymus, at last sought the more powerful aid of Pepin, king of France, who invited him into his kingdom, where he solemnly anointed Pepin, with his queen and his two sons, in the church of St. Denis. The king then marched with an army into Italy, taking the pope with him; and besieged Astolphus in Pavia, who was obliged to submit to the terms of restoring to the church all the territories which he had taken from it, and also of relinquishing the exarchate of Ravenna. But as soon as Pepin had repassed the mountains, Astolphus resumed his arms, and marched to Rome, to which he laid close siege. Pepin, on hearing of the danger of the pontiff, marched back to Italy, and, recrossing the Alps, again laid siege to Pavia. The result was, that Astolphus raised the siege of Rome, and was obliged to agree to a treaty, by which he confirmed the former terms with some further sacrifices. Pepin then caused an instrument to be drawn up, signed by himself and his sons, by which he ceded for ever to the see of St. Peter all the places thus yielded up by the Lombard king, including the exarchate, which he had conquered from the emperor of Constantinople. He afterwards caused the instrument of donation, with the keys of all the cities, to be laid upon the tomb of St. Peter in Rome. Stephen was thus the founder, or first possessor, of the temporal grandeur of the pontificate. He died in April, 757, and was succeeded by Paul I.

STEPHEN IV. (pope,) a Sicilian, was titular priest of St. Cecilia at the time of the death of Paul I., (767,) whom he succeeded in the following year. He died in the beginning of 772, after having governed the church nearly three years and a half, and was succeeded by Adrian I. Three of his letters are extant.

STEPHEN V. (pope,) succeeded Leo III. in 816. Immediately after consecration he obliged all the Roman people to take an oath of allegiance to the emperor Louis, son of Charlemagne, and sent legates into France to propose an interview with that sovereign. Rheims was the place fixed upon for that purpose, and Stephen repaired thither, accompanied by Bernard, king of Italy. The emperor went to meet him on his approach, and honoured him by prostrations and other tokens of profound reverence. Stephen repaid his attentions by solemnly crowning him and his queen with rich crowns which he had brought from Italy. After passing two months in France, he returned to Rome, where he died about seven months after his elevation, and was succeeded by Paschal I. He founded at Rome the monastery of Santa Prassede, which he gave to a congregation of Greek monks, who retained their own liturgy.

STEPHEN VI. (pope,) succeeded Adrian III. in May, 885, and was forcibly carried, himself alone resisting, for installation at the Lateran, which ceremony was followed on the next day by his consecration. The intelligence of this hasty election gave great offence to the emperor Charles le Gros, who immediately sent a delegate to depose the pontiff, as appointed without his knowledge or consent; he was, however, pacified by a solemn embassy bringing the decree of election signed by 30 bishops and all the leading laymen; and Stephen was confirmed in his seat. The eastern emperor Basil the Macedonian having written a letter to the pope's predecessor Adrian, severely reflecting upon him, and the former pope Marinus, for refusing to communicate with the patriarch of Constantinople, Photius, Stephen wrote a reply to the letter, defending the conduct of his predecessors, and strongly expressing his own disapprobation of Photius. On the death of Charles le Gros without male heirs in 888, a competition arising for the succession to the crown of Italy between Berenger duke of Friuli, and Wido duke of Spoleto, the pope and the Romans declared for the latter; who, having defeated his antagonist and made himself master of Lombardy in 890, was crowned emperor by Stephen at Rome in 891. This pope died in the same year, and was succeeded by Formosus.

STEPHEN VII. (pope,) a native of Rome, was placed on the pontifical throne on the expulsion of the intruder Boniface V. in 896. He disgraced himself

by the treatment he bestowed on the dead body of pope Formosus, who had preceded Boniface. Having assembled a council for the purpose, he caused it to be disinterred, and placed in its episcopal robes in the papal chair. It was then asked, "Why didst thou, being bishop of Porto, prompted by thy ambition, usurp the universal see of Rome?" No reply being made, Formosus was pronounced guilty of the charge of intruding by unlawful means into the apostolical see; the body was stripped of the pontifical ornaments, three of its fingers were cut off, and it was thrown into the Tiber. Stephen was persuaded by the emperor Lambert to reverse the decree of Adrian III., which determined that on a vacancy the pope elect should be consecrated without waiting for the presence of the imperial envoys. He enjoyed his dignity but a short time; for in 897 he was thrown, by some friends of Formosus, into a dungeon, and there strangled. He was succeeded by Romanus, who annulled all his acts with reference to Formosus.

STEPHEN VIII. (pope,) a Roman, was elected successor to Leo VI. in 929. Nothing memorable is recorded of his pontificate, which lasted little more than two years. He was succeeded by John XI., son of the notorious Marozia.

STEPHEN IX. (pope,) elected in 939, at the vacancy made by the death of Leo VII., is said to have been a German, and to have owed his election to the influence of the emperor Otho the Great, in opposition to that of Alberic, lord of Rome, whose partisans are said to have cut and disfigured him in the face, so that he was ashamed to appear in public; but this narration is of doubtful authenticity. He died in 942, and was succeeded by Martin III.

STEPHEN X. (pope,) cardinal Federico, brother to Godfrey, duke of Tuscany, embraced the monastic life at Monte Cassino, and was made abbot of that monastery. Victor II. raised him to the dignity of cardinal, by the title of St. Chrysogonus; and dying soon after, in 1057, Federico, being then at Rome, was elected his successor. The election occurring on the festival of St. Stephen, he assumed the name of that saint. He sent an embassy into the East for the purpose of uniting the two churches. He died in 1058, having sat in the pontifical chair only a few months, and was succeeded by Benedict X.

STEPHEN I. king of Hungary, called Saint Stephen, succeeded to the throne in 997, on the death of his father Geysa. He was then very young, but had been declared king by the states in the preceding year, which title he is said by some historians to have been the first who bore in Hungary, probably on account of its being granted to him by pope Sylvester II., four years after, with the addition of apostolic, on which occasion it is affirmed that he surrendered his kingdom to the church. He is celebrated for his piety, which he displayed by his great zeal in the conversion of his heathen subjects. The nobles, addicted to their ancient religion, raised a rebellion against him, headed by duke Cupa; but with the assistance of some Germans he gave them a defeat, Cupa being slain in the battle, whose quarters he caused to be exposed in the four principal cities of Hungary. After this victory he established ten bishoprics, richly endowed, and built many churches; and he even was so devout in the spirit of the age, as to erect a church at Constantinople, another at Rome, and a monastery at Jerusalem. In 1002 Giula, prince of Transylvania, Stephen's uncle, making an irruption into the adjacent province, Stephen marched against him, and in a few months made himself master of Transylvania, which he annexed to his crown. He afterwards repelled an invasion of the Bulgarians, pursued them to their own country, and, obtaining a signal victory, returned laden with booty. Besides the glory derived from his success in war, he had that of being the legislator of his country. He published a code in 55 chapters, which, though marked with the barbarism and ignorance of the time, was long popular among the Hungarians. Towards the end of his reign it was his intention to resign his crown to his son, prince Emeric, in order to pass the remainder of his days in a religious retreat; but the premature death of the prince disconcerted this design. He himself did not long survive, dying at Buda in 1034. He was canonized by the Church of Rome, and his memory is held in profound reverence by the Hungarians, who have preserved the crown sent to him by the pope as the palladium of their kingdom.

STEPHEN, king of Poland. See BATTHORI.

STEPHEN, king of England, the third son of Stephen count of Blois, by Adela, fourth daughter of William the Conqueror, was born in 1105, and, having been invited, when young, into England by his uncle, Henry I., was greatly favoured by

that king, who gave him the earldom of Mortagne in Normandy, and the forfeited estates of Robert Mallet in England, and procured for him a marriage with Matilda, the daughter and heiress of Eustace count of Boulogne, by a sister of David king of Scotland, who was also sister to Henry's first queen. Stephen, in return, professed the most grateful attachment to his uncle, and had appeared one of the most zealous in taking the oath for securing the succession of the empress Matilda, daughter of Henry I., for whom that king, after the loss of his son and the failure of issue by his second wife, had determined to secure the crown. Stephen had, however, employed every art to ingratiate himself with the English nation, in which attempt he was assisted by the popular qualities of courage, generosity, and affability. On the death of Henry, in Normandy, (2d Dec. 1135,) Stephen hastened from France to England, and, proceeding to London, was received with loud acclamations as king. And such were the lax ideas of hereditary succession in that age, that Stephen was solemnly crowned at Westminster, on the 26th of December, though, indeed, very few of the barons attended at his coronation. The first disturbance to his government proceeded from David king of Scotland, who, either to support the cause of the empress his niece, or to make advantage of the discontents incident to a usurpation, entered the north of England, in the spring of 1136, with an army, and took possession of Carlisle and Newcastle. Stephen found it expedient to negotiate with him; and Carlisle, and the county of Cumberland, and other cessions, were the price he paid for a peace. Robert, earl of Gloucester, natural son of Henry II., who was in Normandy when Stephen seized the crown, and was much attached to his sister Matilda, fearing lest he should be deprived of his English estates, came over, and took an oath of fealty to the usurper, but under the condition that he should be obliged to keep it no longer than all the engagements made to himself should be complied with. Most of the other nobles, in submitting, stipulated for the right of fortifying their castles; a pernicious indulgence, which filled England with strongholds for rapine and every kind of disorder. The success of Stephen was at first equally flattering in Normandy. The barons of that country, hearing of his quiet occupation of the English throne, invited him to come over and assume the sovereignty of their duchy. He complied, and in the course of that year, 1137, had an interview with Louis le Jeune, king of France, with whom he formed an alliance, by contracting his son to that king's sister. The earl of Gloucester now falling under suspicion of endeavouring to form a confederacy in favour of the empress Matilda, Stephen laid a plan to seize him, which miscarried; and he was obliged to take a solemn oath never again to make an attempt against the earl: no confidence, however, afterwards subsisted between them. In the winter of 1137 the king of Scotland made a second incursion into England, on the pretext of occupying Northumberland, upon which province his son Henry had a claim; and his demands being rejected, he cruelly wasted the country with fire and sword. Stephen marched northwards to oppose him, but was recalled by disturbances in the south. The northern barons, however, provoked by the excesses of the Scots, raised an army, with which they encountered David near Northallerton, and gave him an entire defeat in the battle of the Standard, which was fought on Cutton Moor, on the 22d August, 1138. Stephen, in the meantime, had involved himself in a dangerous contest with the ecclesiastical power. The bishop of Salisbury, his two nephews, the bishops of Lincoln and Ely, and his natural son, the chancellor of England, had erected strong castles, which they held in defiance of the regal authority. Stephen, having called, in June 1138, a council of nobility at Oxford, seized the bishops of Salisbury and Lincoln, and the chancellor; and he sent William d'Ypres, captain of his mercenaries, to the bishop of Salisbury's strong castle of Devizes, of which that leader obtained possession by threats of executing his prisoners in case of refusal; and in like manner he made himself master of the other castles. These violent proceedings caused the assembling of a synod at Westminster by the bishop of Winchester, Stephen's brother, and legate of the holy see, who felt more for the privileges of his order than for the ties of blood. The synod sent a summons to Stephen, who delegated a nobleman to appear for him; and an open breach was prevented only by the firmness of some barons, who regarded the conduct of the bishops as seditious, and unbecoming their character. On the 30th September, 1139, Matilda landed on the coast of Suffolk; and immediately after the earl of Gloucester unfurled his standard in the west. The war spread rapidly over the

NATIONAL LIBRARY OF INDIA

whole kingdom. At length, on the 23d of February, 1141, Stephen, while besieging the castle of Lincoln, which was held by Ranulph, earl of Chester, was attacked by the earl of Gloucester, and, being taken prisoner, was immediately, by Matilda's order, consigned in chains to the castle of Bristol; and Matilda was generally acknowledged as queen. Her haughty and impolitic conduct, however, excited an insurrection against her government. The legate bishop of Winchester rejoined the party of his brother Stephen, who was supported by the Londoners. Matilda was invested in Winchester castle, whence she with difficulty made her escape on Sunday, the 14th of September, to the castle of Devizes; but the earl of Gloucester was taken prisoner in the flight. This circumstance occasioned the liberation of Stephen, who was exchanged for the earl; and the civil war was renewed. The events of several following years were disastrous to the country, which was plunged into a state of greater anarchy and misery than it had ever known since the first settlement of the Saxons. The empress, after various fortunes, and the death of her brother, the earl of Gloucester, retired to Normandy; and Stephen was left at variance with the barons of his own party, whom he had obliged to deliver up their castles, and with the papal court, which, offended by his spirited assertion of the rights of the crown, laid all his party under an interdict. The young prince Henry, son of Matilda and the count of Anjou, now advanced to majority, and displayed those qualities which afterwards rendered his reign in England so glorious. He became a powerful sovereign by means of his succession to Anjou, his marriage with Eleanor of Guienne, and his investment in the duchy of Normandy; and in 1153 he resolved upon an attempt to enforce his claims upon the English crown. He landed, on the 6th of January, at Wareham, with a small army, which was soon augmented by the barons of his party; and the competitors, at the head of their several forces, met at Wallingford. The principal nobles on each side, after the armies had faced one another for three days, desirous of putting an end to the miseries of civil war, proposed an accommodation; and a treaty was set on foot, the difficulties of which were much alleviated by the death of Eustace, Stephen's eldest son. An agreement was at length concluded at Winchester, in November following, that Stephen should wear the crown during his life-time, and that Henry should succeed to it on his death, whilst William, the remaining son of Stephen, should inherit his patrimonial estates. Stephen died in a monastery at Dover, on the 25th of October, in the following year, in the 50th year of his age, and the 19th of his reign. Stephen appears to have had many qualities which would have adorned a throne more fortunately circumstanced. "This," says Stow, "was a noble man and hardy, of passing comely favour and personage: he excelled in martial policy, gentleness, and liberality towards all men, especially in the beginning; and, although he had continual war, yet did he never burthen his commons with exaction." His valour and clemency, indeed, as well as the beauty of his person, are admitted on all hands, and are attested by the whole of his career.

STEPHEN, (John,) Lat. *Stephanius*, a learned Dane, was born at Copenhagen, in 1599, and studied at the school of Herlufsholm. After twice travelling into foreign countries, he was made professor of eloquence at Soroe in 1630. In 1639 he became professor of history in the same seminary, and was afterwards appointed to be historiographer by Christiern IV. He died in 1650.

STEPHEN, (James,) a lawyer and political writer, was born at Poole, in Dorsetshire, and educated at Winchester. He became editor and parliamentary reporter for the Morning Chronicle; and afterwards obtained an appointment in the prize court at the island of St. Christopher's, where he acquired an intimate knowledge of colonial law, and on his return to England was much employed as an advocate in prize causes before the privy council. The violation of neutrality by the masters of American vessels subjected them to frequent capture, and subsequent condemnation; and Mr. Stephen having his attention particularly directed to this circumstance, published a pamphlet entitled, War in Disguise, or the Frauds of Neutral Flags, which led to his being introduced into parliament as representative of the borough of Tralee. He suggested and arranged the whole system of the continental blockade, which for many years occasioned the greatest embarrassment to Buonaparte; and he took every occasion to advocate that system in parliament, and to defend it against all opposition. He was afterwards appointed a master in chancery,

and held the office for twenty years. As a senator and a public writer he distinguished himself by his zealous denunciation of negro slavery. He died in 1832. He published a tract entitled, The Dangers of the Country, 1807, 8vo.; and The History of Toussaint L'Ouverture, with a Preface, 1814, 8vo.; besides speeches in parliament, and other pieces. He is said to have been one of the projectors of the Christian Observer, and of the British Review.

STEPHENS, (Henry,) the first of this distinguished family of learned printers, was born at Paris about 1470, and began to exercise the art of printing about 1503. He applied himself to the printing of books with great correctness; and was the first to point out the faults which had escaped previous notice, by a table of errata. He is said to have died in 1520.

STEPHENS, (Francis,) eldest son of the preceding, carried on his father's business, in conjunction with Simon de Colines, who married his mother. His earliest book is dated 1537, and his latest, 1547.

STEPHENS, (Robert,) second son of the first Henry, was born at Paris in 1503, and after his father's death printed together with Colines, his father-in-law. He married the daughter of the printer Badius, a woman of rare merit and learning, who instructed her children and servants in Latin, so that the whole household could use that language with ease. He left Colines about 1526, and established a printing-house in his own name; the first fruits of which are an edition of the Partitiones Oratoriæ, dated 1527: and it continued to produce annually editions of the classics superior to any that had previously appeared. They are generally furnished with notes and prefaces; and Stephens is said to have been so anxious to ensure their accuracy, that he publicly offered rewards for the detection of errors in them. An edition of the Vulgate in 1532 was printed with new and elegant types, and offered a text revised by collation with two valuable MSS.; but it exposed him to the animosity of the Sorbonnists, who had previously taken offence at an accurate and convenient edition of the New Testament published by the Protestant printer. Francis I., however, protected him from the indignation of the theological doctors; but he was compelled to purchase the repose absolutely necessary for his literary pursuits, by undertaking to print nothing without their approbation. Robert Stephens was appointed in 1539 to be king's printer of Latin and Hebrew; but he was again exposed to the persecution of the Sorbonne, by another edition of the Bible, published in 1545, with notes by Vatalbe, which he was accused of altering; while a Latin version by Leon de Juda, a known partisan of Zuinglius, was sufficient to complete the crime of heresy. The protection of Francis I. again saved him; but the king's death, which took place shortly after, besides depriving him of a powerful friend, exposed him to fresh dangers. The printer had bestowed particular care on the publication of Duchatel's funeral oration on the king, in which the phrase "that he had passed from this life to eternal glory," occurred. It seems extraordinary that an expression so usual for such an occasion should have attracted notice; nevertheless it was denounced by the Sorbonne as inconsistent with the Romish doctrine of purgatory. Stephens continued the struggle at Paris for some time; but, in 1552, he found it expedient to remove to Geneva, where he continued to print, and died in 1559. He was a man of firm and decided character, and an ardent supporter of the reformed faith, and he disinherited one of his children for refusing to adopt it. The story that he divided the New Testament into verses, while on a journey from Paris to Lyons, is treated as ridiculous by his French biographer; indeed it is sufficiently disproved by the fact that earlier editions of the Bible exhibit that arrangement. Among the productions of his press the following deserve particular notice: the Hebrew and Latin Bibles; the Greek Testament, 1550; and the same of 1546, and 1549; Historia Ecclesiasticæ Scriptores, Eusebii Præparatio, et Demonstratio Evangelica, in Greek, two vols, fol.; the works of Cicero, Terence, Plautus, &c. In addition to various prefaces and annotations, Robert Stephens compiled the Thesaurus Linguæ Latinæ, of which there have been several editions; and the Dictionnarium Latino-Gallicum, which was the earliest dictionary of the two languages. He also wrote an answer to his theological opponents, which was published at Geneva; and a Grammar of the French Language.

STEPHENS, (Charles,) brother of the preceding, at first studied medicine, after having completed a learned and liberal course of education; but he afterwards adopted the profession of his family. His

first work, which appeared in 1551, was the earliest edition of the Greek text of Appian; and he almost immediately received the title of king's printer. But his affairs do not seem to have succeeded, and he died a prisoner for debt in the Châtelet in 1564; leaving, however, several works, of which a complete list is given in the Mémoires de Nicéron, v. 26. The most remarkable are, De Re Vestiariâ, de Vasculis ex Bayfio Excerpta, Paris, 1535; Abrégé de l'Histoire des Vicomtes et Ducs de Milan, 1552; Paradoxes, 1554; Dictionnarium Latino-Græcum, 1554; Ib. Latino-Gallicum, 1570; Prædium Rusticum, 1554; Thesaurus Ciceronis, 1556; this publication met with no success, and is supposed to have contributed to the ruin of its author; and, Dictionnarium Historico-Geographico-Poeticum.

STEPHENS, (Henry,) son of the first Robert, was born at Paris, in 1528, and distinguished himself at an early age by his fondness for the Greek language, in the knowledge of which he made great progress under the instruction of the most celebrated professors of the time. He was also well acquainted with Latin, and the mathematical sciences of the 16th century. In 1547 he left Paris for Italy, to visit the libraries of that country; and he returned to France in 1554, having spent the intermediate years in Italy, England, and the Low Countries. About 1557 he established a printing-house of his own, and he commenced the publication of some of those works, to procure copies of which had been the chief object of his foreign travels. His previous expenses, however, had been so considerable, that but for the munificent liberality of Ulric Fugger he could not have continued his labours. The death of his father, in 1559, is said to have afflicted him with the deepest grief, from which he only obtained relief by following the counsel given to him by his friends, and marrying a wife; upon which his former health and spirits returned to him. In 1561 appeared an edition of Valla's Latin translation of Herodotus, accompanied by Henry Stephens's apology for that historian; and after many years of laborious research the Thesaurus of the Greek language was printed. This last was of necessity a very expensive book; but its author was deprived of the profits justly due to him from its sale, by the publication of the cheaper pirated abridgment of Scapula; and he was ruined by the work which should have established his fortune. After this he went to reside in Germany, where he received a pension from Henry III.; but this was irregularly paid; and he led a wandering life for some time, residing by turns at Orleans, Paris, Frankfort, Geneva, Lyons, &c., subsisting upon very precarious resources. He died at Lyons in the year 1598. It is much to be lamented that his misfortunes should have prevented a man who has done so much for ancient learning from doing more. However, a long list of editions, most of them enriched by prefaces and annotations, and many of them fixing the texts which have since been received, bear testimony to his exertions. Of these may be mentioned, the Poetæ Græci, Principes Heroici Carminis, 1566, fol, a magnificent and valuable book; Pindari et Cæterorum Orto Lyricorum Carmina, 1560, 1566, 1586, 24mo.; besides a vast number of ancient authors, chiefly Greek. His own compositions were also numerous, including a violent satire on queen Catharine de Medicis, which was translated into Latin by some zealous Protestant, with the title Legenda Sanctæ Catharinæ Medicæ. A list of his publications is given in Niceron, vol. xxxvi.

STEPHENS, (Robert,) son of the second Robert, began to exercise the art of his family about 1572, and died in 1629. He translated and printed two books of Aristotle's Rhetoric; and was the author of some other pieces. He is also said to have possessed a remarkable talent for the invention of emblematical devices.

STEPHENS, (Paul,) son of Henry Stephens, the author of the Thesaurus, was born in 1566, and in 1599 commenced printing at Geneva, where he published numerous editions of Greek and Latin authors, which are inferior to the productions of his father's and grandfather's press in typographical execution, but contain valuable notes, and a correct text. He died in 1627.

STEPHENS, (Jeremy,) a learned divine, was born in 1592, at Bishop's Castle, in Shropshire, and educated at Brasennose college, Oxford. Having taken orders, he was appointed chaplain of All Souls' college. In 1621 he was presented by Charles I. to the rectory of Quinton in Northamptonshire, and in 1626 to that of Wotton, adjoining. In 1641 he was made prebendary of Biggleswade in the cathedral of Lincoln, by the interest of archbishop Laud, as a reward

for the assistance he gave Sir Henry Spelman in the first volume of his edition of the Councils; but in 1644 he was deprived of all his preferments, and imprisoned, by the usurping powers. At the Restoration he was replaced in his former livings, and had also a prebend in the cathedral of Salisbury. He died in 1665. He published, Notæ in D. Cyprian. de unitate Ecclesiæ; Notæ in D. Cyprian. de bono patientiæ; Apology for the Ancient Right and Power of the Bishops to sit and vote in Parliaments; B. Gregorii Magni, episcopi Romani, de Curâ pastorali Liber vere aureus, accurate emendatus et restitutus è vet. MSS. cum Romanâ Editione collatis. He also edited Spelman's work on Tithes, and his apology for the treatise De non temerandis Ecclesiis.

STEPHENS, (John,) a military officer, who was a captain in the army of James II. when that monarch made his last attempt in Ireland. On the defeat of his royal master, Stephens removed to London, and maintained himself there by writing for the booksellers. He published a Spanish and English Dictionary, fol.; a translation of Mariana's History of Spain, fol.; a continuation of Dugdale's Monasticon, fol.; and a History of Taxes, 8vo. He died in 1726.

STEPHENS, (Robert,) an eminent antiquary, was born at Eastington, in Gloucestershire, and educated at Wotton school, and at Lincoln college, Oxford, whence he removed to the Middle Temple, applied himself to the study of the common law, and was called to the bar. In 1702 he published a collection of Lord Chancellor Bacon's Letters, 2 vols, fol.; of which a second edition, enlarged, was published in 1734. Being a relation of Robert Harley, earl of Oxford, he was appointed by him chief solicitor of the customs, which post he held till 1726, when he was appointed to succeed Mr. Madox as historiographer royal. He then formed a design of writing a history of James I., a reign which he thought to be more misrepresented than any other since the conquest; but this task he did not live to accomplish. He died in 1732.

STEPHENS, (William,) a learned divine, was born in Devonshire, and educated at Exeter college, Oxford, where he obtained a fellowship, and took his degree of M. A. in 1715. He was presented to the vicarage of Bampton, in Oxfordshire, and was chosen by the corporation of Plymouth to fill the rectory of St. Andrew, in that town, where he died in 1736. He published four sermons against the Arians; and after his death two volumes of his discourses were printed by subscription.

STEPHENS, (Alexander,) a miscellaneous writer, was born in 1757, at Elgin, and educated at Aberdeen. He wrote, A History of the War of the French Revolution; Memoirs of Horne Tooke; and, Public Characters. He was also a contributor to the Annual Obituary, and to the Monthly Magazine. He died in 1821.

STEPNEY, (George,) a poet and statesman, was born in London, in 1663, and educated at Westminster school, and at Trinity college, Cambridge, where he formed an intimacy with Charles Montague, afterwards earl of Halifax; and the two friends came to London together, and are said to have been introduced into public life by the duke of Dorset. To this fortunate incident was owing all the preferment that Stepney afterwards enjoyed. When he first set out in life he seems to have been attached to the Tory interest; for one of the first poems he wrote was an address to James II. upon his accession. Soon after, when Monmouth's rebellion broke out, the Cambridge men, to show their zeal for the king, thought proper to burn the picture of that prince, who had formerly been chancellor of the university; and on this occasion Stepney wrote some verses in his praise. Upon the Revolution he embraced another interest, and procured himself to be nominated to several foreign embassies. In 1692 he went to the elector of Brandenburg's court, in quality of envoy; in 1693, to the imperial court, in the same character; in 1694, to the elector of Saxony; and two years after, to the electors of Mayence, Cologne, and the congress of Frankfort; in 1698, a second time to Brandenburg; in 1699, to the king of Poland; in 1701, again to the emperor; and in 1706, to the States-General; and in all his negotiations he is said to have been successful. In 1697 he was made one of the commissioners of trade. He died in 1707, and was buried in Westminster Abbey, where a fine monument was erected to his memory, with a pompous inscription. At his leisure hours he composed poetical pieces, which are republished in the general collection of English poets. He likewise wrote some pieces in prose, particularly, An Essay on the present Interest of England, in 1701;

NATIONAL ARCHIVES OF INDIA

to which are added, the Proceedings of the House of Commons in 1677, upon the French King's Progress in Flanders. This is reprinted in the collection of tracts, called Lord Somers's Collection. "It is reported," says Dr. Johnson, "that the juvenile compositions of Stepney 'made grey authors blush.' I know not whether his poems will appear such wonders to the present age. One cannot always easily find the reason for which the world has sometimes conspired to squander praise. It is not very unlikely that he wrote very early as well as he ever wrote; and the performances of youth have many favourers, because the authors yet lay no claim to public honours; and are therefore not considered as rivals by the distributors of fame. He apparently professed himself a poet, and added his name to those of the other wits in the version of Juvenal: but he is a very licentious translator, and does not recompense his neglect of the author by beauties of his own. In his original poems, now and then, a happy line may perhaps be found, and now and then a short composition may give pleasure. But there is in the whole little either of the grace of wit, or the vigour of nature."

STERNE, (Richard,) archbishop of York, was born at Mansfield, in Nottinghamshire, in 1596, and was admitted of Trinity college, Cambridge, in 1611, whence he removed to Bene't college, of which he was elected fellow. He then took pupils with great credit to himself and to the college, and proceeded B.D. the following year, and was incorporated in the same degree at Oxford in 1627. He had been appointed one of the university preachers the year before, and was in such high reputation, that he was made choice of for one of Dr. Love's opponents in the philosophical act, kept for the entertainment of the Spanish and Austrian ambassadors, and fully answered their expectations. In 1632 he was made president of the college; and upon Dr. Beale's translation from the mastership of Jesus to that of St. John's college soon after, he succeeded him in March, 1633. His promotion is thus noticed in a private letter: "One Stearne, a solid scholar (who first summed up the 3,600 faults that were in our printed Bibles of London) is by his majesty's direction to the bishop of Ely (who elects there) made master of Jesus." This occasioned him to take the degree of D.D. in 1635, and he then assumed the government of the college, to which he proved a liberal benefactor. In 1641 he was presented by his college to the rectory of Harleton, in Cambridgeshire; but some contest arising, he did not get possession of it till the summer following. He had, in 1634, been presented to the living of Yeovilton, in the county of Somerset, through the favour of archbishop Laud, one of whose chaplains he was, and so highly esteemed by him, that he chose him to attend him on the scaffold. On the breaking out of the rebellion he incurred the resentment of the usurper for having conveyed to the king both the college plate and money, for which he was seized by Cromwell, and carried to London. Here, after suffering the severest hardships in various prisons, he was ejected from all his preferments. Few men, indeed, suffered more cruel treatment; and it was some years before he was finally released, and permitted to retire to Stevenage in Hertfordshire, where he kept a school for the support of his family till the Restoration. Soon after that event, while he was carrying on the repairs of the college, he was appointed bishop of Carlisle, and was concerned in the Savoy Conference, and in the revisal of the Book of Common Prayer. On the decease of Dr. Frewen, he was translated to the archiepiscopal see of York. He died in 1683, in the eighty-seventh year of his age, and was buried in the chapel of St. Stephen in his own cathedral, where a superb monument was afterwards erected to his memory by his grandson, Richard Sterne, of Elvington, Esq. Bishop Burnet censures him for being too eager to enrich his family. But his many benefactions to Bene't and Jesus colleges, to the rebuilding of St. Paul's, London, and other public and charitable purposes, attest his liberality. As an author, besides some Latin verses, in the Genethliacon Caroli et Mariæ, 1631, at the end of Winterton's translation of the Aphorisms of Hippocrates in 1633, on the birth of a prince in 1640, and others in Irenodia Cantab. ob paciferum Caroli e Scotiâ reditum, 1641, he was one of the assistants in the publication of Walton's Polyglott; published a Comment on Psalm ciii. Lond. 1649, 8vo.; and wrote a treatise on Logic, which was published after his death, in 1686, 8vo, under the title of Summa Logicæ, &c.

STERNE, or STEARNE, (John,) a learned Irish physician, was born in 1622, at Ardbraccan, in the county of Meath, (in the house of his uncle, the celebrated Usher, then bishop of Meath,) and was educated at Trinity college, Dublin, of

which he became a fellow, but was ejected by the usurping powers for his loyalty. At the Restoration he was reinstated, and advanced to the place of senior fellow by nomination, together with Joshua Cowley, Richard Lingard, William Vincent, and Patrick Sheridan, masters of arts, in order to give a legal form to the college, all the senior fellows being dead, and it being requisite by the statutes, that all elections should be made by the provost and four senior fellows at least. He was M.D. and LL.D., and public professor of the university. He was more fond of the study of divinity than of that of his own profession. He died in 1669, aged forty-six, and was buried in the chapel of Trinity college. His writings are, Aphorismi de fœlicitate; De Morte Dissertatio; Animi medela, seu de Beatitudine et Miseriâ; Adriana Heerboordii disputationum de concursu examen; De Electione et Reprobatione; Manuductio ad vitam probam; De Obstinatione, opus posthumum, pietatem Christiano-Stoicam Scholastico more suadens. This was published in 1762 by the celebrated Dodwell, who had been a pupil of Dr. Sterne.—His son, JOHN, was educated by him at Trinity college, Dublin, and became successively vicar of Trim, chancellor and dean of St. Patrick's, Dublin, bishop of Dromore in 1713, and of Clogher in 1717, and vice-chancellor of the university of Dublin. Being a single man, he laid out immense sums on his episcopal palaces, and on the college of Dublin, where he built the printing-house, and founded exhibitions. Most of these were gifts in his life-time; and at his death, in 1745, he bequeathed the bulk of his fortune, about 30,000*l.*, to public institutions. His only publications were, a Concio ad clerum, and, Tractatus de Visitatione Infirmorum, for the use of the junior clergy, printed at Dublin in 1697, 12mo. Dean Swift appears to have corresponded with bishop Sterne for many years on the most intimate and friendly terms; but at length, in 1733, the dean sent him a letter full of bitter sarcasm and reproach, to which the bishop returned an answer that marks a superior command of temper; but it appears from the Life of the Rev. Philip Skelton, that his lordship deserved much of what Swift had imputed to him.

STERNE, (Lawrence,) great grandson of the preceding, and son of Roger Sterne, a lieutenant of the army, was born at Clonmel, in the county of Tipperary, on the 24th November, 1713, and was educated at Halifax, in Yorkshire, and at Jesus college, Cambridge. After he had taken his degree of M.A. he was ordained, and his uncle Jaques Sterne, LL.D., prebendary of Durham, procured him the living of Sutton, and a prebend of York; and afterwards he obtained, from a friend of his wife, (whom he had married in 1741), the living of Stillington, in Yorkshire. He resided, however, principally, and for above twenty years, at Sutton, where, as he informs us, his chief amusements were painting, fiddling, and shooting. Here, however, he must have employed a considerable part of his time in reading, as some of the works which he afterwards published plainly evince the study of many voluminous and neglected authors. He had also, before he quitted Sutton, published, in 1747, a charity sermon for the support of the charity school at York, and in 1756 an assize sermon, preached at the cathedral of York. In 1759 he published at York the first two volumes of his Tristram Shandy. In 1760 he took a house at York for his wife and daughter; and he then repaired to London to republish that work, and to print two volumes of his sermons. In the same year lord Falconbridge presented him to the curacy of Coxwold. In 1762 he went to France; and two years after to Italy, for the benefit of his health. In 1767 he left York, and came to London to publish the Sentimental Journey; but his health now rapidly declined, and, after a short but severe struggle with his disorder, he died at his lodgings in Bond-street, March 18, 1768, and was interred in the burying-ground of St. George's, Hanover-square. His principal works consist of the Tristram Shandy, the Sentimental Journey, and some volumes of Sermons. Several letters have been published since his death, which partake much of the style and manner of his other writings. The Letters from Yorick and Eliza are the correspondence of Sterne with Mrs. Elizabeth Draper, an East Indian lady, who had come to England for the recovery of her health. Sterne's merit, as an original writer, has been disputed by Dr. Ferriar, who has traced many very striking sentiments and passages in his works to Burton's Anatomy of Melancholy, bishop Hall's works, and other books not generally read. Yet, with these exceptions, for exceptions they certainly are, enough will remain the exclusive property of Sterne, to prove that both in the language of sentiment and the delineation of character, he was in a very high degree original.

STERNHOLD, (Thomas,) an English poet and psalmodist, was born in Hampshire, and studied for some time at Oxford, but not long enough to take a degree. He was groom of the robes to Henry VIII., which office he discharged so well, that he became a personal favourite of the king, who by his will left him a legacy of a hundred marks. He was continued in the same employment by Edward VI. and, having leisure to pursue his studies, he acquired some degree of esteem about the court for his poetical talents. He was a man of great piety, in his morals consequently irreproachable, and was a stedfast adherent to the principles of the reformation. Being offended with the immodest songs which were then the usual entertainment of persons about the court, he undertook to translate the Psalms into English metre, hoping that the courtiers might find in them a proper antidote and substitute for their licentious songs: but he died in 1549, having lived to versify only fifty-one of the Psalms, which were first printed by Edward Whitchurch in 1549, with the title All such Psalms of David as Thomas Sterneholde, late grome of the kinges majestyes robes, did in his lyfe-tyme drawe into Englyshe metre. This book is dedicated to Edward VI. by the author, and seems to have been prepared by him for the press. Sternhold's principal successor in carrying on the translation of the Psalms was John Hopkins, who was admitted A.B. at Oxford, in 1544, and is supposed to have been afterwards a clergyman of Suffolk. He was living in 1556. Warton pronounces him a rather better poet than Sternhold. He versified fifty-eight of the Psalms, which are distinguished by his initials. Five other Psalms were translated by William Whittingham, the puritan dean of Durham, who also versified the Decalogue, the prayer immediately after it, and probably the Lord's Prayer, the Creed, and the Hymn, Veni Creator; all of which follow the singing-psalms in our version. Thomas Norton [See NORTON] translated twenty-seven more of the Psalms; Robert Wisdome the twenty-fifth, and also wrote that once very popular prayer at the end of the version, "Preserve us, Lord, by Thy dear word," &c., which is a literal translation of Luther's Hymn upon the same occasion. Eight psalms, which complete the whole series, have the initials W. K. and T. C., but we have no account of either of these authors. The complete version was first printed in 1562, by John Day, entitled, The whole Book of Psalms, collected into English metre by T. Sternhold, J. Hopkins, and others, conferred with the Ebrue; with apt notes to sing them withall. Sternhold's and Hopkins's version has not yet entirely yielded to that of Tate and Brady, to which in point of fidelity (whatever may be thought of its poetical merits) it is immeasurably superior.

STESICHORUS, an eminent Greek lyric poet, was born about B.C. 640, at Himera, in Sicily. He composed a number of works, which appear to have been greatly esteemed by the ancients. Their general character is represented as consisting in force and dignity. Horace speaks of Stesichori graves Camœnæ; Dionysius of Halicarnassus says that he had all the excellences and graces of Pindar and Simonides, but that he surpassed them both in the grandeur of his subjects, in which he has well preserved the characteristics of manners and persons; and Quintilian speaks of him as one who has displayed the sublimity of his genius by the choice of weighty topics, such as important wars, and the actions of great commanders, in which he has sustained with his lyre the dignity of epic poetry. He was the first who introduced into the ode the triple division of strophe, antistrophe, and epode, which in a Greek proverb were called "the three things of Stesichorus;" and he was said to have thence derived his name, as signifying Placer of the chorus, which was before Tisias. He died about B.C. 560. The best edition of his fragments is that by Kleine, Berlin, 1828, 8vo. They are also inserted in Gaisford's Poet. Græc. Minor.

STEUART, (Sir James,) a writer on political economy, the only son of Sir James Steuart, bart., solicitor-general of Scotland to queen Anne and George I., and grandson of Sir James Steuart, lord advocate of Scotland, was born at Edinburgh, in 1712, and, having gone through his academical course at the university of that city, devoted himself to the profession of the law; but, being induced by the custom of his country to undertake a foreign tour, he spent five years abroad, and returned to Scotland in 1740. Three years after he married lady Frances, daughter of the earl of Wemyss, and retired to his seat at Coltness, in the county of Lanark; but having formed an intimacy with the Pretender when at Rome, he repaired to Edinburgh in 1745, and there renewed his connexion with that

unfortunate prince. When the hopes of his party were dissipated by the battle of Culloden, he went to France, and settled at Sedan, where he remained till 1754. In 1755 he carried his family to Flanders, and at this time began to communicate to the public the fruits of his literary labours. He published at Frankfort-on-the-Maine, where he resided, in 1757, A Vindication of Newton's Chronology. In June 1757 he settled at Tübingen, and there published his Treatise on German Coins; which was followed, in 1761, by A Dissertation on the Doctrine and Principles of Money, as applied to the German Coin; and in the same year he had so far made his peace with the government at home, as to obtain for his son a cornetcy in the British service. He now settled at Antwerp; but having made an excursion thence to Spa, he was, in consequence of some suspicion, arrested by the French, and sent a prisoner to the fortress of Charlemont. This harsh treatment produced a remonstrance to the British cabinet; and peace taking place soon after, Sir James was restored to his liberty. Having at length obtained an assurance from those in power that he should not be molested at home on account of his former political attachments, he hastened to London, and in 1763 went to Edinburgh, and soon after settled at Coltness. It was in this retirement that he finished his Inquiry into the Principles of Political Economy. In 1769 he published, under the name of Robert Frame, Considerations on the Interests of the County of Lanark. By the interest of his friends he now obtained a full pardon, which passed the Great Seal in 1771; and in the year following he printed the Principles of Money applied to the present State of the Coin of Bengal. He now wrote also, A Plan for introducing an Uniformity of Weights and Measures, which was published after his death; and he engaged in metaphysical inquiries, which produced, Observations on Beattie's Essay on Truth; Critical Remarks on the Atheistical Falsehoods of Mirabaud's System of Nature; and, A Dissertation concerning the Motive of Obedience to the Law of God. He died in the month of November, 1780, at the age of sixty-seven, leaving one son, general Sir James Steuart, who erected a monument to his memory in Westminster Abbey, and published, in 1805, an edition of his works, in 6 vols, 8vo.

STEVENS, (Alexander,) an able architect, born in the beginning of the last century, distinguished himself by a great number of well-executed works, among which are, Carlisle bridge, over the Liffey, in Dublin; the locks and docks on the Grand Canal in Ireland; and the aqueduct over the Lune, at Lancaster. He died, at an advanced age, in 1796.

STEVENS, (George Alexander,) a humorous writer and poet, was born in London, and brought up to a trade, which he exchanged for the profession of a strolling player. In 1751 he published a poem entitled Religion, or the Libertine Repentant. In 1752 he obtained an engagement at one of the Dublin theatres, where he produced a burlesque tragedy, called Distress upon Distress. In the following year he was engaged for Covent Garden Theatre; and he wrote songs, which he sung at convivial societies. In 1760 he published a novel, The History of Tom Fool, 2 vols, 12mo. About three or four years after he produced his popular entertainment called Lecture on Heads, which he performed in the principal towns of England and Scotland. He afterwards went to North America, whence he returned in about two years, and then proceeded to Ireland. His profits are said to have been nearly 10,000*l*. In 1766 he produced a Supplement; being a New Lecture upon Heads. In 1770 he brought out a burletta, The Court of Alexander; and in 1772 he published his Songs, Comic and Satirical, Oxford, 12mo. In 1773 he exhibited a Trip to Portsmouth. Of his songs the most popular is that called The Storm. He died in 1784. After his death was published, in 1788, The Adventures of a Speculist; compiled from the Papers of G. A. Stevens: with his Life, a Preface, and Notes.

STEVENS, (William,) a benevolent and learned citizen of London, was born in the parish of St. Saviour's, Southwark, in 1732, and was educated along with his cousin, George Horne, afterwards bishop of Norwich. Horne was sent to Oxford; and Stevens, in 1746, was apprenticed to a wholesale hosier in Old Broad-street, London. The cousins now communicated by letters, in which Horne informed his friend of the studies in which he was engaged, while Stevens spent all his leisure time in acquiring, by his own industry, that knowledge which the young collegian was collecting under better auspices. By those means Stevens acquired not only an intimate acquaintance with French, but also a considerable know-

ledge of Latin, Greek, and Hebrew, as well as of theology. When the term of his apprenticeship expired (1753) his master employed him for a year as his assistant, and took him into partnership. In 1801 he retired from business; but he continued to reside in the same house as a boarder, having never married, and there he died in 1807. He was well versed in the writings of the Apostolic fathers; he had twice read through Dr. Thomas Jackson's Body of Divinity; and he was well acquainted with the works of bishops Andrewes and Jeremy Taylor, and of dean Hickes. Like his kinsman, bishop Horne, he was a great admirer of the works of Mr. John Hutchinson. He wrote, An Essay on the Nature and Constitution of the Christian Church, wherein are set forth the form of its Government, the extent of its Powers, and the limits of our Obedience, but without his name; this was placed by The Society for Promoting Christian Knowledge in the catalogue of their publications, with the name of the author, one of whose primary motives for writing it was to meet the effort making in 1773 to get rid of subscription to the Thirty-nine Articles; A Discourse on the English Constitution; Strictures on a Sermon entitled The Principles of the Revolution vindicated, preached before the University of Cambridge, on Wednesday, May 29, 1776, by Richard Watson, D.D., F.R.S., Regius Professor of Divinity in that University; The Revolution vindicated, and Constitutional Liberty asserted, in answer to the Rev. Dr. Watson's Accession Sermon, preached before the University of Cambridge on October 25, 1776; A new and faithful Translation of Letters from M. L'Abbé de ——, Hebrew Professor in the University of ——, to the Rev. Benj. Kennicott, &c.; the design of this publication was to offer some observations on the Doctor's proposals, and to point out the *supposed* evil tendency of the plan; A Review of the Review of a New Preface to the Second Edition of Mr. Jones's Life of Bishop Horne. He also edited the works of Jones of Nayland, in 12 vols, 8vo, to which he prefixed a Life of the author. He likewise superintended the publication of some of the volumes of bishop Horne's Sermons. It was Mr. Stevens who suggested to the bishop the Letters on Infidelity, in answer to Dr. Adam Smith's character of Hume; and to him the bishop addressed them under the initials of W. S., Esq.

STEVENS, (Richard James Samuel,) a musical composer, was born in London, about 1753, and educated in St. Paul's cathedral, under Richard Savage, almoner and master of the choristers; after which he was appointed organist to the Temple church. In 1795 he succeeded Mr. Jones as organist of the Charter-house; and in 1801, on the death of Dr. Aylward, he was elected professor of music to Gresham college. In 1782 he gained the prize medal from the Catch Club for a serious glee, and another in 1786 for a cheerful glee. His five-voiced glee, from Ossian, "Some of my heroes are low," is greatly admired. He published three sets of glees, and some songs; and he edited a collection of anthems. He died in 1837.

STEVENSON, (John Hall,) a clever writer of satirical and humorous poetry, was born in 1718, and educated at Jesus college, Cambridge, where he formed an intimacy with Sterne, who has drawn his portrait in the Eugenius of Tristram Shandy. He wrote, Crazy Tales; Fables for Grown Gentlemen; Lyric Epistles; and Moral Tales. He died in 1785.

STEVENSON, (Sir John Andrew,) a musical composer, was born in Ireland, in 1759, and received his earliest instruction in the cathedrals of Christ church and St. Patrick, Dublin. He composed the music for O'Keeffe's farces called The Son-in-Law, and The Agreeable Surprise. He also composed for the Irish stage the music for the opera entitled, The Contract, written by Dr. Holton, and for Love in a Blaze, by Mrs. Atkinson. His most popular work is the arrangement of the Irish Melodies, adapted to words composed by Mr. Thomas Moore. He also composed a fine oratorio, entitled The Thanksgiving, and other pieces of sacred music; besides operas, glees, &c. He died in 1833.

STEVENSON, (William,) an ingenious writer, was born about 1772, and held a situation in the Record Office, in the Treasury. His works are, Historical Sketch of the Progress of Discovery, Navigation, and Commerce; General View of the Agriculture of the County of Surrey; the article on Chivalry in Brewster's Encyclopædia; and the Life of Caxton, published by the Society for the Diffusion of Useful Knowledge. He died in 1829.

STEVENSON, (William,) an able antiquarian, a native of East Retford, in Nottingham. He was for upwards of thirty-five years proprietor of the Norfolk

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Chronicle; and he published, in 1812, from his own press, a corrected edition of Bentham's History of Ely Cathedral, with a memoir of the author, which he followed up five years afterwards by a supplement. He also drew up a memoir of his friend Ignatius Sancho, printed in the ninth volume of Nichols's Literary Anecdotes. He was a member of the Antiquarian Society. He died in 1821.

STEVIN, (Simon,) an ingenious mathematician and mechanist, was born at Bruges about the middle of the sixteenth century. He was employed in Holland as inspector of the dykes, and was held in high estimation by prince Maurice of Nassau, who was fond of the mathematical sciences, and for whom he composed several treatises on that subject. Stevin displayed his genius chiefly in mechanics; and he appears to have discovered the true proportion between the power and the weight on an inclined plane. He was no less original in hydrostatics. The famous paradox, namely, that a fluid contained in a tube decreasing upwards exercises against the bottom the same effort, or acts with the same pressure, as if the tube were everywhere uniform, is a discovery also of this mathematician. He is celebrated likewise for a sailing chariot, which was moved entirely by the impulse of the wind. It is mentioned by Valerius Andreas in his Bibliotheca Belgica, who says that no horse could keep up with it, and that it travelled with passengers over the sands from Scheveling to Putten, the distance of four Dutch leagues, or about forty English miles, in the space of two hours. A similar account is given by Vossius and others. Grotius, who travelled in it, wrote on that occasion a poem, entitled, Iter Currus Veliferi. His works are, A Book of Arithmetic in French, printed by Plantin, at Antwerp, in 1585, 8vo, and reprinted with his Algebra in Flemish, in 1605; Problematum Geometricorum Libri V., 1533, 4to; and various other treatises in Flemish, which were translated into Latin by Snell, under the title of, Hypomnemata Mathematica; there is also a French edition, with notes and additions by Albert Girard, 1634, 6 vols, fol. The New System of Fortification, in Dutch; De Motu Cœli, also in Dutch; and, A Treatise on Navigation; this was translated into Latin by Grotius, under the title of, Limen Heureticon, seu Portuum investigandorum ratio, Leyden, 1624. The date of Stevin's death is not known.

STEWART, (Matthew,) a Scotch mathematician, the son of the Rev. Dugald Stewart, minister of Rothsay, in the isle of Bute, was born there in 1717, and educated at the university of Glasgow, where he obtained the friendship of Dr. Hutchinson and Dr. Simson, from the latter of whom, then professor of mathematics in that university, he appears to have contracted that decided preference for the ancient over the modern analysis, which he retained till his death. In 1741 he went to reside in Edinburgh, where he attended the lectures of Maclaurin, till, having entered the church, he was appointed, through the patronage of the earl of Bute, to the living of Roseneath, in the west of Scotland. In 1747, however, on the death of Simson, he was elected to succeed him; and he held the post till 1772, when, his health beginning to decline, his son, Dr. Dugald Stewart, began to assist him, by occasionally delivering lectures, and three years afterwards was appointed joint professor with his father. He was elected a fellow of the Royal Society in 1764. He died in 1785. His works are, General Theorems; Four Tracts, Physical and Mathematical; Essay on the Sun's Distance; and, Propositiones More Veterum Demonstratæ.

STEWART, (Dugald,) son of the preceding, was born at Edinburgh on the 22d of November, 1753, and educated at the high school of that city, and at the university of Glasgow, where he attended the lectures of Dr. Reid, and in his nineteenth year wrote an Essay on Dreaming. In 1772 he was called to Edinburgh to assist his father in the mathematical chair; which, on attaining his majority, he was appointed to fill, and he held it till his twenty-fifth year, when he was called upon to take the place of Dr. Ferguson, professor of moral philosophy at Edinburgh, during his absence as secretary to the commissioners sent to conclude peace with North America; and his lectures gave so much satisfaction, that, on the retirement of Dr. Ferguson, in 1785, he was appointed to succeed him. In 1792 he published the first volume of his Elements of the Philosophy of the Human Mind. The philosophy was that of Reid, but rendered attractive by those arts of composition to which Dugald Stewart paid such great attention. In the following year he published his Outlines of Moral Philosophy, a text-book for his pupils; and the Life of Adam Smith, which appeared in the Transactions of the

Royal Society of Edinburgh; and which was followed by the Life of Dr. Robertson in 1796, and the Life of Dr. Reid in 1802. In 1800 he delivered a series of Lectures on Political Economy; and on several occasions when his colleagues were ill, he gave temporary lectures for them on natural philosophy, logic, and rhetoric. In 1809, from grief at the loss of his younger son, he resigned his professor's chair, and was succeeded by Dr. Thomas Brown. He now took up his residence at Kinneill-house, on the Frith of Forth, about twenty miles from Edinburgh. In 1810 appeared his first volume of Philosophical Essays, which is his principal work. It contains observations on Locke, Berkeley, Influence of Locke on the Philosophy of France; Metaphysical Theories of Hartley, Priestley, and Darwin; on Philological Speculations; on the Beautiful, Sublime, Taste, and Culture of Intellectual Habits. In 1814 appeared the second volume of his Elements of the Philosophy of the Human Mind; which were followed in the next year by his Preliminary Dissertation to the Supplement of the Encyclopædia Britannica, entitled, A General View of the Progress of Metaphysical, Ethical, and Political Science since the Revival of Letters. In 1821 the second part of his Discourse was published; this is principally occupied with a weak and cavilling attack on Locke and his school. The following year he suffered from palsy, which interrupted his labours till 1827, when he published the third volume of his Elements. In 1828 he published his View of the Active and Moral Powers. He died on the 11th of June, in that year, in the seventy-fifth year of his age, and was buried in the Canongate churchyard, Edinburgh. Besides the works already mentioned, he wrote, An interesting Account of a Boy born Blind and Deaf.

STEWART, (Robert,) marquis of Londonderry, an eminent statesman, the second son of Robert Stewart, the first marquis of Londonderry, by his first wife, lady Sarah Frances Seymour, sister to the first marquis of Hertford, was born in Ireland on the 18th June, 1769, and received his early education at Armagh under archdeacon Hurrock, and at the age of seventeen was entered at St. John's college, Cambridge. At the age of twenty-one he was returned to the Irish House of Commons as representative for the county of Down. The election was fiercely contested, and his success on this occasion is said to have cost his father upwards of 30,000*l*. That he was popular may be inferred from the circumstance of his having given a written pledge on the hustings that he would support the cause of parliamentary reform; but the extent to which he desired to carry reform is not very clear. He himself declared that the concession of the right of voting to Roman Catholics accomplished all that he had ever looked for with reference to a measure that was afterwards so hotly agitated. The first opportunity which presented itself for a display of his political knowledge and rhetorical powers, was a debate on the question whether Ireland had a right to trade with India, notwithstanding the monopoly of the British East India Company. On this occasion he ranged himself under the banners of the opposition, and delivered a speech in support of the affirmative, in which, although he displayed the hesitation and inaccuracy of a young and inexperienced speaker, he developed a soundness of understanding, and powers of reasoning, that gave no doubtful promise of future eminence, and his maiden speech was noticed by the late lord Charlemont in terms of decided approbation. For a few sessions he voted generally with the opposition; but even on these occasions there was a lukewarmness in his support, which seemed to indicate that he was rather the hesitating and undecided friend of the court, than the warm and sincere advocate of the popular cause. He soon after became a member of the English House of Commons, and spoke for the first time in that assembly on the 29th October, 1795, at the opening of the session, when he seconded the address to the throne. In 1797, having now become lord Castlereagh in consequence of his father's promotion, he joined the administration of lord Camden, and was appointed chief secretary to the lord lieutenant. In this post he had to sustain an amount of popular odium on the part of the Roman Catholics, to which the Irish Rebellion, which broke out immediately after, gave a keener edge. Lord Castlereagh's conduct in effecting the union between England and Ireland, was the next topic of popular outcry against him. On his afterwards taking a leading part in the discussions of the United Parliament, he lost nothing of the high character for ability which he had acquired, while at the head of the administration in the sister country.

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Although there were, at times, great inequalities in his style of speaking, yet, on other occasions, when it fell to his lot to bring forward questions of great national importance, he rose with the magnitude of every subject he took in hand, and gave an ample display of eloquence, of ingenious argument, and political information. Shortly after the Union he distinguished himself as the zealous supporter of the measures of Mr. Pitt. He was appointed a privy counsellor, president of the Board of Control, and in 1805, a crisis of great difficulty in the management of foreign affairs, minister of war, a situation which he retained until Mr. Pitt's death; when he made way for Mr. Windham, who composed part of the united administration of Mr. Fox and Lord Grenville. After a long and expensive contest he had lost his election for Down on being made minister of war, and was obliged to come in for Boroughbridge. On the resignation of the Grey and Grenville administration, in 1807, he resumed his former situation of minister of war, in which he continued till the disastrous Walcheren expedition, and his duel with Mr. Canning, drove him from office. On the death of Mr. Perceval, in 1811, he succeeded the marquis of Wellesley as secretary for foreign affairs, and he held that office till his death. In December, 1813, in consequence of the revolution which took place in Holland, he set out for that country in his way to join the powers in alliance against France, as plenipotentiary extraordinary, with full powers to treat for a general peace. The conferences on this subject ended unsuccessfully, March 11, 1814, and on March 31, were rendered unnecessary, at least so far as regarded Buonaparte, by the entrance of the allies into Paris, and the subsequent revolution, which restored the Bourbon family to the throne of France. Lord Castlereagh left London as plenipotentiary to the congress of Vienna, and returned to England, after having accomplished his mission, in March, 1815. His services after the surrender of Napoleon, and in the subsequent negociations which led to "the settlement of Europe," form a part of history. For these services he received the thanks of parliament, and was honoured with the order of the Garter. On the death of his father, in April, 1821, he succeeded him in the Irish marquisate of Londonderry; but he still retained his seat in the British House of Commons, where he acted as leader. Under the pressure of his multiplied and anxious labours his mind gave way, and he committed suicide at his seat at North Cray, in Kent, on the 12th August, 1822, in the fifty-third year of his age. He was buried in the north transept of Westminster Abbey. He married a daughter of the earl of Buckinghamshire, by whom he left no issue, and was succeeded in his title by lord Stewart, his half brother, now marquis of Londonderry.

STIFEL, (Michael,) Lat. *Stifelius*, a German Lutheran divine, and celebrated algebraist, was born, according to Vossius, in 1509, at Eslingen, in Saxony. His first publication was a treatise on Algebra, in German; but in 1544 he published at Nuremberg the Arithmetica Integra, which is his principal work. He appears to have been the first who used the signs + and − between quantities, in order to indicate addition and subtraction; he employs the initial letters of the words, and also the numbers 2, 3, &c., both positive and negative, to denote the corresponding powers of the quantities to which they are affixed, and he calls the numbers so applied the exponents of the powers, as they are called at present; he uses the radical sign to designate a root; but he has no mark to denote equality. He wrote also a treatise on the Calendar, and a tract on Magic Squares. He appears to have spent much time in studying the Apocalypse; and he is said to have predicted that the end of the world would take place on a certain day in the year 1553. He died in 1567.

STIGAND, a Saxon prelate, in great favour with Edward the Confessor, who, in 1043, made him bishop of Elmham, or more properly of the East Angles, the seat of which bishopric is now at Norwich. In 1047 he was translated to Winchester; and in 1052 the archbishop of Canterbury, Robert Gemeticensis, being driven into exile, but not formally deposed, Stigand was made archbishop, holding at the same time his bishopric of Winchester. William the Conqueror refused to allow him to place the crown on his head; and forced him to accompany him when he returned to Normandy. He died and was buried at Winchester, and was succeeded by Lanfranc.

STILICHO, (Flavius,) a distinguished commander in the decline of the Roman empire, was of Vandal origin, and the son of an officer of cavalry in the service of the emperor Valens. He accompanied the emperor Theodosius in all his wars, and was nominated by him to ratify a

treaty with the king of Persia; on which occasion he sustained the dignity of the Roman name. On his return from the embassy his merits were rewarded by a marriage with Serena, the niece and adopted daughter of Theodosius. He was present with that emperor at his death in 395, and was entrusted by him with the guardianship of his two sons, Arcadius and Honorius. He was appointed first minister to the latter, who had for his share the western empire, of which, however, Stilicho was in reality the sovereign. Rufinus, who had been the confidential minister of the late emperor, and was now all-powerful at the court of Arcadius, had planned a scheme of raising himself to the sovereignty of the eastern empire; but he was slain at Constantinople (Nov. 395). Afterwards Eutropius, a eunuch, who was now prime minister of Arcadius, excited Gildo, the commander in Africa, to revolt from the western empire, and submit to the nominal rule of the eastern emperor. Stilicho prepared a sufficient force to reduce the usurper, which he placed under the command of Mascezel, (the brother, but deadly foe, of Gildo,) who completely succeeded in his enterprise, and recovered Africa to the empire. The influence of Stilicho was strengthened by the marriage of his daughter, Maria, to the young emperor Honorius; a union elegantly celebrated by the muse of Claudian, the panegyrist of Stilicho. In 403 Stilicho routed Alaric near Verona, and compelled him to quit Italy. In 406 Italy was again afflicted with an invasion by a vast multitude of barbarians, led by Radagaisus, a Vandal or a Hun, who had formerly accompanied Alaric in his Italian expedition; but he was routed by Stilicho, near Florence, and having been taken prisoner in an attempt to escape, was put to death by order of that general. Stilicho, after his success over the Vandals, renewed his pretensions to the provinces of the east, and declared his purpose of leading a united army of Romans and Goths to Constantinople. But his connexions with the barbarians now became suspected, and excited a general clamour against him. He soon after fled to Ravenna, and took sanctuary in a Christian church. Count Heraclian, with a troop of soldiers, appeared at its gates, and assuring him with an oath, in presence of the bishop, that his orders were only to secure him, Stilicho delivered himself into their hands. The count then produced a warrant for his instant execution, to which he submitted with a firmness worthy of his military fame, 408. The memory of this distinguished captain and minister has been treated with great severity by the ecclesiastical historians. Zosimus, however, though upon the whole not favourable to him, acquits him of the treason which was laid to his charge; and in the poetry of Claudian he will ever live as the hero of his age.

STILL, (John,) a learned prelate, was born in 1543, at Grantham, in Lincolnshire, and educated at Christ's college, Cambridge. In 1570 he was appointed Margaret professor; in 1571 he became rector of Hadleigh, in Suffolk, and archdeacon of Sudbury; and in 1573 he was collated to the vicarage of Eastmarham, in Yorkshire. He was elected master of St. John's college in 1574, and of Trinity college in 1577. In 1588 he was chosen Prolocutor of the Convocation, on the recommendation of dean Nowell. Two years after the death of bishop Godwin, he was appointed to the vacant see of Bath and Wells, in which he continued till his death, in 1607. Archbishop Parker, whose chaplain he had been, had a high opinion of him, and gave him a prebend of Westminster. It is said that in his younger days he was the author of the old play called Gammer Gurton's Needle, 1575, 4to, which was republished among Dodsley's Old Plays.

STILLINGFLEET, (Edward,) an eminently learned prelate, was born, in 1635, at Cranbourne, in Dorsetshire, and educated at the grammar-school of that place, at that of Ringwood in Hampshire, and at St. John's college, Cambridge, of which he became fellow in 1653. In the following year he accepted the invitation of Sir Roger Burgoyne, who wished him to reside with him at his seat at Wroxhall, in Warwickshire; and in 1655 he was appointed tutor to the hon. Francis Pierrepoint, brother of the marquis of Dorchester. In 1657 he returned to Wroxhall, and was presented by his patron, Sir Roger Burgoyne, to the living of Sutton, in Bedfordshire. Before institution he received orders at the hands of Dr. Brownrig, the deprived bishop of Exeter. In 1659 he published his Irenicum, a Weapon-Salve for the Church's Wounds, or the Divine Right of Particular forms of Church Government discussed and examined according to the Principles of the Law of Nature; the Positive Laws of God; the Practice of the Apostles; and the primitive Church; and the Judgment of Reformed Divines,

whereby a Foundation is laid for the Church's Peace, and the accommodation of our Present Differences. In 1662 he reprinted this work; with the addition of a discourse Concerning the Power of Excommunication in a Christian Church; in which he attempts to prove, that "the church is a distinct society from the state, and has divers rights and privileges of its own; particularly that it has a power of censuring offenders, resulting from its constitution as a Christian society; and that these rights of the church cannot be alienated to the state, after their being united, in a Christian country." In 1662 he published his celebrated Origines Sacræ; or a rational account of the Christian Faith, as to the Truth and Divine Authority of the Scriptures, and the Matters therein contained, 4to. This work has, indeed, been always justly esteemed one of the ablest defences of revealed religion that had then appeared in any language. It was republished by Dr. Bentley in 1709, with, Part of another Book upon the same Subject, written in 1697, from the author's own manuscript, fol. Bishop Sanderson, as a special mark of his respect, granted the author a license to preach throughout his diocese; and Henchman, bishop of London, conceived so high an opinion of his talents, that he employed him to write a vindication of archbishop Laud's Conference with Fisher, the Jesuit, which had been attacked in a publication entitled Labyrinthus Cantuariensis, or, Dr. Laud's Labyrinth, by T. C. Stillingfleet's answer was entitled, A Rational Account of the Grounds of the Protestant Religion; being a vindication of the Lord Archbishop of Canterbury's Relation of a Conference, &c. London, 1664, fol. About this time he was appointed preacher to the Rolls chapel by Sir Harbottle Grimston; and in Jan. 1665, he was presented by Thomas, earl of Southampton, to the living of St. Andrew's, Holborn. With this he kept his preachership at the Rolls; and he was at the same time afternoon lecturer at the Temple church, which procured him the esteem and friendship of Sir Matthew Hale, and lord chief justice Vaughan. The eminent nonconformist, Matthew Henry, was also often his auditor. In 1667 he was collated by bishop Henchman to the prebend of Islington, in the cathedral of St. Paul. In 1668 he took his degree of D.D. He was also chaplain to Charles II., who in 1670 bestowed on him the place of canon residentiary of St. Paul's. In Oct. 1672 he exchanged his prebend of Islington for that of Newington, in the same cathedral. In 1677 he was made archdeacon of London, and in January, 1678, dean of St. Paul's. In 1669 he had published some sermons, one of which, On the Reason of Christ's suffering for us, involved him in a controversy with the Socinians; and he was engaged soon after in other controversies with the Popish writers, with the Deists, and with the Separatists. About 1679 he turned his thoughts to a subject apparently foreign to his usual pursuits. This was the question as to the right of bishops to vote in capital cases, and was occasioned by the prosecution of Thomas Osborne, earl of Danby. Among others who contested that right was Denzil lord Holles, who published, A Letter showing that Bishops are not to be Judges in Parliament in Cases capital, 1679, 4to. In answer to this, Dr. Stillingfleet published, The grand Question concerning the Bishops' Right to vote in Parliament in Cases capital, stated and argued from the Parliament Rolls, and the History of former Times, with an Inquiry into their Peerage, and the Three Estates in Parliament, which gives a full account of the early ecclesiastical history of Britain, from the first introduction of Christianity to the conversion of the Saxons. He rejects many of the traditions respecting the British churches, but is disposed to believe in the alleged visit of St. Paul to Britain. When James II. revived the court of ecclesiastical commission, Dr. Stillingfleet refused to be a member of it; and after the Revolution he published, A Discourse concerning the Illegality of the Ecclesiastical Commission, in answer to the Vindication and Defence of it, 1689. Under Charles and James he was Prolocutor of the Convocation. In 1688 his services to the Protestant cause were rewarded with the bishopric of Worcester. He appeared with distinction in the House of Lords; and he still found leisure for polemics. In A Vindication of the Trinity, with an Answer to the late Objections against it from Scripture, Antiquity, and Reason, he made some objections to Locke's Definition of Substance, and to his theory of ideas in general, which gave rise to a sharp contest between him and that great man. Bishop Stillingfleet died of gout, at Westminster, March 27, 1699. His remains were interred in the cathedral of Worcester, where a monument was erected to him by his son, with a long and highly eulogis-

tic Latin epitaph by Bentley, who was his chaplain. His works were printed in 1710, in 6 vols, fol., and a volume of his miscellaneous works was published in 1735 by his son, the Rev. James Stillingfleet, canon of Worcester. Bishop Stillingfleet had collected a splendid library, which Dr. Marsh, archbishop of Armagh, purchased, in order to throw it open to the public in Dublin; and it now forms the library of St. Sepulchre, close to St. Patrick's cathedral, in that city. The MSS. were bought by the earl of Oxford, and are now in the Bodleian library.

STILLINGFLEET, (Benjamin,) grandson of the preceding, an ingenious naturalist and miscellaneous writer, was the son of Edward Stillingfleet, who was originally a physician, and one of the professors of Gresham college, but afterwards, having lost his father's favour by marriage, entered into holy orders, and held the livings of Wood Norton and Swanton, in Norfolk, at the time of his death in 1708. Benjamin was born in 1702, and, after being educated at Norwich school, was entered in 1720 of Trinity college, Cambridge, of which Dr. Bentley was then master. It is a stain on the character of this great scholar that, forgetting his former obligations to the family, he employed his influence to procure the rejection of young Stillingfleet, when candidate for a fellowship; at least, if he had no better reason for this conduct than what he said by way of apology, "that it was a pity a gentleman of Mr. Stillingfleet's parts should be buried within the walls of a college." The sufferer felt it as an instance of ingratitude, of which on several occasions he shewed a warm resentment. He left college, and travelled on the continent, probably as tutor or companion to some young man of fortune. He entered into no profession, but passed a disengaged and unambitious life, chiefly devoted to the study of books and nature. To Mr. Windham, of Felbrig, in Norfolk, he was under great obligations, being frequently domesticated at his house, and receiving an annuity from him, which was considerably augmented when he became that gentleman's executor. In 1737 he accompanied the son of his patron to the continent. He afterwards published various pieces in prose and verse; of these, that which most attracted notice, was a poetical Essay on Conversation, in the first volume of Dodsley's Collection. In 1746 he took up his residence in a small cottage at Foxley, in Hertfordshire, the seat of Mr. Price, whose acquaintance he had made at Rome. An indifferent state of health first led him to the pursuit of natural history, which he cultivated with great success; and he soon became one of the first defenders and earliest propagators of the Linnæan system in England. This zeal produced, in 1759, his Miscellaneous Tracts in Natural History, with a Preface, which contains a spirited eulogium of the study of nature, and a just tribute of applause to the talents and discoveries of the great Swedish naturalist. The publication of this miscellany may be considered as the æra of the establishment of Linnæan Botany in England. There were annexed to it some valuable Observations on Grasses; and also a Calendar of Flora, formed upon a suggestion of Linnæus, and adapted to this climate. It was drawn up at Stratton, in Norfolk, the seat of Mr. Marsham, one of his congenial friends. In 1760 he obtained, through the interest of Mr. Price, who was brother-in-law of lord Barrington, the post of barrack-master at Kensington. About this time he became personally known to Gray, the poet, who thus mentions him in one of his letters, dated in 1761: "I have lately made an acquaintance with this philosopher, who lives in a garret in the winter, that he may support some near relations who depend upon him. He is always employed, consequently, according to my old maxim, always happy, always cheerful, and seems to be a worthy honest man. His present scheme is to send some persons, properly qualified, to reside a year or two in Attica, to make themselves acquainted with the climate, productions, and natural history of the country, that we may understand Aristotle, Theophrastus, &c. who have been heathen Greek to us for so many ages." After the publication of the second edition of his Miscellaneous Tracts, in 1762, he projected A General History of Husbandry from the earliest Ages of the World to his own Times. Of this work he left six volumes of MS. collections, of which Mr. Coxe, his biographer, has given such an analysis as excites regret that a man of so much research and powers of thinking did not complete his undertaking. Among other pursuits, Mr. Stillingfleet cultivated music both practically and theoretically; and this produced his Treatise on the Principles and Power of Harmony, which is an analysis or abridgment of Tartini's Trattato

di Musica; and in executing this he seems to have accomplished the wish of D'Alembert, "that Tartini would engage some man of letters, equally practised in music and skilled in writing, to develope those ideas which he himself has not unfolded with sufficient perspicuity." This was the last of Mr. Stillingfleet's publications; he died at his lodgings in Piccadilly, opposite Burlington-house, December 15, 1771, aged sixty-nine, and was interred in St. James's church, where his great nephew, Edward Hawke Locker, esq., third son of captain Locker, the early friend of Nelson, erected a monument to his memory.

STILPO, a native of Megara, was an eminent philosopher of the Megarian school, who lived about B.C. 300, and appears to have enjoyed the highest estimation among his countrymen. When Demetrius Poliorcetes took Megara, he commanded his soldiers to spare the habitation of the philosopher, who, in his eyes, was the wisest of all the Greeks living. Such was his fame, that, when he was at Athens, the people ran out of their shops to look at him, and the most eminent philosophers took pleasure in conversing with him. He was, however, subjected there to the danger which in all ages and countries has attended those who have ventured to speak freely respecting objects of popular superstition. Having asked a person, if Minerva, the daughter of Jove, was a deity? to the answer, that she certainly was, he rejoined, "but this before us is not the Minerva of Jove, but of Phidias, and therefore no deity." For this speech he was brought before the Areopagites; and though he attempted to quibble away his meaning, he was ordered immediately to depart from the city. It was his fundamental moral maxim, that the supreme felicity consists in a mind free from the dominion of passion; a doctrine similar to that of the Stoics; and indeed it is reported that Zeno had been one of his hearers. He was a subtle dialectician; and it was one of his positions, that species, or universals, have no real existence. Thus he asserted, that in using the word *man*, we speak of nothing; for the term applies neither to this man nor that man, nor to one more than another. This appears to be an anticipation of the doctrine of the Nominalists, which long after occasioned such hot disputes. He is said to have lived to a great age. Nine dialogues, anciently ascribed to him, are mentioned by Diogenes Laertius, who applied to them the epithet "frigid." None of them are extant.

STIRLING, (William, earl of,) a poet and dramatic writer, and the first Scotchman who wrote English, was the son of Alexander Alexander of Menstrie, and was born about 1580. He succeeded at his father's death, in 1594, to landed property in the counties of Clackmannan and Perth, and accompanied Archibald, seventh earl of Argyle, in his travels on the continent. His tragedy of Darius was printed at Edinburgh in 1603, and was reprinted in London in 1604, with his tragedy of Crœsus, a Parænesis addressed to prince Henry, and Aurora, containing the first fancies of the author, and two short pieces. These were followed, in 1607, by his Alexandræan Tragedy, and Julius Cæsar, and subsequently by an Elegie on the Death of Prince Henry; some Verses to his Majestie; A Short View of the State of Man, and Domesday, or the Great Day of the Lordes Judgment. A collection of his principal poems was published in 1637. He was Drummond's senior, and was occasionally consulted by him regarding style and rhythm. Drayton called him "my Alexander," and king James "his philosophical poet." In 1613 he was sworn gentleman-usher to prince Charles; and in the following year James I. knighted him, and appointed him master of requests, and in 1621 granted to him the territory of Nova Scotia. On the accession of Charles I. he developed his scheme of colonization in a pamphlet entitled, An Encouragement to Colonies, published in 1625. An improved edition was published in 1630, under the title of The Map and Delineation of New England, together with a Discourse of Plantations and Colonies. In 1626 he was sworn a privy-counsellor, and appointed secretary of state for Scotland; made keeper of the signet in 1627; a commissioner of Exchequer in 1628; and an extraordinary lord of session in 1631. He was created earl of Stirling in 1633. He died in 1640.

STIRLING, (James,) an eminent mathematician, was born near the end of the seventeenth century, and educated at the university of Oxford. In 1726 he was elected a fellow of the Royal Society. The date of his death is not known: he was living in 1764. He published, Lineæ Tertii Ordinis Newtonianæ, Oxford, 1717, 8vo.; Methodus Differentialis, sive Tractatus de Summa-

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tione et Interpolatione Serierum Infinitarum, London, 1730, 4to.; republished in 1764; and a paper in the Philosophical Transactions for 1735, On the Figure of the Earth, and on the Variations of the Force of Gravity at its Surface.

STJERNSTOLPE, (Jonas Magnus,) a poet and miscellaneous writer, was born of poor parents, in 1777, in the parish of Stenquist, in the province of Södermanland, in Sweden, and was educated through the kindness of Baron Fletwood, and some of his friends, at Strengnäs, and at Upsal. In 1802 he was taken into the family of M. Beskow, a merchant, as tutor to his two sons, one of whom has since distinguished himself as a poet, and has edited some of Stjernstolpe's posthumous pieces, with an interesting biography of their author. He afterwards accepted a small appointment in a public office, devoting only his leisure time to literary occupations. M. Beskow, wishing to assist him, offered him a situation in his own counting-house, with a larger salary than he then had; but he rejected the proposal, saying, that he preferred drinking water and writing verses to drinking wine and casting up accounts. He translated into Swedish several of the works of Cervantes, Wieland, and Voltaire, together with Pope's Rape of the Lock, and Blumauer's Æneis. Of his original productions the principal are, Lunkentus, a dramatic popular tradition; the Argonauts; and Comic Tales, in verse. He also studied the mathematics and the physical sciences, geology, and astronomy, to which last he was greatly attached. He died in 1831.

STOBÆUS, (Joannes,) a native of Stobi, in Macedonia, whence he derives his name, lived either at the end of the fifth or in the sixth century, and is the author of several works mentioned by Photius. Of these we have only fragments of a collection of extracts from ancient poets and philosophers, which he put together, and arranged according to subjects, for the use of his son Septimius. We are thus indebted to Stobæus not only for a great number of fragments of well-known ancient writers, but for the names of some authors which would have been otherwise altogether unknown to us. He called this collection from Greek literature, *Ανθολογιον εκλογων, αποφθεγματων, υποθηκων*. C. Gesner published three editions of the Sermones, under the title J. Stobæi Sententiæ, Tigur. 1543; Basil, 1549; and Tigur. 1559; and Grotius published an edition of Dicta Poetarum apud Stobæum, Gr. Lat. Paris, 1623. There is an edition of the Eclogæ by A. H. L. Heeren, with notes and a Latin translation, Göttingen, 1792-1801, 2 vols, 8vo.; and an edition of the Sermones by Gaisford, Oxford, 1822, 4 vols, 8vo, reprinted at Leipsic, 1823 and 1824, in 4 vols, 8vo. A complete edition of both works of Stobæus has been published by Tauchnitz, at Leipsic, 1838, in 3 vols, 16mo.

STOCCADE, (Nicholas de Helt,) a Flemish historical painter, was born at Nimeguen about 1614, and was a pupil of David Rycceart, the elder. He afterwards travelled to Rome to improve himself in design; and he then visited Venice, to study the colouring of the eminent artists of the Venetian school. On his way home he visited France, where his productions were greatly admired, and he was appointed painter to Louis XIV. Most of his works are to be found at Venice and Rome, as he had spent a great part of his life in those cities. His historical pictures are of large dimensions; and his figures are well designed, and correctly drawn. He had a broad and free manner of pencilling, with a remarkable sweetness of colour; and he showed an ingenious singularity in expressing the actions and passions of his historical characters. This is especially exemplified in his design of the story of Andromeda, in which he has discovered no less correctness of judgment than originality of conception. That painting, and those of Clelia, and Joseph distributing the Corn among his Brethren in Egypt, are justly admired, and were highly celebrated by some of the best Flemish poets. The date of his death is not known.

STOEFFLER, (John,) a German mathematician and astronomer, was born of poor parents at Justingen, in Suabia, in 1452, and about 1482 became professor of mathematics at Tübingen, where Melanchthon and Sebastian Munster were his scholars. He was much attached to the study of geography, which he contributed to improve; and he constructed various maps, particularly of his native country; but these, together with many of his manuscripts, were consumed by a fire which broke out in 1534, so that the fruits of his geographical labours were lost, except such parts as had been copied by his industrious pupil Munster. He was likewise a diligent calculator, and composed Ephemerides for many years. These were first published at Ulm in 1499, at which year they begin: they extend to 1531. He then published at

Tübingen new Ephemerides, which began at the latter year, and were continued during twenty years, to 1552. Like many eminent persons of his time, he was much addicted to judicial astrology, and on the faith of that pretended science is said to have predicted a general flood. He died in 1531. He wrote several astronomical works besides the Ephemerides above mentioned, and a Commentary on the Sphere of Proclus; and he left in MS. a Commentary on Ptolemy's Geography, part of which was preserved in the library of the University of Ulm. Stöffler employed himself on the subject of reforming the Julian Calendar; and it is stated that he was the first who proposed to rectify the error of that calendar by the omission of ten days in one year, in order to make the succeeding days of the year correspond, as at first, to the place of the sun in the ecliptic. It is said also that he offered his project to the Lateran council, and that it was not accepted.

STONE, (Edmund,) a self-taught Scotch mathematician, the son of a gardener in the service of the duke of Argyle, was born near the end of the seventeenth century. The duke, his master, generously gave him an employment which allowed him sufficient leisure for his studies. He was elected a fellow of the Royal Society in 1725, and there is inserted in the Philosophical Transactions (vol. xli.) a paper by him in which is an account of two lines of the third order, which are not mentioned by Newton or by Stirling. In the latter part of his life he subsisted by giving lessons in mathematics. He published, a translation of Bion's Treatise on Mathematical Instruments; Mathematical Dictionary; a translation of the marquis de l'Hôpital's Analyse des Infiniment Petits, together with a treatise by himself on the Method of Fluents, or the Inverse Method of Fluxions; The Elements of Euclid; and a translation, from the Latin, of Dr. Barrow's Geometrical Lectures. In 1742, or 1743, his name was withdrawn from the list of the Royal Society. He died in poverty in 1768.

STONHOUSE, (Sir James,) originally a physician, afterwards a clergyman, became a baronet late in life, on the death of his relation Sir James Stonhouse, of Radley, was born in 1716, at Tubney, near Abingdon, in Berkshire, and was educated at Winchester school, and at St. John's college, Oxford, where he took his degree of M.D. in 1745. He attended St. Thomas's Hospital for two years under Sir Edward Wilmot, Dr. Hall, and Dr. Letherland; and he pursued his medical studies for two years more at Paris, Lyons, Montpellier, and Marseilles. On his return he settled at Coventry, whence in 1743 he removed to Northampton, where his practice became very extensive, and he founded the County Infirmary. After twenty years' practice in that town he quitted his profession; and being fond of the study of divinity, he took orders, and in 1764 was presented to the living of Little Cheverell, and in 1779, to that of Great Cheverell, where he became very popular as a preacher. He died in 1795. Among other ways of doing good, he was convinced that the dispersion of plain and familiar tracts on important subjects was one of the most important; and he accordingly wrote several of these, some of which were adopted by The Society for Promoting Christian Knowledge. His correspondence was published in 1805, 2 vols, 12mo, with the title, Letters from the Rev. Job Orton and the Rev. Sir James Stonhouse, &c.

STORACE, (Stefano,) an eminent musical composer, was born in London, in 1763. His father, a Neapolitan, played the double-bass at Drury Lane theatre; and his mother was a sister of the well-known Dr. Trusler. In his twelfth year he was placed by his father in the Conservatorio St. Onofrio, at Naples, where he made rapid progress. He afterwards visited the different cities of Italy, accompanied by his sister Anna, the justly celebrated singer, a pupil of Sacchini. They then proceeded to Vienna, where signora Storace was engaged at the emperor's Italian theatre, at a salary then thought prodigious—500*l.*; and her brother composed for the same an opera, Gl' Equivoci, the substance borrowed from Shakspere's Comedy of Errors. Portions of the music he afterwards used in his Pirates, and in No Song, no Supper. In 1787 Storace and his sister returned to England, and were engaged at the King's theatre. He afterwards took up his residence at Bath, where he devoted his time to drawing, an art for which he had a decided taste. In 1789 he produced his first opera at Drury Lane, The Haunted Tower, his sister appearing in the principal character. In 1790 he brought out No Song, no Supper, written by Prince Hoare. In 1791 appeared the Siege of Belgrade. This was followed in the next year by The Pirates, the picturesque scenery of which opera was from designs made at

Naples by Storace himself. His other operas are, The Prize; 'Lodoiska, translated from the French by John Kemble; The Iron Chest, by George Colman, the younger, the incidental music by Storace. He was cut off by a severe attack of gout and fever, on the 19th of March, 1796, in the thirty-third year of his age. He was a man of an amiable temper, a highly cultivated mind, and a refined taste.—His gifted sister, no less distinguished as a comic actress than as a first-rate vocalist, died near London in 1814.

STORER, (Thomas,) a poet, was a native of London, and was elected student of Christ Church, Oxford, about 1587. He composed a poem entitled, The Life and Death of Thomas Wolsey, cardinal: divided into three parts: his aspiring; triumph; and death, London, 1599, 4to. He also wrote some pastoral airs and madrigals, which were published in the collection called England's Helicon. He died in 1604.

STORK, (Abraham,) an eminent Dutch painter of sea-pieces and seaports, born at Amsterdam, but the time of his birth, and the master under whom he studied, have not been recorded. He studied assiduously after nature, and usually sketched from the real objects, so that a strong character of truth is the great recommendation of his seas, rocks, and harbours. His figures are small, and exceedingly numerous, but designed with great exactness. His most celebrated picture is that representing the reception of the duke of Marlborough in the river Amstel. He died in 1708.

STORM, (Edward,) a Danish lyric poet, was born in 1749 at Guldbrandsdalen, in Norway, and began his literary career at the age of twenty-five, with a short heroic-comic poem in six cantos, entitled Bræger. He was more successful in his Fables and Tales, which appeared in 1783, and acquired considerable popularity. His Infödretten, a poem in four cantos, of the didactic class, has many fine passages; his reputation, however, now rests chiefly on his lyrical productions. He was for some time manager of the theatre at Copenhagen. He died in 1794.

STOSCH, (Philip, baron,) a distinguished antiquary, was born in 1691, at Custrin, in Germany, and studied at Frankfort-on-the-Oder. In 1708 he visited Jena, Dresden, Leipsic, and other places in Germany, for the purpose of examining cabinets of medals and antiquities; and in 1710, on going to the Hague, he was sent by the celebrated Dutch statesman Fagel on a mission to England, where he became acquainted with Sir Hans Sloane. In 1713 he went to Paris, and the following year to Rome. At Augsburg he discovered the celebrated ancient itinerary called the Peutingerian Table, which he sold to prince Eugene, and which is now in the imperial library at Vienna. He then went to Dresden, where he was well received by the king of Poland, who appointed him his counsellor. At length he accepted the office of resident from the English court at Rome, for the purpose of observing the conduct of the Pretender and his adherents. He died at Florence in 1757. A catalogue of his collection of engraved gems was drawn up by Winkelmann. He himself published 2 volumes of plates representing his gems, engraved by Picart and Adam Schweickard.

STOTHARD, (Thomas,) an eminent painter, born in London in 1755. He was bound apprentice to a pattern-drawer for brocaded silks; and during the period of his service he exercised himself diligently in the study of nature from flowers and other subjects of still-life. He afterwards gained high repute by his compositions for Bell's British Poets, the Novelist's Magazine, and other works requiring pictorial ornament. During this period he diligently studied at the Royal Academy. In 1785 he was elected an associate of the Royal Academy; and he was advanced to the rank of Royal Academician in 1794. His principal works are his designs for Boydell's Shakspeare, his Canterbury Pilgrims, the Flitch of Bacon, and the Wellington Shield, of the last of which he made an etching. His largest performance is the fresco painting of the staircase at Burleigh, the seat of the marquis of Exeter. He also designed the ceiling of the Advocates' Library at Edinburgh. He died in 1834. A great number of his works have been engraved by Collins, Heath, Parker, Cromek, and Medland.

STOTHARD, (Charles Alfred,) an antiquarian draughtsman, son of the preceding, was born in London in 1787. In 1807 he was admitted as a student of the Royal Academy, where he was soon distinguished for his admirable copies from antique sculpture. In 1810 he executed his first historical picture, The Death of Richard II. in Pomfret Castle. He early conceived the idea of a work on the monumental effigies of Great Britain, of which the first number ap-

peared in 1811. The work was accompanied by an advertisement, stating that the objects of the undertaking were, to give the historical painter a complete knowledge of the costume adopted in England from an early period of history to the reign of Henry VIII., to illustrate history and biography, and to assist the stage in selecting with propriety the costume for the plays of Shakspeare. The success of the work at once established the reputation of the author both as an antiquarian and an artist. In the summer of 1815 he proceeded so far northward as the Picts' Wall to make drawings for Lysons' Magna Britannia. In the same year he was appointed historical draughtsman to the Society of Antiquaries; and in 1816 he was deputed by that body to make drawings from the tapestry at Bayeux. In 1817 he made a second, and, in 1818, a third journey to that town; and in 1819 he laid before the Society of Antiquaries the complete series of drawings from the Bayeux Tapestry, together with a paper, in which he proved that the tapestry was a work coeval with the Norman invasion, a period assigned to it by tradition, and not, as attempted to be shown by the abbé de la Rue, a work of the time of Henry I. The paper was printed in the Archæologia; and the writer was elected a Fellow of the Society of Antiquaries. He soon after visited various places in Norfolk and Suffolk; and in 1820 he travelled in the Netherlands, and, on his return, published the ninth number of his Monumental Effigies. Early in 1821 he prepared a tenth number for publication, and also finished a large plate of the Royal Effigies at Fontevraud, which he had discovered in 1816. In May in the same year he left London for Devonshire, for the purpose of making drawings for the Rev. D. Lysons's account of that county. He arrived at Bere Ferrers on Sunday the 27th, and, after attending church, commenced a tracing of the portrait of Sir William Ferrers in the east window. For this purpose he stood on a ladder about ten feet from the ground; but one of the steps having broken, he was thrown with such violence against a monument, that he was killed on the spot. He left several unfinished MSS. and unpublished drawings, especially a work on ancient seals, and materials for a work illustrative of the time of queen Elizabeth.

STOW, (John,) an industrious antiquary and historian, was the son of a merchant-tailor in London, where he was born, probably in the parish of St. Michael's, Cornhill, about 1525. He was brought up to his father's business; but his mind early took a bent to antiquarian researches, and, about his fortieth year, quitting his trade, he travelled on foot to several cathedrals and other public establishments, for the purpose of examining records, charters, and other documents of former times. He also purchased old books, manuscripts, parchments, &c. of which he made a large collection. But being unjustly suspected of a leaning to Popery, he received some molestation in his studies; in which, however, he was encouraged by archbishop Parker. In 1565 he published his first work, which he undertook at the request of the powerful favourite, Robert Dudley, earl of Leicester, whose countenance was probably serviceable to him on these emergencies, and to whom he dedicated the book. This was entitled a Summarie of Englishe Chronicles, small 18mo. It contained an account of the reign of every English king from the era of the fabulous Brute, down to his own times, with a list of all the principal magistrates of London from the Conquest. It was afterwards continued by Edmond Howes, who printed several editions of it. In 1575 he lost his patron archbishop Parker. He was now, however, so thoroughly engaged in his antiquarian studies, that his whole time and industry seem to have been devoted to them, though poverty was still his constant attendant. He contributed largely to the improvements in the second edition of the Chronicles published by Holinshed in 1587. He also gave corrections and notes to two editions of Chaucer, the last, that of Thomas Speght, in 1560. The work, on which he had been so long employed, entitled, A Survey of London, &c. appeared at length in 1598, 4to, and came to a second edition before his death. It was several times reprinted, with successive improvements, and has been the base of all the subsequent histories of that metropolis. He had much at heart the publication of his large Chronicle or History of England, for which he had been forty years making collections of materials; but he only lived to print an abstract of it in 1600, intituled, Flores Historiarum, or Annals of England, 4to, dedicated to archbishop Whitgift. The hard fate of Stow in his old age is well known. The laborious and acute investigator of antiquity, and faithful and graphic depictor

of the manners and customs of his own time, was left by his countrymen, when he had reached his eightieth year, literally to beg his bread. Strype, his biographer, has given a letter from James I. referring to letters patent under the great seal, granted 8th May, 1603, authorizing Stow to collect the voluntary contributions of the people throughout the greater part of the kingdom, and also the actual brief or license by which the same privilege was renewed to him the following year. He died of the stone colic, on the 5th of April, 1605, and was buried in his parish church of St. Andrew Undershaft, where his monument, exhibiting his effigy, erected by his widow, is still to be seen.

STRABO, an eminent geographer of antiquity, was descended from a Cretan family, but was born at Amasia, a city of Cappadocia. The time of his birth is uncertain; but it appears from his writings that he was familiar with Cornelius Gallus when præfect of Egypt, to which office Gallus was appointed after the death of Antony and Cleopatra; and that he was composing his geographical work in the fourth year of the emperor Tiberius. He was sent at an early age to Nysa, where he studied grammar and rhetoric under Aristodemus; and he was afterwards instructed in the principles of the different sects of philosophy, under various masters at every celebrated school in Asia. He visited many of the countries which he describes. His tours extended from Armenia to that part of Tuscany which is opposite to Sardinia, and from the Euxine sea to the extremity of Æthiopia. He was the author of an historical work which has been lost; this was a continuation of Polybius, and extended to the death of Julius Cæsar. But his Geography, in seventeen books, is extant, and is justly regarded as one of the most valuable relics of antiquity. He treats on almost all the parts of the world then known; and though the geographical science was at that period in an imperfect state, and information concerning many countries was incorrect, yet his work is very useful in elucidating the historical and other writings of the ancients. The first edition of the Greek text was printed by Aldus, Venice, 1516, fol. The edition of Isaac Casaubon, Geneva, 1587, fol, contains the translation of Xylander: this edition was reprinted after Casaubon's death, at Paris, 1620, fol, with his last corrections. Siebenkees undertook a new critical edition; but he only lived to complete the first volume, which contains the first six books: this edition was finished by Tzschucke, and was published at Leipsic, 1796-1811, 6 vols, 8vo. The best text of Strabo is by Coray, Paris, 1815-1819, 4 vols, 8vo. The Chrestomathia, an epitome of the whole work, is printed in Hudson's Minor Geographers, and in the editions of Almeloveen, and of Falconer. There is a French translation of Strabo in 5 vols, 8vo, (1805-1819), by La Porte du Theil, Coray, and Gossellin; the sixteenth and seventeenth books are by Letronne. There is an Italian version by Ambrosoli, Milan, 1828, 4 vols, 8vo, and 4to; and a valuable German translation of Groskurd, 3 vols, 8vo, 1831-1834, accompanied with critical notes and explanations.

STRADA, or STRADANUS, (John,) a painter, was born in 1536, of an illustrious family, at Bruges, and went while very young to Italy, and obtained employment at Florence in the palace of the duke, Cosmo I., and in those of several of the nobility. He next went to Rome, where he devoted himself to the study of the antique and the works of Raffaelle and Michael Angelo, and was employed in the pope's palace, in conjunction with Daniel da Volterra and Francesco Salviati. After visiting Naples and other cities of Italy, he fixed his residence in Florence, in which city there are still some fine pictures by him. Though he chiefly painted subjects from sacred history, he was fond of painting animals, hunting parties, and sometimes battles, all of which he executed in a noble style, and with great spirit. He died in 1604, or 1605.

STRADA, (Famiano,) a celebrated writer, was born at Rome in 1572, entered the order of the Jesuits, and became professor of rhetoric in the Gregorian college at Rome, where he spent the greater part of his life. He wrote, Prolusiones, or Latin Essays, upon Rhetoric and Literature, in which he comments upon several of the Roman classical writers, and he introduces his own imitations of their style. His principal work is entitled De Bello Belgico ab Excessu Caroli V. ad Annum 1590, being a History of the Revolt and War of the Netherlands against Spain, which he brought down to the year 1590. There is a continuation of the work to 1609 by Dondini and Galluzzi. Strada's contemporary and rival, cardinal Bentivoglio, wrote a history of the same war in Italian. Strada died in 1649.

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STRADELLA, (Alessandro,) a celebrated musical composer, born at Naples about the middle of the seventeenth century. One oratorio, San Giovanni Battista, and one opera, are all the dramatic compositions of Stradella that the diligent search of Dr. Burney enabled him to discover. He was assassinated, along with his wife, Hortensia, at Genoa, by the agents of a Venetian nobleman, whose mistress he had married. This event, which was lately represented in a dramatic form on the French stage, Walther, in his Lexicon, fixes in the year 1670; but Dr. Burney shows that it must have occurred some years later.

STRAFFORD. See WENTWORTH.

STRAHAN, (William,) an eminent printer, a native of Edinburgh. Having acquired a knowledge of his profession, he removed to London, and in 1770 purchased a share of the patent office of king's printer. In 1775 he became member for the borough of Malmesbury, having for his colleague the celebrated Charles James Fox; and in the next parliament he had a seat for Wotton Basset. He died in 1785, aged seventy.

STRANGE, (Sir John,) an able lawyer, was born in London in 1696; he was appointed in 1736 solicitor-general; and in 1739 recorder of London. In 1749 he was advanced to the office of Master of the Rolls. He died in 1754. His Reports of Cases adjudged in the courts of Chancery, King's Bench, Common Pleas, and Exchequer, from Trinity Term 2 Geo. I. to Trinity Term 21 Geo. II. were first published by his son John Strange, esq. 1755, 2 vols, fol.; again in 1782, 2 vols, 8vo.; and thirdly, with notes and additional references to contemporary reporters and later cases, 1795, 2 vols, 8vo, by Michael Nolan, esq., of Lincoln's-inn.—His son JOHN, who died in 1799, aged sixty-seven, was educated at Clare hall, Cambridge, and was British resident at Venice for some years, and in his own country LL.D. F.R.S. and F.S.A., and a member of the academies of Bologna, Florence, and Montpellier, and the academy of the Curiosorum Naturæ. He was a very able antiquary and naturalist, and contributed various papers both to the Archæologia, and to the Philosophical Transactions.

STRANGE, (Sir Robert,) a distinguished engraver, was born at Pomona, one of the Orkney Isles, in 1721. He was originally intended for the law; but he was subsequently placed as a pupil with Cooper, a drawing-master at Edinburgh. After the battle of Culloden, and the ruin of the cause of the Pretender, in whose Life-guards he had held the post of lieutenant, he came to London, and soon afterwards went to Paris, where he became a pupil of Le Bas, from whom he learned the use of what is called the dry point, which he afterwards improved, and used with great success in his engravings. In 1751 he returned to London, and devoted himself to historical engraving, of which he may be considered as the father in this country. In 1761 he visited Italy, for the purpose of making designs from the most celebrated pictures of the distinguished masters of the different schools, from which he purposed engraving plates, some of which he executed abroad, and others after his return to London. He was made a member of the academies of Rome, Florence, Bologna, Parma, and Paris. In 1787 he received the honour of knighthood. He died in 1792. The works of Sir Robert Strange consist of about fifty plates, engraved from the most eminent painters of the different schools of Italy. He is the only Englishman whose portrait is introduced in the painting in the Vatican of The Progress of Engraving.

STRATFORD, (Nicholas,) a learned prelate, was born at Hemel-Hempstead, in Hertfordshire, in 1633, and educated at Trinity college, Oxford, of which he became fellow. After taking orders he was made warden of Manchester college, in Lancashire; and in 1670 he was made prebendary of Leicester St. Margaret in the church of Lincoln; in 1673, dean of St. Asaph, at which time he took his degree of D.D. and was appointed chaplain in ordinary to his majesty. In 1683 he was presented to the rectory of St. Mary Aldermanbury, London; and in the following year he resigned the wardenship of Manchester college. In 1689 he was consecrated bishop of Chester. He died in 1707, and was interred in his cathedral. Besides some occasional sermons, and a charge to his clergy, his works were chiefly levelled at the doctrines of Popery, in which controversy he published, Discourse concerning the Necessity of Reformation, with respect to the Errors and Corruptions of the Church of Rome; Discourse on the Pope's Supremacy, in answer to Dr. Godden; The People's Right to read the Holy Scriptures asserted; The Lay-Christian's Obligation to read the Holy Scriptures; and, Examination of Bellarmin's fourteenth note concerning the Unhappy End

of the Church's Enemies, &c. He was one of the first and most zealous promoters of the Societies established in the beginning of the last century for the Reformation of Manners.

STRATICO, (Simone, count,) an eminent natural philosopher, was born, in 1730, at Zara, in Dalmatia, studied at Padua, and was made professor of medicine in that University when only twenty-five years of age. He afterwards succeeded the marquis Poleni in the chair of mathematics and navigation. In 1801 he was appointed to the chair of navigation in the University of Pavia; and under Napoleon's kingdom of Italy he was made inspector-general of roads, rivers, and canals, and senator of the kingdom and knight of the Iron Crown. He died in 1824. His principal works are, Raccolta di Proposizioni d'Idrostatica ed Idraulica; Vocabolario di Marina; Bibliografia di Marina; M. Vitruvii Pollionis Architectura cum Exercitationibus J. Poleni et Commentariis Variorum. His cabinet of models for shipbuilding, and his collection of books relative to the art of navigation, have been placed in the library of the Institute of Milan.

STRATO, (of Lampsacus,) a Peripatetic philosopher, was a disciple of Theophrastus, to whose school he succeeded about B.C. 286. He was distinguished by his attachment to natural philosophy, which obtained for him the surname of *Physicus*. He was appointed preceptor to Ptolemy Philadelphus, who remunerated his services by a donation of 80 talents. None of his works have come down to modern times. Brucker gives the following summary of his opinions, as far as a system can be deduced from them:—That there is inherent in nature a principle of motion, or force, without intelligence, which is the only cause of the production or dissolution of bodies; and that the world has neither been formed by the agency of a deity, distinct from matter, nor by an intelligent animating principle, but has arisen from a force innate to matter, originally excited by accident, and since constraining to act, according to the peculiar qualities of natural bodies. Diogenes Laertius has given a list of his works.

STRAUCHIUS, (Ægidius,) a German Lutheran divine, mathematician, and chronologist, was born at Wittemberg, in 1632, studied at Leipsic, and was afterwards made professor of theology at Wittemberg, and at Dantzic. He was frequently involved in theological disputes, both with the Roman Catholics and the Calvinists, from his intemperate zeal in favour of Lutheranism. He died in 1682. His Breviarium Chronologicum was long known in this country by three editions (with improvements in each) of an English translation, by Richard Sault. Mr. Locke's high commendation of this work probably introduced it as a useful manual of chronology.

STREATER, (Robert,) an English painter, was born in 1624. He excelled in history, architecture, and perspective; and he shewed himself a great master by the truth of his outlines, and skill in foreshortening his figures. He was also excellent in landscape and still-life. Upon the restoration of Charles II. he was made his majesty's serjeant-painter. He died in 1680. His principal works were, the theatre at Oxford; the chapel at All Souls' college; some ceilings at Whitehall, now burnt; the battle of the giants with the gods, at Sir Robert Clayton's; and the pictures of Moses and Aaron, at St. Michael's, Cornhill.

STREIN, or STRINIUS, (Richard,) baron de Schwarrenaw, a native of Austria, and learned Protestant writer, counsellor to the emperor, superintendent of finances, and his librarian, was born in 1538. He died in 1601, leaving a treatise, De Gentibus et Familiis Romanorum, Paris, 1559, fol, in which he has thrown considerable light on the Roman antiquities. He wrote also some pieces against Bellarmine, and some discourses in favour of the freedom of the Netherlands.

STRIGELIUS, (Victorinus,) a learned German divine, was born at Kaufbeir, in 1524, and studied at Fribourg, where he went through a course of philosophy under John Zinckius; and he then removed to Wittemberg, where he attended the lectures of Luther and Melanchthon. In 1556 he was present at the conference of Eisenach, and disputed with Menius upon a question relating to the necessity of good works. He afterwards drew up, by order of the elector of Saxony, a form of confession, to which all the divines subscribed. The year following he was attacked by Flacius Illyricus, and disputed with him at Weimar. Removing to Leipsic, he published there notes on the Psalter. He afterwards lectured at Leipsic on divinity, logic, and ethics. He was next invited to Heidelberg to be professor of ethics, which office he discharged with great reputation till his death, in 1569. His principal works are, Epitome Doctrinæ de Primo Motu; Ar-

gumenta et Scholia in Nov. Test.; Tres Partes Locorum Communium; Enchiridion Locorum Theologicorum; Scholæ Historicæ, à Condito Mundo ad Natum Christum, &c.

STROTH, (Frederic Andrew,) a learned German, born at Triebsee, in Swedish Pomerania, in 1750, was first rector of the school of Quedlingburg, and afterwards had the same appointment in that of Gotha. He died in 1785. Among his works are, Chrestomathia Latina; Chrestomathia Græca; Eusebii Historiæ Ecclesiasticæ Libri X. et ejusdem de Vitâ Constantini Lib. IV.; Græcè recensuit Notasque, Maximam Partem Criticas, adjecit; Xenophontis Memorabilia Socratis, Græcè; T. Livii Operum Pentas I. et II., Animadversionibus Illustrata; Theocriti Idyllia Græcè, cum Scholiis Selectis, in Usum Lectionum; Ægyptiaca, sive Veterum Scriptorum de Rebus Ægypti Commentarii et Fragmenta.

STROZZI, (Tito Vespasiano,) a Latin poet of the fifteenth century, of the noble Florentine family of that name, studied poetry and eloquence under Guarino da Verona. He bore some important civil offices at Ferrara, and was employed as the ambassador of duke Ercole at the papal and other courts. He died about 1508, and his tomb is in the church of Santa Maria del Vado, at Ferrara.

STROZZI, (Ercole,) son of the preceding, occupied, like his father, an important post in the magistracy of Ferrara, which did not prevent him from cultivating literature with great success. Caliagnini, in his funeral oration, speaks of him as an admirable writer both in prose and verse, and as well in the Italian as the Latin; and even so conversant in the Greek, that he wrote in that language a poem on the war of the Giants, which happily imitated the style of Homer. Paul Jovius has given his eulogy among those of the illustrious characters of the age. He was an intimate friend of cardinal Bembo, who has introduced him in one of his dialogues respecting the culture of Italian poetry. The life of this estimable person was early brought to a close by a tragical incident. He was assassinated on the 6th June, 1508.

STROZZI, (Filippo,) one of the richest citizens of Florence in the early part of the sixteenth century. By his marriage with Clarice, the niece of Leo X., he became related to the family of the Medici; but he was too much attached to the ancient republican constitution of Florence to acquiesce in the domination of that house. When, therefore, after the death of Clement VII., the sovereignty was possessed by duke Alexander de Medici, he joined the party which aimed at restoring a free government. Their application for support to the emperor Charles V. proving ineffectual, he used his influence with Lorenzo de' Medici to engage him in a conspiracy for assassinating Alexander. Lorenzo making the objection that in case of failure his property would be confiscated, and the honour of his two daughters endangered, Filippo promised that in such a case he would marry them to two of his own sons. This promise he fulfilled when the consequence of the deed was the flight of Lorenzo from Florence. Strozzi resisted the establishment of Cosmo, Alexander's successor, and put himself at the head of a body of troops; but, being defeated at the battle of Marone, he was made prisoner. Apprehending that he should be put to the torture to force a disclosure of his accomplices, he anticipated the trial by a voluntary death with a poniard, having first written with its point upon the mantel piece the line from Virgil,

"Exoriare aliquis nostris ex ossibus ultor!"

In his testament he charged his children to take up his bones from their place of interment at Florence, and remove them to Venice, that at least after death they might repose in a free country. He died in 1538. His sons went to France, and engaged in the service of the king, against Charles V., the patron of the Medici. One of them became a maréchal of France, in which post he was succeeded by his son.

STROZZI, (Francisco di Soldo,) a Florentine, but residing at Venice, translated into Italian Xenophon's History of Greece, Venice, 1550, and also Thucydides, which last he dedicated to duke Cosmo, Venice, 1545, reprinted in 1563, but of which a much better edition was published at Verona in 1735.

STROZZI, (Ciriaco, or Chrico,) a Florentine, who lived in the sixteenth century, was professor of philosophy and of Greek at Bologna, and afterwards at Pisa. He died in 1565. He composed a supplement to the Politics of Aristotle, to supply the loss of the ninth and tenth books.—His sister LAURENTIA, a nun, was well skilled in the learned languages, and wrote some Latin hymns on the festivals of the church.

STROZZI, (Giambattista,) born at

NATIONAL ARCHIVES OF POLONIA

Florence in 1551, was celebrated for his learning and his encouragement of learned men. When Urban VIII. was elected pope in 1623, he invited Giambattista Strozzi to Rome, and gave him apartments in the Vatican. After his return to Florence he became blind. He died in 1634. He was an elegant writer both in prose and in verse. He began a poem entitled L'America, concerning the discoveries of his countryman Amerigo Vespucci, but left it unfinished. Professor Rosini has inserted many interesting particulars respecting him in his historical novel, La Monaca di Monza.

STROZZI, (Giulio,) an Italian poet, wrote Venezia Edificata, an admired epic, on the origin of Venice. He died in 1636.

STROZZI, (Bernardo,) a painter, also named *Il Cappucino*, and sometimes *Il Prete Genovese*, from his monastic and ecclesiastical character, was born at Genoa in 1581, and studied under Pietro Lorri; and though he turned Capuchin, he still followed the profession, only choosing sacred subjects. One of his finest works is a representation of Paradise, in the church of St. Domenico at Genoa; and in the Palazzo Brignole is a noble piece of the Unbelief of St. Thomas. He excelled in the drawing of old men. He died in 1644.

STRUENSEE, (John Frederic, count,) a signal example of the fatal consequences of unprincipled ambition, the son of a minister at Halle, in Saxony, was born there in 1737, and at an early period displayed the most promising talents. Having acquired the rudiments of education at his native place, he devoted himself to medicine, which he studied for some years; and on taking his degree as doctor, in 1757, he removed to Altona with his father, who had been invited to be first pastor in that city. Here he soon got into extensive medical practice. On going to Copenhagen, he became the favourite of Christiern VII., who took him as the companion of his travels, and on his return made him prime minister, with the title of count. In this situation he created a number of enemies by endeavouring to check the exorbitant power of the nobles over their vassals, reforming the public offices, and reducing the military establishment. In these salutary, but unpopular and dangerous measures he was countenanced by queen Caroline Matilda; but the queen dowager, who hated both the king and his wife, conspired with the discontented nobles, and, taking advantage of the imbecility of the monarch, caused Struensee, and his friend Brandt, to be imprisoned and tried on the most preposterous charges. Being, however, impeached before a prejudiced and corrupt tribunal, they were found guilty, and barbarously executed, April 28, 1772. The queen would have suffered the same fate, had not her brother, George III. of England, sent a fleet into the Baltic, which conveyed her to Zell, where she died, in 1776. Struensee had been an avowed free-thinker; but during his imprisonment Dr. Münter succeeded in converting him to Christianity: the narrative of his conversion was published, first at Copenhagen, in 1788, and translated into English by the Rev. Mr. Wendeborn, and republished in 1826 by the Rev. Thomas Rennell

STRUENSEE, (Carl August Von,) brother of the preceding, was born at Halle, in 1735, and educated at the school of the orphan-house and the university of that town, where in 1756 he was appointed lecturer on mathematics and Hebrew. In 1757 he obtained a professorship at the military academy of Liegnitz. In 1760 he published his Rudiments of Artillery. In 1771 appeared his Rudiments of Military Architecture. His brother, who had lately made his appearance at the court of Copenhagen, invited him to that city in 1769. Here he was raised to the dignity of counsellor of justice. After his brother's downfall he retired to his country-seat of Alzenau, in the neighbourhood of Haynau, in Silesia, where he pursued his political and mathematical studies, and translated Pinto's Essays on Political Economy, and wrote, A Short Description of the Commerce of the principal European States. Upon this he was raised to the rank of counsellor of finances, and appointed at Berlin director of the maritime trade. For his services he was made a noble, and received the name of Karlsbach in 1789; in 1791 he was appointed minister of state, and president of the board of excise. He died in 1804.

STRUTT, (Joseph,) an eminent artist and antiquary, was born in 1749, at Springfield, in Essex, where his father followed the business of a miller. In 1764 he was put apprentice to the ingenious but unfortunate engraver William Wynn Ryland; and in 1770 he became a student at the Royal Academy, where he obtained the gold and silver medals. Joining the study of antiquities with the practice of his art, he published, in 1773,

NATIONAL ARCHIVES OF INDIA

The Regal and Ecclesiastical Antiquities of England, which contained representations of all the English monarchs, from Edward the Confessor to Henry VIII., and also those of many of the great personages in their reigns, all in their proper costumes, taken from illuminated manuscripts, and accompanied with remarkable passages of history. This was followed by Horda-Angel-Cynnan, or a Complete View of the Manners, Customs, Arms, Habits, &c. of the English, from the Arrival of the Saxons to the Reign of Henry VIII., with a Short Account of the Britons during the Government of the Romans, in 3 vols, 1774, 1775, 1776, with 157 plates. In 1777 and 1778 he published a Chronicle of England, which he meant to have extended to 6 vols, but dropped the design for want of encouragement. A Biographical Dictionary of Engravers was his next publication, which appeared in two volumes, 1785, 1786, with 20 plates. His other works were, A Complete View of the Dresses and Habits of the People of England from the Establishment of the Saxons in England to the Present Time, 2 vols, 1796, 1799, with 143 plates; The Sports and Pastimes of the People of England, 1801, 40 plates. He quitted the metropolis on account of ill health in 1790, and took up his residence at a farm near Hertford, where he engraved a number of plates for an edition of The Pilgrim's Progress. Being of a benevolent and religious disposition, he founded a Sunday school at the neighbouring village of Tewin. He afterwards returned to London, where he died, in narrow circumstances, in 1802.

STRUVIUS, (George Adam,) an eminent jurist, was born in 1619 at Magdeburg, where his father was president of the archiepiscopal court, and studied at Schleusingen, Jena, and Helmstadt. In 1645 he was appointed assessor of the juridical court at Halle. He took the degree of LL.D. at Helmstadt in 1646, and in the same year obtained a professorship of law at Jena, where he was attended by a great number of auditors. In 1661 he was chosen counsellor to the city of Brunswick; and in 1663 he was called to Weimar to occupy the posts of aulic and chamber counsellor. Returning to Jena in 1674 he was made first professor of law; and he was employed by the dukes of Saxony as counsel in all their affairs. The Landgrave of Hesse Darmstadt nominated him his privy counsellor. He terminated his laborious life in 1692, much esteemed for his learning, sagacity, and probity. By two wives he was the father of twenty-six children.

STRUVIUS, (Burkhard Gotthelf,) third son of the preceding by his second marriage, was born at Weimar, in 1671, and was first sent to study under the learned Cellarius at Zeitz, and he afterwards attended upon the most eminent professors at Jena, Helmstadt, Frankfort-on-the-Oder, and Halle. He practised for a time at the bar, but deserted it for his favourite studies of public and feudal law, and history. After travelling in Belgium, to Holland, and Sweden, he fell into a state of melancholy, which continued for two years, during which he employed himself solely in reading books of piety, especially the writings of Tauler and Arndt. On recovering his health, he was appointed (1697) librarian at Jena, and afterwards graduated at Halle in philosophy and law. In 1704 he became professor of history at Halle, and in 1712 professor extraordinary of law, with the titles of counsellor and historiographer to the dukes of Saxony. In 1730 he was nominated court-counsellor, and professor in ordinary of public and feudal law. He died in 1738. His principal works are, Antiquitatum Romanorum Syntagma; Bibliotheca Numismatum Antiquorum; Bibliotheca Historica Selecta; Introductio ad Notitiam Rei Literariæ; Syntagma Juris Publici; Syntagma Historiæ Germanicæ; Historia Misnensis; A History of Germany, in the German language; and, De Vitâ et Scriptis Georgii Adami Struvii.

STRYPE, (John,) an industrious compiler of voluminous works chiefly relating to the ecclesiastical history of England, was of German extraction, but was born in the parish of Stepney, in 1643, and was educated at St. Paul's school, and at Jesus college, Cambridge, whence he removed to Catharine-hall. He became a Master of Arts in 1669; and, taking orders, was nominated to the perpetual curacy of Theydon Boys, in Essex. Soon after he was appointed minister of Low Layton, in the same county. His works are, Ecclesiastical Memorials; relating chiefly to Religion and the Reformation of it, and the Emergencies of the Church of England under king Henry VIII., king Edward VI., and queen Mary I., in 3 vols, fol., with an appendix to each volume, consisting of original papers, records, &c.; the volumes were printed in succession, the last in 1721; of this work a new edition, com-

NATIONAL ARCHIVES OF INDIA

prising a very small number of copies, was printed in London, in 1816, in 7 vols, 8vo; Annals of the Reformation of the Church of England, in 4 vols, fol.; these began to be published in 1709, and were not completed till 1731; the last volume is only a collection of original papers; a much augmented edition of Stow's Survey of London, in 2 vols, fol., 1720; the historical part of this work was brought down by Strype to his own time, and maps of all the wards, and illustrative plates, were added, with various other improvements. He also published separately, in folio volumes, the lives of the four first Protestant metropolitans, archbishops Cranmer, Parker, Grindal, and Whitgift, pieces which contained much minute information relative to the state and progress of the reformed religion; and he published in three octavo volumes the lives of Sir John Cheke, Sir Thomas Smith, and bishop Aylmer, (or Aelmer, who filled the see of London from 1577 to 1594.) A few years before he died he took up his residence with Mr. Harris, an apothecary at Hackney, who had married his granddaughter. He had been lecturer of Hackney till he resigned that appointment about 1724; and he also held along with his Essex living the sinecure of Terring in Sussex, to which he had been presented by archbishop Tenison. He died 13th December, 1737, in the house of Mr. Harris, at the age of ninety-four.

STUART, (James Francis Edward,) often called the Elder Pretender, son of James II. of England, was, on the death of his father in 1701, acknowledged king of Great Britain by Louis XIV. (contrary to his promise to William III.) and by the king of Spain, the pope, and the duke of Savoy. In 1708, at the instance of Louis, he made a futile attempt to invade England from Dunkirk. Of this proceeding queen Anne is said to have been cognizant; and upon her death he asserted his claim to the throne; and in September, 1715, his standard was set up by the earl of Mar, at Brae-Mar; and a wide-spread spirit of disaffection to the house of Hanover prevailed in several parts of England. On the 22d of December the Pretender landed at Peterhead, in Scotland; but, seeing his case hopeless, he fled back to France, whence he was obliged to remove to Italy, and thence to Spain. In 1719 he married Maria Clementina Sobieski, (granddaughter of John Sobieski, king of Poland,) by whom he had two sons. She died in 1735. In 1722 he published at Lucca his famous Declaration, signed, "James Rex," which was burnt at the Royal Exchange. He died at Rome in 1765.

STUART, (Charles Edward,) son of the preceding, was born on the 31st of December, 1721, and served in Spain under Don Carlos. In 1743, cardinal Tencin, the prime minister of France, who had received the purple at the recommendation of the Pretender, combined with the Jacobites in England and Ireland to project a fresh invasion of Great Britain. He persuaded the Pretender to surrender his claims to Charles Edward, and, upon his consenting, the prince set out for France. Marshal Saxe was appointed to command the expedition; and he, having been in England, and knowing that the towns were rarely fortified, had an idea that the country would be quickly subdued. The young prince set out for the coast of Picardy, where an army of 15,000 men was assembled, and transports were provided at Boulogne, Dunkirk, and Calais, for carrying the troops to England. The army was to land on the coast of Kent, where many Jacobites were expected to rise; and at the same time a squadron sailed from Brest to convoy the transports. But the squadron fled before the British fleet under the command of Sir John Norris; and a violent storm destroyed most of the transports, and a great part of the troops were drowned (1744). The prince returned to Paris, and in the following year undertook once more to invade England; and on the 22d of September he defeated the king's troops, commanded by Sir John Cope, at Prestonpans, near Edinburgh. But after being signally defeated by the duke of Cumberland at Culloden, on the 16th of April, 1746, he escaped with difficulty to France, where he landed on the 29th of September, at Morlaix, in Brittany. He died at Rome on the 31st of January, 1788. His brother, Henry Benedict, Cardinal York, died at Rome, in 1807.

STUART, (Arabella.) See SEYMOUR.

STUART, (James,) commonly called *Athenian Stuart*, was born in London in 1713. His father, a native of Scotland, was a mariner in an humble station; his mother was a native of Wales. He was the eldest of four children, who were left totally unprovided for at their father's death. In what manner he was introduced to the practice of the arts is not known; but it appears that he was early

employed in drawing and painting, and that, while yet a boy, he contributed materially to the support of his mother and her little family by the profits of his ingenuity in designing and painting fans for an engraver named Goupy, who kept a shop in the Strand. By great application he acquired a knowledge of anatomy and geometry. He was first led to study the Latin language by his desire to read the inscriptions under prints. To this tongue, as he advanced in years, he added the Greek; and he made himself well acquainted with most of the sciences. In 1742 he set out for Italy, taking Holland and France in his way, stopping at different places, in order, by the exercise of his talents, to recruit his exhausted purse. At Rome he formed an intimate acquaintance with Nicholas Revett, a painter and architect. They studied together for several years, and in 1748 formed a plan for visiting Athens, and published proposals, soliciting assistance to carry it into execution. Having obtained the requisite encouragement from England, they quitted Rome in March, 1750, and proceeded to Venice. Thence they took their course to Pola in Istria, and surveyed the interesting remains of antiquity at that place. Returning to Venice, they sailed in the beginning of 1751 to Zante, and thence to Corinth; and in the month of March they reached Athens, where they remained till the close of 1753, making drawings, and taking exact measurements, of the architectural remains. Stuart there became acquainted with Sir Jacob Bouverie and Mr. Dawkins, the latter of whom proved a most liberal patron. From Athens the two artists went to Salonica, where they copied the remains of a fine Corinthian colonnade. They visited several islands of the Ægean sea in their way to Smyrna, from which port they returned to England in the beginning of 1755. The result of their labours appeared in 1762, when the first volume was published of a work entitled, The Antiquities of Athens measured and delineated, by James Stuart, F.R.S. and S.A., and Nicholas Revett, Painters and Architects, fol. Of this work the letter-press appears to have been Stuart's; in the drawings and measurements their labours were doubtless united. It was received with great applause by the lovers of art and antiquity; and though it had been anticipated by a publication of Le Roy ("Ruines") which surpassed it in picturesque beauty, yet its superior truth and depth of research gave it a more solid and permanent value. Stuart, on his return to England, was patronized in his profession of an architect by several persons of rank and influence. From lord Anson, when at the head of the Admiralty, he received the appointment of surveyor of Greenwich Hospital, which he held till his death; and the chapel was rebuilt by him, after it had been destroyed by fire. He was twice married; the second time, when he was sixty-seven years of age, to a very young lady, by whom he had four children. One of these, a boy, the exact copy of himself in person and mind, exhibited a wonderful genius for drawing before he was three years old, imitating with pen or pencil every object lying on the table before him. His death, by the small-pox, was followed by a rapid decline of the father's health, who died in 1788. Two more volumes of the Antiquities of Athens were published after his decease; the second, in 1790, by Mr. Newton; the third, in 1794, by Mr. Revely.

STUART, (Gilbert,) an historian and miscellaneous writer, was born at Edinburgh, in 1742, in the university of which city his father was a professor. He was designed for the profession of the law, and for a time served as an articled clerk to an attorney; but having obtained reputation, and the degree of doctor of laws, by An Historical Dissertation concerning the Antiquity of the British Constitution, he devoted himself to literature. In 1768 he repaired to London, and engaged as an assistant in the Monthly Review; but his expectations in the metropolis being disappointed, he returned to Edinburgh in 1773, and commenced a magazine and review. Soon after his return he published, A View of Society in Europe in its Progress from Rudeness to Refinement, an able work, an enlarged edition of which in 4to, appeared in 1778. His Observations concerning the Public Law and Constitution in Scotland, were published in 1779. In 1780 he published, The History of the Establishment of the Reformation of Religion in Scotland, 4to; this was followed in 1782 by The History of Scotland, from the Establishment of the Reformation till the Death of Queen Mary, 2 vols, 4to. In this performance he stands as the direct rival of Robertson; and, perhaps chiefly in that character, enlists himself among the warmest partizans of the Scottish queen. The remainder of his life exhibits a melancholy picture of disappointment and misconduct. He removed again to

London, and engaged in some periodical publications (The Political Herald, and The English Review) and other literary tasks. But habitual intemperance threw him into a state of incurable disease, under which, returning to his native country, he sunk in 1786.

STUART, (Sir Charles,) a distinguished military officer, fourth son of John, third earl of Bute (prime minister to George III. during the three first years of his reign), was born in 1753. After having travelled with his father upon the Continent, he entered the army as an ensign in the 37th regiment, in 1768, and was soon afterwards appointed aide-de-camp to lord Harcourt, lord lieutenant of Ireland. In 1775 he accompanied the 43d regiment, as major, to America, and obtained the command of a battalion of grenadiers, at the head of which he served with distinction during the greater part of the war. He was subsequently present as a volunteer at the siege of Gibraltar. Having attained the rank of major-general in 1793, he was appointed in 1794 to the command of the forces serving in Corsica, and reduced Calvi, the last stronghold in the possession of France, after a vigorous defence. He remained in the island until 1796. In 1797, Portugal being threatened by the French Directory, general Stuart was sent with a corps of 8,000 men to assist in its defence. During the two years of his command he made himself thoroughly acquainted with the topography of the country, especially of the Spanish frontier, with its means of defence, and the state of its communications. Thus he not only contributed to the immediate safety of the kingdom, but, by making known to the British Government the strength of Portugal as a military position, prepared the way for the future defence of that country by the duke of Wellington. General Stuart next commanded the small force sent to attack Minorca in 1798. He landed at Andaya in the north of the island, marched into the interior, and by his skilful manœuvres led the Spanish governor to imagine that he was threatened by an army of 10,000 men, so that believing resistance to be unavailing, he surrendered to a force greatly outnumbered by his own garrison. For this service General Stuart (who at the commencement of the year had been promoted to the rank of lieutenant-general) was made a knight of the Bath. Shortly afterwards, having received intelligence that the kingdom of Naples had been conquered by the French, who threatened Sicily, where the royal family had taken refuge, he hastened, upon his own responsibility, with two regiments, to the defence of that island, and occupied Messina. In 1800 he was appointed to the command of the forces in the Mediterranean; but, being directed to give up Malta to Russia, he protested against a measure so impolitic in itself, and so unjust towards the Maltese, and his remonstrances being at that time disregarded, though government subsequently adopted his views, he resigned the command. He died on the 25th of March, 1801.

STUBBE, (Henry,) a learned writer, was born, in 1631, at Partney, in Lincolnshire, and educated at Westminster-school, and at Christ-church, Oxford. After taking his degree of B.A. (1653) he served in the parliamentary army in Scotland; and in 1657 he was appointed under librarian to the Bodleian. As he refused to conform to the orders of government, he was ejected from his offices, and retired to Stratford-on-Avon to practise physic, to the study of which he had formerly applied himself. In 1661 he went to Jamaica as king's physician to the island; but he soon returned in consequence of the unfavourable climate. He afterwards settled at Warwick, and then at Bath, where he acquired considerable practice. He was intimate with Hobbes, whom he supported against Dr. Wallis, and against the establishment of The Royal Society; and in consequence of this controversy, in which he ably maintained the ancient doctrines of the schools of the Aristotelian philosophy, he made a severe attack on Glanvill, and charged him and the other members of the Society with the intention of undermining the universities, destroying the established religion, and introducing Popery. His enemies, fairly however, accused him of inconsistency, as before the Restoration he had abused monarchy, universities, churches, and all ancient establishments, while he defended the conduct and principles of his early friend and patron Sir Harry Vane. After a life chequered with accidents and controversial quarrels, this extraordinary man was unfortunately drowned, 12th July, 1676, while crossing the river two miles from Bath. The body was taken up the next morning, and when buried in the great church, Bath, a funeral sermon was preached over him, probably with little commendation, by his antagonist Glanvill the rector. As a man of erudition,

of extensive information, an accomplished classical scholar, an able and ready disputant, Stubbe deserves the highest praise. In other respects he was very deficient in common discretion, wavering in his principles, occasionally rash and obstinate in his opinions, and regardless of that sobriety and that decorum in conduct, which should accompany great powers of mind. His writings are very numerous, but are now deservedly neglected.

STUBBS, (George,) an able writer, rector of Gunville, in Dorsetshire, and known as the author of some of the best papers of the Free Thinker, with Ambrose Philips and others. He wrote also, the New Adventure of Telemachus, 8vo, an admired performance, founded on principles of liberty, and in opposition to Fenelon's work. The date of his death is not known.

STUBBS, or STUBBE, (John,) a lawyer and political writer, was born about 1541, and educated, (according to Strype,) at Corpus Christi college, Cambridge, whence he removed to Lincoln's Inn. When the duke of Anjou became a suitor to queen Elizabeth, Stubbs published a pamphlet against the alliance, entitled, The Discovery of a Gaping Gulph wherein England is likely to be swallowed up by another French Marriage. For this the author was condemned to have his right hand cut off; and when the barbarous sentence was executed, Stubbs, with amazing fortitude, took off his cap with his left hand, and cried "God save the queen." He became a puritan in consequence, as some suppose, of his connexion with the celebrated Thomas Cartwright, who had married his sister. He wrote an able answer to cardinal Allen's Defence of the English Catholics. He died about 1600.

STUBBS, (George,) an eminent animal painter and anatomist, was born at Liverpool in 1724, and settled in London. At the age of thirty he visited Rome, where he assiduously studied the monuments of antiquity. He excelled especially in the portraits of horses. Fuseli observes, "That his skill in comparative anatomy never suggested to him the propriety of style in forms, if it were not eminently proved by his Phaëton with the Horses of the Sun, would be evident from all his other figures, which, when human, are seldom more than the attendants on some animal; while the style of the animals themselves depended entirely on the individual before him: his tiger, for grandeur, has never been equalled: his lions are, to those of Rubens, what jackals are to lions; but none ever did greater justice to that artificial animal, the race-courser." In 1766 he published his work, On the Anatomy of the Horse, in eighteen tables from nature. This was followed some time after by A Comparative Anatomical Exposition of the Structure of the Human Body with that of a Tiger, and a Common Fowl, in thirty tables. There are two pictures by this artist in the Grosvenor Gallery, the property of the marquis of Westminster: one of them represents Portraits of Brood-Mares in a Landscape; the other, the Grosvenor Hunt. He also painted in enamel on a large scale. He died in 1806.

STUCKIUS, (John William,) a learned divine and philologist, was born in 1542, at the convent of Tossen, in the canton of Zurich, of which his father was chaplain. After an education in various universities, and passing some time in France as a domestic tutor in a noble family, he succeeded, in 1568, to the rectorate of the public school at Zurich, and in 1577 was appointed professor of theology in that city. He died in 1607. He wrote, Scholia on Arrian's Periplus of the Euxine and Erythrean Seas; and a curious treatise on the festivals of the ancients, entitled, Antiquitatum Convivalium, Lib. IV. in quibus Hebræorum, Græcorum, Romanorum, aliarumque Nationum Antiqua Conviviorum Genera et Mores explicantur; and, Carolus Magnus Redivivus.

STUKELEY, (William,) a celebrated antiquary, was born at Holbech, in Lincolnshire, in 1687, and educated at the free-school of that place, and at Bene't college, Cambridge, where he studied medicine and botany with great assiduity. He studied anatomy under Mr. Rolfe the surgeon; attended the chemical lectures of signor Vigani; and taking the degree of M.B. in 1709, made himself acquainted with the practical part of medicine under Dr. Mead at St. Thomas's Hospital, in Southwark. He began to practise at Boston in his native county, whence, in 1717, he removed to London, where, on the recommendation of Dr. Mead, he was soon after elected a fellow of the Royal Society, and was one of the first who revived that of the Antiquaries in 1718, to which last he was secretary for many years. He was also one of the earliest members of the Spalding Society. He took the degree of M.D. at Cambridge in 1719, and was admitted a fellow of the

College of Physicians in the year following, about which time (1720) he published an account of Arthur's Oon, (the celebrated Arthur's Oven,) in Scotland, and of Graham's Dyke, with plates, 4to. In 1722 he was appointed to read the Gulstonian Lecture, in which he gave a description and history of the spleen, and printed it in folio, 1723, together with some anatomical observations on the dissection of an elephant, and many plates. In 1726 he retired to Grantham, in Lincolnshire, where he soon obtained considerable practice. He was greatly afflicted with the gout, which used generally to confine him during the winter months. On this account, for the recovery of his health, it was customary with him to take journeys in the spring, in which he indulged his love of antiquities, by tracing out the footsteps of Cæsar's expedition in this island, his camps, stations, &c. The fruit of his more distant travels was his Itinerarium Curiosum; or, An Account of the Antiquities and Curiosities in his Travels through Great Britain, Centuria I. adorned with one hundred copper-plates, and published in fol., London, 1724. This, which is his principal work, was reprinted after his death, in 1776, with two additional plates; as was also published the second volume, consisting of his description of the Brill, or Cæsar's Camp at Pancras, Iter Boreale, 1725, and his edition of Richard of Cirencester, with his own notes, and those of Mr. Bertram of Copenhagen, with whom he corresponded, illustrated with 103 copper-plates engraved in the doctor's life-time. Overpowered with the fatigues of his profession, and repeated attacks of the gout, he turned his thoughts to the church; and, being encouraged in that pursuit by archbishop Wake, he was ordained at Croydon, July 20, 1720; and in October following he was presented by lord-chancellor King to the living of All-Saints, in Stamford. In 1736 he published his Palæographia Sacra, No. I. or, Discourses on the Monuments of Antiquity that relate to Sacred History, 4to. In 1740 he published an account of Stonehenge, (Stonehenge and Abury, Two Temples restored to the British Druids, fol.) dedicated to the duke of Ancaster, who had made him one of his chaplains, and given him the living of Somerby, near Grantham, the year before. In 1741 he preached the Thirtieth of January Sermon before the House of Commons; and in that year he became one of the founders of the Egyptian Society, composed of gentlemen who had visited Egypt. In 1743 he printed an account of lady Roisia's sepulchral cell, lately discovered at Royston, in a tract, entitled, Palæographia Britannica, No. I., to which an answer was published by Mr. Charles Parkin, in 1744. The doctor replied in Palæographia Britannica, No. II. 1746, giving an account of the origin of the universities of Cambridge and Stamford, both from Croyland Abbey; of the Roman city Granta, on the north-side of the river, of the beginning of Cardike near Waterbeach, &c. To this Mr. Parkin replied in 1748. In 1747 the duke of Montagu (with whom he had become acquainted at the Egyptian Society) presented him to the rectory of St. George, Queen-square, London. He died in 1765. His other works are, two papers upon the Earthquakes in 1750, read at the Royal Society; a Sermon preached at his own parish-church on that occasion; Sermon on the Healing of Diseases as a Character of the Messiah, preached before the College of Physicians, Sept. 20, 1750; Dissertation on the Spleen; History of the Ancient Celts, particularly the First Inhabitants of Great Britain; Some Account of the Medallic History of Marcus Aurelius Valerius Carausius, Emperor of Britain; Palæographia Sacra, on the Vegetable Creation; and, Aburv, a Temple of the British Druids.

STURM, (James,) Lat. *Sturmius*, a learned German diplomatist, was born at Strasburg, in 1489. When his native city adopted the Reformation, of which he was an active promoter, he was deputed by the Imperial Diet to state the reasons for the change. The deputies of the Reformed being, in 1529, excluded from the diet at Spire, Sturm boldly entered his protest against the act. This protestation of his gave rise to the appellation, afterwards adopted, of *Protestants*. He was employed in many other legations, and in 1536 was one of the ambassadors sent from the states of Germany to Henry VIII. of England. It was principally through his influence that a college was established at Strasburg, in 1538. He communicated many valuable facts and corrections to the History of the Reformation by Sleidan, as that author gratefully acknowledges. He died in 1555.

STURM, (John,) Lat. *Sturmius*, the Cicero of Germany, was born at Schleiden in the Eifel, near Cologne, in 1507, and studied at Liege and Louvain, in which

latter city he set up a press in conjunction with Rescius, the Greek professor, and printed several Greek books. In 1529 he transferred his press to Paris, in which capital he gave lectures on the classics and on logic. Being suspected of attachment to the new religious opinions, he removed to Strasburg, where he was appointed the first rector of the newly opened college, which, through his influence, was raised in 1566, by the emperor Maximilian II., to the rank of a university. Sturm was very charitable to refugees for religion, especially those from France, and injured his circumstances for their relief. At Strasburg he formed a moderate Lutheranism, to which he submitted without reluctance, though he was of Zuinglius's opinion, and afterwards declared himself for Calvinism, and was in consequence, in 1583, deprived of the rectorship of the university. He died in 1589. Though he lost his sight some time before his death, yet he did not discontinue his literary labours. He published in 1531 an edition of Galen's works, fol. Among his other works are, De Literarum Ludis Recte Aperiendis Liber; this is inserted in Crenius's collection, Variorum Auctorum Consilia, &c., and is praised very highly by Morhoff; In Partitiones Oratorias Ciceronis Libri Duo; Beati Rhenani Vita, prefixed to that author's Rerum Germanicarum Libri Tres; Ciceronis Opera Omnia; Aristotelis Rheticorum Libri Tres; Gr. and Lat. with Scholia, &c.; Prolegomena, hoc est, Præfationes in optimos quosque utriusque Linguæ Scriptores; De Universâ Ratione Elocutionis Rhetoricæ Libri Quatuor; Anti-Pappi Tres contra Joannis Pappi Charitatem et Condemnationem Christianam. There are several of his Letters in the Latin Correspondence of Roger Ascham published at Oxford in 1703.

STURM, (Christopher Christian,) a pious German divine, was born in 1750, at Augsburg, and studied theology at Jena and Halle. He was subsequently appointed preacher at Magdeburg; and in 1778 he obtained the offices of pastor at the church of St. Peter, and of Scholarchus, at Hamburgh. His principal works are, Der Christ in der Einsamkeit; Der Christ am Sonntage; Unterhaltungen mit Gott in den Morgenstunden auf jeden Tag des Jahres; this has been often reprinted; Betrachtungen über die Werke Gottes im Reiche der Natur und der Vorsehung auf alle Tage des Jahres; this popular work has been translated into most of the European languages;—into English by Clarke, under the title of Reflections on the Works of God, &c.; Predigten für Kinder von reiferem Alter; Gebete und Lieder für Kinder; Gesangbuch für das reifere Alter; Lieder für das Herz; and, Gesangbuch für Gartenfreunde. Many of his sacred songs have been incorporated into the hymn-books which are used in the Protestant churches of Germany. He died in 1786.

STURMIUS, (John Christopher,) a German mathematician, born at Hippelstein, in Bavaria, in 1635, and educated at Nuremberg, Jena, and Leyden, was professor of philosophy and mathematics at Altorf, and died there in 1703. He published, A German Translation of the Works of Archimedes; Collegium Experimentale Curiosum, illustrated by copper-plate figures printed upon almost every page, by the side of the letter-press; Physica Electiva, et Hypothetica; Scientia Cosmica; Architecturæ Militaris Tyrocinia; Epistola de Veritate Propositionum Borelli de Motu Animalium; Physicæ Conciliatricis Conamina; Mathesis Enucleata; Mathesis Juvenilis; Physicæ Modernæ Compendium; Tyrocinia Mathematica; Letters to Dr. Henry More of Cambridge, on the Weight and Elasticity of the Air.

STURMIUS, (Leonard Christopher,) son of the preceding, an eminent writer on architecture, was born in 1669, at Altorf, and began his studies at Heilbrunn. In 1690 he went to Leipsic, and studied divinity, which he soon quitted for the mathematics. In 1714 he published Prodromus Architecturæ Goldmannianæ, and with it the prospectus of a new edition of Goldmann, which he produced in separate treatises from 1715 to 1721, the whole forming a Complete Course of Civil Architecture, in 16 vols., fol., printed at Augsburg. While this work was going on, Sturmius filled the office of professor of mathematics at Wolfenbuttel, where he published his Sciagraphia Templi Hierosolymitani, in fol. In 1697 he obtained permission of the duke of Wolfenbuttel to travel, and went into the Netherlands and into France: the result of his observations, chiefly on subjects of architecture, he published in 1719, fol., with numerous plates, from his own designs. In 1702 he became professor of mathematics in the university of Frankfort on the Oder. In 1711 he was appointed counsellor of the chamber of finances, and director of the buildings at the court of Frederic William duke of Mecklenburgh. There he built the

palace of Neustadt on the Elde. He made an unsuccessful attempt to form a sixth order of architecture, which he called the German order. He died in 1719

STURT, (John,) an engraver, was born in London in 1658, and was a pupil of Robert White. The most curious of his works is the Book of Common Prayer, which he executed on silver plates, 1717, 8vo. The top of each page has a vignette. Prefixed to the book is a portrait of George I. the lines of the face being expressed by writing so small, as hardly to be read without a magnifying glass. This writing consists of the Lord's Prayer, the Decalogue, the Prayers for the Royal Family, and the 21st Psalm. He also engraved The Companion to the Altar in the same manner. He died in 1730.

STURZ, (Helfrich Peter,) a German writer, born in 1740, at Darmstadt, was almost the first who distinguished himself by an elegant and graceful prose style in German. In 1762 he went to Copenhagen, where he resided for some time with the minister Bernstorf in the capacity of private secretary. In 1768 he visited France and England in the suit of Christiern VII. From this journey originated his Briefe eines Reisenden. Implicated in Struensee's fall, he was arrested in January, 1772, just as he was on the eve of being married; and although released within about four months, so great was the shock he experienced, that he never completely recovered from it. He died in 1779. Besides the work above mentioned, and his Reminiscences of Bernstorf, he wrote a number of literary papers on miscellaneous subjects.

STYLE, (William,) a law writer, was born in 1603, and educated at Brasennose college, Oxford, whence he removed to the Inner Temple, and was afterwards called to the bar. He died in 1679. The most valued of his writings are his Reports, published in 1658, fol. His other works are, The Practical Register, or the Accomplished Attorney; The Common Law epitomized, with directions how to Prosecute and Defend personal Actions; and, Contemplations, Sighs, and Groans of a Christian, translated from the Latin of John Michael Delher.

SUAREZ, (Francis,) a celebrated Spanish Jesuit, was born at Granada in 1548, and educated at Salamanca. He taught philosophy at Segovia, and theology at Valladolid. In 1580 he was called to lecture on theology at Rome, whence he returned in 1588, and became successively a professor at Alcala and Salamanca. He was afterwards (1597) invited to Coimbra in Portugal, where he became the principal professor of divinity. His works extended to twenty-three volumes, in fol. He died at Lisbon in 1615. Of all his writings, that which excited most attention in this country was the controversial treatise called forth by the defence of the oath of fidelity published by James I. and taken by many of the Romanists in England, Defensio Fidei Catholicæ et Apostolicæ adversus Anglicanæ Sectæ Errores, cum Responsione ad Apologiam pro Juramento Fidelitatis et Præfationem Monitoriam Serenissimi Jacobi, Angliæ Regis. It appeared at Coimbra in 1613. The language is decorous; but the conclusions are stated without reserve or softening; and at the conclusion of each chapter an exhortation is addressed to king James, begging him to acknowledge their truth, and submit to them in practice. The king replied, not by publishing a rejoinder, but by having the book condemned to be burned in London. By order of the parliament of Paris, it suffered the same fate in that capital in 1614. When he was told of the fate of his book he exclaimed, "Happy should I be could I seal with my blood the truths I have defended with my pen!" Yet, unpopular as this work must have rendered his name in this country, his treatise on law, Tractatus de Legibus, was printed in London in 1679, fol. His works are chiefly on the subjects of metaphysics, morality, and theology; and what seems to recommend them is, that he almost every where relates and explains, with great fidelity and precision, the different sentiments of divines concerning the subjects on which he treats. The Jesuits consider Suarez as the greatest and best scholastic divine their order has produced, and lavish the highest encomiums upon him. He was the principal author of the system of Congruism, which is at bottom only that of Molina. Father Noel, a French Jesuit, made an abridgment of the works of this commentator, which was published at Geneva in 1732, fol.

SUBLEYRAS, (Peter,) a French painter, was born in 1699 at Usez, in Languedoc, and was a pupil of Anthony Rivalz, of Toulouse. On leaving that master he went to Paris, and frequented the Academy, where he obtained the first prize, by a picture representing the Brazen Serpent. He was in consequence sent, under the pension of the king, to

Rome, where he established himself for the remainder of his life. He was engaged to paint an altar-piece for the Basilica of St. Peter, which he lived to see executed in mosaic. It represents St. Basil celebrating mass before the emperor Valens; and is engraved by Domenico Cunego. He painted many historical works for the churches at Rome, and other places in Italy, and was also much employed as a portrait painter. He died in 1749.

SUBTERMANS, or SUSTERMANS, (Justus,) a painter, was born at Antwerp, in 1597, and was a pupil of William de Vos. He travelled through Germany to Venice, and to Florence, where his abilities recommended him to the notice of Cosmo II. grand duke of Tuscany, and to his successor Cosmo III. Subtermans painted history and portraits, and in the latter is considered little inferior to Vandyck. One of his best works is in the gallery at Florence, a picture of vast dimensions, representing the Florentine nobility swearing fealty to Ferdinand II. Subtermans died in 1681.

SUCKLING, (Sir John,) a poet, was born at Whitton, in Middlesex, in 1609, and educated at Trinity college, Cambridge. In 1628, about a year after the death of his father, who was comptroller of the household to James I., he travelled abroad. In 1631 he joined the army of Gustavus Adolphus, king of Sweden. On his return to England he led the life of a courtier. Among his companions were lord Falkland, Carew, Shirley, and Davenant. "He was," says Aubrey, "famous at court for his ready sparkling wit, which was envied, and Sir William (Davenant) says he was the bull that was bayted; he was incomparably ready at reparteeing, and his wit most sparkling when most set on and provoked." In 1637 was published his Session of the Poets; in 1638, his Aglaura; and in 1639, his Brennoralt, under the title of The Discontented Colonel, a satire on the rebels. When the disturbances broke out in Scotland, Suckling equipped a troop of 100 horse in the king's service, and so magnificently, that they cost him, it is said, 12,000*l*. This extravagance was much ridiculed, and the misconduct and defeat of his men in 1639, in the battle between the Scotch and the Royal army, gave occasion for a satirical ballad, said to have been written by Sir John Mennis, and which is printed in a poetical miscellany entitled Musarum Deliciæ, or the Muses' Recreation, containing several pieces of Poetique Wit. In 1640, on the meeting of the long parliament, Suckling was returned member for Bramber. In 1641 he joined in a plot to rescue Strafford from the Tower, and was in consequence summoned before parliament, and accused of being an accomplice in a design to bring over the French; upon this he fled to France, and died there on the 7th of May, 1641, in the thirty-second year of his age. His death is said to have been caused by a fever, or, according to another story, inscribed on his portrait at Knowle in Kent, by a wound in the heel from a rusty nail placed purposely in his boot by his valet, who, after robbing him, wished to ensure safety in flight by disabling his master from pursuit. According to Aubrey, he poisoned himself at Paris. His ballad of The Wedding has been justly celebrated. The songs, When, dearest, I but think of thee, and, Tell me, ye juster Deities, are among the best of his pieces. His works have been often reprinted; first in 1646, 8vo, again in 1659, and 1676; very correctly by Tonson in 1719, and elegantly, but incorrectly, by Davies in 1770. But whatever opinion is entertained of Suckling as a poet, it may be doubted whether his prose writings are not calculated to raise a yet higher opinion of his talents. His letters, with a dash of gallantry more free than modern times will admit, are shrewd in observation, and often elegant in style. That addressed to Mr. Germaine has been greatly admired; and his Account of Religion by Reason, is remarkable for soundness of argument, and purity of expression, far exceeding the controversial writings of that age. Selections from Suckling's Works, with a Life prefixed, were published in London in 1836, by the Rev. Alfred Suckling.

SUETONIUS, (Caius Tranquillus,) a Roman historian and miscellaneous writer, was the son of Suetonius Lenis, tribune of a legion in the time of Otho, and is highly praised by Pliny the younger. It is probable that he was a teacher of grammar and rhetoric, and composed fictitious pleadings by way of exercises; yet from a letter of Pliny to him, it may be inferred that he sometimes pleaded real causes. His friend Pliny obtained for him the dignity of military tribune, which, at the request of Suetonius, he procured to be transferred to another; and caused him, though childless, to be presented by the emperor Trajan with the jus trium liberorum, which in that reign was not granted without considerable interest. Suetonius was afterwards in

favour with the emperor Adrian, who made him his secretary. The date of his death is not known. A number of works, on different subjects, by Suetonius, are mentioned by Suidas, who terms him "a grammarian;" and several of them are on topics usually treated of by the writers then called grammarians. All of these, however, are lost, except his Lives of the Cæsars, his Lives of eminent Grammarians, and a small part of those of eminent Rhetoricians. Suetonius's Lives of the Twelve Cæsars, from C. Julius Cæsar, the Dictator, to Domitian, inclusively, is one of the most interesting and curious remains of historical antiquity. The editions of Suetonius are very numerous, and some of the most eminent critics have employed themselves in elucidating him. Among the best are reckoned, Casauboni, Par. 1610, fol, Schild, Lugd. Bat. 1647; Grævii, Traject., 1672, 1703; Pitisci, Traj., 1690; Leovard, 1714; Burmanni, Amst., 1736; Ernesti, Lips., 1748; Oudendorpii, Lugd. Bat., 1751. The History of The Twelve Cæsars was translated into English by Philemon Holland, fol, London, 1606. There are four other English translations, the last of which is by A. Thomson, 8vo, London, 1796, with annotations and a review of the government and literature of the different periods. There are French, Dutch, German, Danish, Italian, and Spanish translations. There are also extant the Lives of Terence, Juvenal, Persius, Horace, Lucan, and the elder Pliny, by Suetonius.

SUEUR, (Eustache le,) an eminent French painter, was born in 1617, at Paris, where his father was a sculptor of little note. He was a pupil of Simon Vouet, whom he soon surpassed, and was a fellow scholar of Le Brun and Mignard. His style exhibits little of the character of his country; and the simplicity of his compositions, and the purity of his design, procured him the title of the French Raffaelle. In 1640 he was received into the Academy at Paris, and painted for his picture of reception St. Paul casting out a devil. He was soon afterwards engaged in his celebrated series of twenty-two pictures, painted on panel, representing the life of St. Bruno, in the cloister of the Carthusians. In 1766 they were transferred to canvass, and are now in the Louvre. They have been engraved by Chauveau and Le Clerc. He also painted a fine picture of St. Paul preaching at Ephesus, painted for the church of Nôtre Dame, now in the gallery of the Louvre; and the Descent from the Cross, formerly in the church of St. Gervais, St. Paul Healing the Sick, and the Martyrdoms of St. Laurence and of St. Protais, are also admirable compositions, conspicuous for their severe simplicity. Le Sueur painted many other celebrated pictures, as, Christ scourged; Christ with Martha and Mary; the Presentation in the Temple; and the histories of St. Martin and St. Benedict. His most extensive works, however, were the mythological paintings of the Hôtel du Châtelet, executed for the President Lambert de Thorigny; they were removed to the Louvre in 1795. The defects of his style are, a deficiency in a thorough mastery of the naked figure, a feeble chiaro-scuro, and a heavy and monotonous tone of colouring; some of his figures also want life, and appear to want purpose; in composition however, in character, and in the casting of draperies, he has seldom been surpassed. When the Royal Academy of the Fine Arts was established in Paris, in 1648, Le Sueur was appointed one of the twelve ancients or professors: he had been previously elected a member of the Academy of St. Luke at Rome. He died in 1655, in the thirty-eighth year of his age. Sixty-six of his pictures have been engraved.

SUEUR, (John le,) a French minister to a Protestant congregation at Ferté-sous-Jouarre en Brie, is known as the author of a treatise On the Divine Inspiration of the Scriptures, and a History of the Church and of the Empire, of which latter work, originally published at Geneva, in 1672, in 6 vols, 4to, and reprinted with corrections and additions, at Amsterdam, in 1730, in 4 vols, 4to, a Continuation was published at the latter place in 1732, in 3 vols, 4to, by Benedict Pictet, minister at Geneva. Le Sueur's History is written with candour and simplicity, and his facts are stated with acknowledged impartiality. He died in 1681.

SUEUR, (Peter le,) an engraver on wood, born at Rouen, in 1636. He died in 1716, leaving two sons, both of whom practised the same art. — His grandnephew, NICHOLAS, born at Paris, in 1690, was more eminent than his relatives in the same art, and carried that branch of it called engraving *en camaïeu* to great perfection. He also engraved the embellishments for two folio editions of the Fables of La Fontaine, after designs by Bachelier. He died in 1764.

SUFFREN, (John,) born in 1565, at Salon, in Provence, became an active

member of the Jesuits' society, and was confessor to Mary de Medici. During the disputes between that princess and her son Louis XIII. he vainly attempted to produce a reconciliation; and by the intrigues of Richelieu he was banished from the court, and died at Flushing, in 1641, in the seventieth year of his age. He wrote Année Chrétienne, 6 vols, 4to, a work of merit, abridged by Frizon in 2 vols, 12mo.

SUFFREN ST. TROPEZ, (Peter Andrew de,) a distinguished French naval officer, was born, of a noble family, at the castle of St. Cannat, in Provence, in 1726, and educated at Toulon. He entered the navy in 1743. Being made prisoner at the battle of Belleisle, he was sent to England; and on the conclusion of peace he went to Malta, where he was admitted a knight of the order of St. John. On the commencement of hostilities in 1755 he was again employed; and serving as a lieutenant in the fleet commanded by De la Clue, he was captured a second time in the engagement off Cape Lagos. In 1772 he was made a captain, and he commanded a vessel in the fleet of the count de Grasse at the conquest of the isle of Grenada, in 1779. But the most important services of Suffren were performed in the East Indies, after he obtained the rank of an admiral. He died in 1788.

SUGER, the abbé, a celebrated minister under Louis VII. was born at Touri in Beauce, in 1087, and, being bred up at St. Denis with the young prince, afterwards Louis le Gros, became his principal guide and counsellor. In 1122 Suger was made abbot of St. Denis, though he still retained his political office. He reformed and improved not only his own society, as abbot, but all departments of the state as minister, and obtained so high a reputation, that after his death it was thought sufficient to write on his tomb, "Cy gît l'abbé Suger." He died at St. Denis, in 1152. His life has been written in 3 vols, 12mo, by a Dominican of the name of Gervaise; and some works which he wrote have been inserted by Du Chesne in his historical collections.

SUHM, (Peter Frederic,) a celebrated Danish historian, the son of admiral Suhm, was born at Copenhagen, in 1728, and educated at the university of that city, where he studied jurisprudence; but though he received, two years afterwards, an appointment in the supreme court of justice at Copenhagen, he soon renounced it, devoting himself entirely to literature, more especially to the study of northern history and antiquities. One of the most valuable of his very learned works is that entitled Odin, or the Mythology of Northern Paganism. His Critical History of Denmark, and his History of Denmark, likewise afford a mass of information relative to the more obscure periods and antiquities of that and the other countries of Scandinavia. He also caused the last two volumes of the Scriptores Rerum Danicarum to be printed at his own expense; and he bore the cost of publishing the Islandic Landnamabok, &c., and the edition of the Annales Abulfedæ, by Adler, 5 vols, 1789-94. He also wrote Idyls, and prose Tales, founded upon northern legends and traditions, which latter are deservedly popular. These and his other miscellaneous productions form the collection of his Samlade Skrifter, in 16 vols, 1788-99. He died in 1798.

SUICER, (John Gaspar,) a learned Protestant divine, was born at Zurich in 1620, and, after studying at Montauban, became the pastor of a country commune in his native country, in 1643. In 1660 he was appointed professor of Hebrew and Greek in the university of Zurich, and devoted himself especially to the study of the Greek fathers. He died in 1684. His principal work is his Thesaurus Ecclesiasticus, e Patribus Græcis, ordine Alphabetico, exhibens quæcunque Phrases, Ritus, Dogmata, Hæreses, et hujusmodi alia huc spectant, Amsterdam, 1682, 2 vols, fol.; best edition, Amsterdam, 1728, 2 vols, fol, with a supplement by his son. This work is said to have been the fruit of twenty years' labour. He also wrote a work on the Nicene Creed; a Greek Syntax; and a Greek and Latin Lexicon.

SUICER, (John Henry,) son of the preceding, was born at Zurich, in 1644, and in 1683, succeeded his father as professor of Greek and Hebrew. In 1700 he was appointed to the chair of theology in the university of Heidelberg. He died in 1705. Besides the Notes to his father's Thesaurus, he wrote, Compendium Physicæ Aristotelico-Cartesianæ; A Commentary on the Epistle of Paul to the Colossians; to which are appended three discourses, De Fortunis Græciæ Antiquæ, De Græciâ Christianâ, and De Internis Ecclesiæ Reformatæ Terroribus; and Specimen Commentarii in Epistolam ad Ephesios.

SUIDAS, a Greek lexicographer, who is supposed to have lived not earlier than

the close of the eleventh century. But the place of his birth, and the circumstances of his life, are no where recorded. Whatever may be the age of the compiler of the Lexicon, the work has the appearance of having received additions from a variety of hands. It is a dictionary arranged, for the most part, alphabetically, and contains both proper names, as names of persons and places, both from sacred and profane history, and words which belong to a dictionary of a language in the modern acceptation of that term. The work is compiled from numerous writers, especially the scholiast on Aristophanes, and contains a great number of extracts from Greek writers, whose works are lost. There is an unpublished epitome of the Lexicon of Suidas by Thomas of Crete; and Robert Grostete, bishop of Lincoln, who died in 1253, is said to have made a Latin translation of it. The first edition of Suidas was by Demetrius Chalcondylas, printed at Milan, in 1499, fol. The second was the Aldine edition, Venice, 1514, fol. This was reprinted by Froben, Basle, 1544, fol. H. Wolf made the first Latin translation of Suidas, which was published at Basle, 1564, fol. The first edition of the Greek text with a Latin translation was by Æmilius Portus, Geneva, 1619, 2 vols, fol. In 1705 the edition of Küster appeared at Cambridge, in 3 vols, fol, with the improved version of Portus and numerous notes. The last edition of Suidas is by Gaisford, 3 vols, fol., Oxford, 1834; the first two volumes contain the text, and the third the indexes. It is a splendid and valuable edition.

SUISSET, (Richard,) a mathematician, who lived about the middle of the fourteenth century, and was educated at Oxford. He is the author of Calculationes Noviter Emendatæ atque Revisæ, Venice, 1505 and 1520. A complete analysis of a new philosophic theory developed in this work is given in Bruckeri, Hist. Phil. tom. iii. p. 580—583.

SULLA. See SYLLA.

SULLY, (Maximilian de Bethune, duc de,) maréchal of France, and prime minister under Henry IV., was born at Rosny in 1560. His father, baron de Rosny, educated him in the reformed religion, to which he stedfastly adhered during his whole life. At the age of eleven he was taken by his father to Vendôme, and presented to the queen of Navarre and her son, young Henry, whom he followed to Paris. He was there pursuing his studies, when, in the same year (1572) the horrible massacre of St. Bartholomew's Day took place. The principal of the college of Burgundy saved him from the fate to which all the Huguenots were destined, by keeping him concealed for three days. Rosny then relinquished his classical studies, and devoted himself to the service of the king of Navarre. He received lessons in history and mathematics from Florent Chretien, the young king's preceptor, and also applied to all the exercises proper for one brought up to the profession of arms. When, after the death of Charles IX., Henry of Navarre escaped from the court, and put himself at the head of the Huguenot party, Rosny entered into the infantry as a volunteer. At this early age he exhibited a quality much less common than valour to that period of life, which was, economy: by it he was enabled to maintain at his own expense a company of cavaliers; and it was the proof of this disposition which principally acquired for him Henry's friendship and confidence. In 1580 the king conferred on him the post of a counsellor of Navarre, and made him his chamberlain. Rosny for a time left the service of the king of Navarre to accompany the duke of Anjou, brother to Henry III., who had been invited to accept the sovereignty of the Netherlands. In 1583 he returned to the King of Navarre, who, having occasion for a confidential resident at the court of France, in order to penetrate the designs of the League, immediately sent Rosny thither. During his residence there he married, at the beginning of 1584, Anne de Courtenay, a young lady descended from a branch of the illustrious family of that name. In 1586 he was summoned by Henry to give his assistance in the approaching war with the League; and he was employed during this war in various sieges and battles. In 1586 he concluded a treaty with the deputies of Switzerland, by which they engaged themselves to furnish 20,000 men for the royal cause. At the battle of Coutras (20th Oct. 1587) he commanded the artillery, and had a great share in the success of the day. He afterwards fought at the battle of Arque. In that of Ivry he received five wounds; and being carried in a litter to the presence of the king, the generous Henry tenderly embraced him in the sight of all the princes and great officers, and gave the warmest praises to his

fidelity and bravery. About this time he found but little difficulty in persuading Henry, from motives of political expediency, to re-enter the Roman Catholic Church; and he thus succeeded in opening the gates of Paris to his master. Having lost his wife, Rosny married in May, 1594, Rachel de Cochefilet, widow of the Sieur de Châteaupres, and passed some time in retirement. His civil qualifications were now called into action, and he especially made himself useful by his skill and integrity in managing the financial concerns. In the progress of his promotions he was made secretary of state in 1594, member of the council of finance in 1596, and superintendent of the finances in 1598. When he undertook the management of the finances, in 1597, the treasury was empty and in debt; after the death of Henry IV. (1610) forty-two millions of livres were found in it. He was also employed in many important negotiations, of which one of the principal was that for the king's marriage to Mary de' Medici. He was appointed, in succession, grand-master of the artillery, director of the marine, master of works, and director of bridges and highways. He became, in fact, sole minister of France. Among Sully's diplomatic missions one of the most interesting was that which produced a confidential interview, in 1601, with queen Elizabeth at Dover, in which that illustrious princess, who had imbibed a great esteem for his character, opened her mind to him with extraordinary frankness relative to the politics of Europe, and the means for reducing the predominance of the house of Austria. The accession of James I. to the throne of England in 1603 gave occasion to another mission of Sully to this country; and by his dexterous management, and the weight of his reputation, he was able to renew the treaties subsisting between the courts of France and Great Britain. The picture of his own mode of life is curious and interesting. He rose every day at four in the morning, and employed his two first hours in reading and despatching the memorials which lay upon his desk. At seven he went to the council; and he passed the rest of the morning with the king, who gave him orders relative to the different offices which he held. He dined at noon, and afterwards gave a regular audience, to which persons of all ranks were admitted. The ecclesiastics of both religions were first heard; then came the turn of villagers, and men of inferior condition: persons of quality were reserved till the last. When this was concluded, he usually resumed his labours till supper-time, when he caused his doors to be shut, and, laying aside business, indulged himself in society with a few friends. He commonly went to rest at ten; but if anything extraordinary had deranged the occupations of the day, he borrowed some hours of the night. His table was simple and frugal; and when he was reproached with its plainness, he would reply, with Socrates, that if his guests were wise, they would be satisfied; if not, he did not wish their company. Sully was firm in his religion. The pope once wrote him a letter, beginning with an eulogy on his administration, and expressing a wish, at the conclusion, that he would enter into the right path. In his reply, he said, that "on his part he would not cease to pray for his holiness's conversion." His faithful services were farther rewarded by the posts of governor of Poitou, and grand-master of the ports and havens in France; and also, in 1606, by the dignity of a duke and peer, on which occasion he chose to take his title from his estate of Sully-sur-Loire. He continued at the head of affairs till the assassination of Henry (1610). That fatal event put an end to his influence. He thenceforth lived chiefly in retirement. He was, however, occasionally consulted, and sometimes appeared at the levee in his old-fashioned dress, with a gold chain about his neck, to which was appended a large medal stamped with the likeness of his deceased master. It is related that being once sent for by the young king, Louis XIII., to give his advice on some important affair, his gravity and antiquated figure excited the mirth of some young courtiers. Sully, who perceived it, turning to the king, said, "Sire, when your father, of glorious memory, did me the honour to call me to his presence in order to consult on state affairs, he previously sent away the buffoons." Louis felt the rebuke, and remained alone with Sully. In 1634 he received the staff of maréchal of France. He died at the château of Villebon, on the 22d December, 1641, at the age of eighty-two. A statue was erected to him by Louis XVI., and his eulogy was made a prize subject by the French Academy. The well-known Mémoires de Sully, entitled by the author, Economies Royales, were written by that minister in a negligent manner, without order or con-

nexion, and in a style of great simplicity. They have been several times printed, and the abbé de l'Ecluse gave an edition of them in 1745, in which they were arranged in better order, and the language was rendered more correct. They have been translated into English by Mrs. Charlotte Lennox.

SULPICIA, a Roman lady, wife to Calanus, lived in the reign of Domitian, and distinguished herself by her poetical talents. There is extant of her's the fragment of a satire (usually called De Edicto Domitiani, quo Philosophos Urbe exegit) against that emperor, when he expelled the philosophers from Rome. It has been printed at the end of some editions of Juvenal, and is to be found in the Poetæ Latini Minores, Leyd. 1731, and in Mattaire's Corpus Poetarum Lat. Her poem on conjugal love, addressed to her husband, is the subject of one of the epigrams of Martial. This "Chaster Sappho" is also mentioned by Sidonius Appollinaris. The best separate edition of her poem is that by J. Gurlitt, Cum Commentariis, C. G. Schwartzii, Hamburgh, 1819.

SULPICIUS RUFUS, a Roman orator, highly commended by Cicero, in whose dialogue De Oratore he is one of the interlocutors, was born in B.C. 124. In B.C. 94 he prosecuted C. Norbanus for the offence of majestas, a circumstance which brought him into notice. (Cic. Off. ii. 14.) In the following year he was quæstor; and he served in the Social war as legate of Cn. Pompeius Strabo. He was tribunus plebis in B.C. 88, and supported the faction of Marius. Among other measures of his tribunate, he brought forward and carried a rogatio, by which the command of the Mithridatic war was transferred from Sylla to Marius. Sylla soon after entered Rome; and Sulpicius was betrayed by his slave, and murdered.

SULPICIUS LEMONIA RUFUS, (Servius,) a distinguished lawyer, the friend of Cicero, was born about B.C. 106. He accompanied Cicero to Rhodes, in order to improve himself. In B.C. 51 he was elected consul with M. Claudius Marcellus. Cæsar made him governor of Achæa, where he was at the time when Cicero addressed to him one of his extant letters (Ad Div. iv. 3.) During the residence of Sulpicius at Athens his former colleague Marcellus was assassinated in Piræus; Sulpicius had him honourably buried in the gymnasium of the Academia, where a marble monument was erected to his memory. This event is communicated by Sulpicius to Cicero in an extant letter, which is characterized by great simplicity. After the death of Cæsar he was sent by the senate on a mission to Antony, who was then besieging D. Brutus in Mutina. He only just lived to reach the camp of Antony, where he died, B.C. 43. Cicero pronounced a eulogy on his friend in the senate, and on his motion a bronze statue was erected to the memory of Servius. The fourth book of Cicero's letters (Ad Diversos) contains his letters to Sulpicius and two letters from Sulpicius to Cicero.

SULPICIUS SEVERUS, an ecclesiastical writer of the fifth century, was born about A.D. 366, at Agen, in Aquitaine, and first followed the legal profession; but after the death of his wife he led a retired and monastic life as a presbyter in Aquitaine. He wrote, Vita Sancti Martini Turonensis; Historia Sacra, or Chronica Sacra, in two books; this is a brief history of religion from the Creation down to the consulship of Stilicho and Aurelian (A.D. 400); Dialogi Tres; and, Epistolæ. Notwithstanding the superstitious tone which pervades all the works of Sulpicius, they have a charm, arising from their purity of diction, which scarcely any other writer of that age possesses. He seems to have taken Sallust as his model; and some writers have called him the Christian Sallust.

SULZER, (John George,) an ingenious writer, was born in 1720, at Winterthur, in the canton of Zurich, and was educated at the gymnasium in that town. He was afterwards ordained, and became curate to the pastor of Maschwanden; but ill health soon compelled him to resign his clerical duties, and he devoted himself to the study of natural history, mathematics, and philosophy. In 1747 he was appointed professor of mathematics at the Joachimsthal gymnasium, at Berlin; and in 1750 he was admitted into the Academy of Sciences. In 1763 he was made a professor at the military college; and the king of Prussia bestowed on him a piece of ground in the immediate environs of Berlin, where he built a villa, and laid out a botanical garden. He died in 1779. His chief work is his celebrated Allgemeine Theorie der Schönen Kunste, a cyclopædia of literature and the fine arts, which was published in 1771-4. The second edition, in 4 vols, 8vo, with a supplement containing additions and corrections, was published 1792-4; and in 1799 came out an appendix to it, forming a complete

Index of all the writers, artists, &c. referred to in it. He also wrote, Moral Reflections on the Works of Nature; Philosophical Pieces; and, Account of a Journey in the Alps.

SUMAROKOFF, (Alexander Petrowitsch,) a poet, and founder of the Russian drama, was born at Petersburg, in 1718, and, after a domestic education, was placed in the Land Cadet Corps, in which he soon distinguished himself. At the same time that Lomonossoff was busily engaged at Marburg in endeavouring to imitate Günther and other poets of Germany, Sumarokoff was reading Racine and Corneille, and improving the barbarous chorusses of Tredjakofskj. In 1748 he began to write tragedies, which were acted by the cadets, and considered not unworthy of notice by the empress Elizabeth, who caused him to be appointed in 1756 director of the Russian court theatre. In 1759 he published the journal called The Industrious Bee. He died in 1777. His collected works were published by Nowikoff in 1787, in 10 vols. They contain, in prose, A Short Chronicle of Moscow; A Description of the Two First Insurrections of the Strelitzes; An Introduction to the History of Peter the Great; Some Essays on Virtue; The First Principles of Worldly Wisdom; Of Russian Pulpit Eloquence; Various Minor, Moral, Satirical, and Historical Treatises; Dialogues in the Kingdom of the Dead; Comedies: in verse; Tragedies: Choreff, Hamlet, Sinaff & Truwor; Aristome; Semira; Jaropolk and Demisa; Wüschesslaff; The Pseudo Dimitrj (his best work, translated in 1800 into French, and still more recently into English); Mstisslaff; Translations or Versions of almost all the Psalms; Spiritual and Moral Poems; Inscriptions; Epistles; Festival Odes; Allegories; Satires; Eclogues and Idylls; Songs and Chorusses; Elegies; Sonnets, Epigrams, Madrigals, and other small poems.

SURENHUSIUS, (William,) a celebrated Hebrew and Greek professor in the university of Amsterdam, is most known for his edition of the Mischna of the Jews, with notes, and a Latin version, which he began to publish in 1698, and completed in 1703, in 3 vols, fol. It contains also the commentaries of the Rabbins, Maimonides, and Bartenora. In 1713 he published a learned work in Latin, in which the passages of the Old Testament quoted in the New are vindicated and reconciled, according to the forms of quotation, and the several ways of interpreting the Scripture, used by the ancient Hebrew Theologers, Amst. 4to. The dates of his birth and death are not known.

SURITA, or ZURITA, (Jerome,) a Spanish historian, was born at Saragossa, in 1512, and studied at Alcala de Henares. He afterwards became secretary to the Inquisition. He died in 1580. His principal historical work is his Anales de la corona del Reyno de Aragon, 7 vols, fol., first printed at Saragossa in 1562, but the third edition of 1610 is accounted the most complete. He published also in Latin Indices rerum ab Aragoniæ Regibus Gestaram, Libri Tres, Sarag. 1578. He was the editor also of Antoninus's Itinerary; and his notes were adopted by Dr. Thomas Gale in his edition.

SURIUS, (Laurentius,) a learned and voluminous compiler, was born at Lubeck, in 1522, and entered the Carthusian order in that city, where he became celebrated for his virtues and learning. He died in 1578. The principal among his numerous works are, A Collection of Councils, 1567, 4 vols, fol.; The Lives of the Saints, 1618, 7 vols, fol.; and A History of his Own Times from 1500 to 1566, 1569, 8vo.; translated into French, 1573, 8vo.

SUSARION, a native of the ancient village of Tripodiscus, in the territory of Megara, lived about the time of Solon (about Ol. 50), and is called by the Parian Marbles the inventor of comedy. It is probable that he performed his extempore farces upon a waggon, as was customary at the country Dionysia in Attica. The place where he acted his farces was Icarius, a hamlet of Attica, whence some writers call him an Icarian.

SUSRUTA, one of the earliest and most celebrated of the Hindoo writers on medicine, was the pupil of Dhanwantari. It is not known when he flourished. His medical work is still extant, and was published at Calcutta in 1835, in 2 vols, 8vo. It is perhaps the oldest work on the subject which the Hindoos possess, excepting that of Charaka. One commentary on the text of Susruta, made by Ubhatta, a Cashmirian, is probably as old as the twelfth or thirteenth century.

SUSSMILCH, (John Peter,) a German Lutheran divine, and an eminent writer on statistics. He applied himself with great diligence to the study of history, and made considerable progress in the mathematics, which enabled him to be a good calculator in political arithmetic. In 1759 he gave a proof of his talents in this science by a memoir, published in

the Transactions of the Academy of Sciences at Berlin, on the population of the cities of London and Paris. But he is better known for a work entitled, Die Göttliche Ordnung in den Veranderungen des Menschlichen Geschlechts aus der Geburt, dem Tode und der Fortplanzung desselben erwiesen, &c. This work has been of great service to writers on population, and is frequently quoted by Malthus in his Essay on that subject. He died in 1767, at the age of sixty-one.

SUTCLIFFE, or SOUTCLIFFE, (Matthew,) an eminent controversial divine, was educated at Trinity college, Cambridge; but of his early history there is no account. In 1586 he was installed archdeacon of Taunton, and in 1588 made dean of Exeter. He died in 1629. He was esteemed a very learned writer in defence of the Protestant establishment; but although long in favour with James I. upon that account, we find that this prince, in 1621, ordered him to be taken into custody for the freedom of his remarks upon public affairs. On the other hand Strype, in his life of Whitgift, has published a long letter from that eminent prelate to Beza, defending Sutcliffe against some disrespectful expressions used by the reformer. Among his works may be noticed, A treatise of Ecclesiastical Discipline; De Presbyterio, ejusque nova in Ecclesiâ Christianâ Politeia; De Turco-Papismo, or, on the Resemblance between Mahometanism and Popery; De Purgatorio, adversus Bellarminum; De Verâ Christi Ecclesiâ; De Missâ, adversus Bellarminum; The Laws of Armes; Examination of Cartwright's Apology, 1596, 4to; and many other works, enumerated in the Bodleian catalogue, of the controversial kind, against Bellarmine, Parsons, Garnet, and other Popish propagandists. But what has rendered Dr. Sutcliffe most celebrated was his project for establishing a college of polemical divines, to be employed in opposing the doctrines of papists and "Pelagianizing Arminians, and others, that draw towards popery and Babylonian slavery, &c." Prince Henry was a zealous friend to it: the king consented to be deemed the founder; called the college after his own name, "King James's college at Chelsea;" endowed it with the reversion of certain lands at Chelsea, which were fixed upon for its site; laid the first stone of the building; gave timber out of Windsor Forest; issued his royal letters to encourage his subjects throughout the kingdom to contribute towards the completion of the structure; and, as a permanent endowment, procured an act of parliament to enable the college to raise an annual rent, by supplying the City of London with water from the river Lea. It appears by the charter of incorporation, dated May 8, 1610, that the college consisted of a provost and twenty fellows, eighteen of whom were required to be in holy orders; the other two, who might be either laymen or divines, were to be employed in writing the annals of their times. Sutcliffe himself was the first provost; Camden and Haywood the first historians; and among the fellows we find the well-known names of Overall, Morton, Field, Abbot, Howson, Spencer, Boys, &c. With these good omens, Dr. Sutcliffe began to erect the college at his own expense, and built one side of the first quadrangle; "which long range alone," says Fuller, "made not of free-stone, though of free-timber, cost, O the dearness of college and church work! full three thousand pounds." Such was the progress of the work at Sutcliffe's death, who, by his will, dated Nov. 1, 1628, bequeathed to the college the greater part of his estates, consisting of lands in Devonshire, the benefit of an extent on Sir Lewis Stukeley's estates valued at more than 3000*l.*, a share in the great Neptune (a ship at Whitby in Yorkshire), a tenement at Stoke Rivers, and other premises; all his books and goods in the college, and a part of his library at Exeter: but all these bequests were subject to this proviso, "if the work of the college should not be hindered." The total failure of pecuniary resources soon proved a very effectual hindrance to any farther progress in this undertaking. In 1631 the Court of Chancery decreed that Dr. Sutcliffe's estates should revert to the right heirs, upon their paying to the college the sum of 340*l.* Under these difficulties, which were afterwards increased by a dispute with lord Monson about the lease of the land on which the college stood, no farther progress was ever made in the building. That part which was already completed consisted of a library, and a few rooms occupied by the provost and two fellows. On the site of the college was afterwards built the Royal Hospital for soldiers.

SUTTON, (Richard,) the co-founder of Brasennose college, Oxford, descended from the ancient family of the Suttons of Sutton, near Macclesfield, in the county palatine of Chester, was the younger son

of Sir William Sutton, knight, and practised as a barrister of the Inner Temple. In 1490 he purchased some estates in Leicestershire, and afterwards increased his landed property in different counties. In 1498, if not earlier, he was a member of Henry VII.'s privy council, and attended the court for many years after. In 1505 he was one of the governors of the Inner Temple, and was in other years chosen to this annual office. He subsequently became steward of the monastery of Sion, near Brentford, in Middlesex, and had chambers in the monastery, where he frequently resided. Besides bestowing estates and money on this religious house, he bore the expense of publishing a splendid, and now very rare book, in honour of the house, called The Orcharde of Syon. He appears to have received the honour of knighthood in 1522, about two years before his death; but the exact time of the latter event is not known.

SUTTON, (Thomas,) founder of the Charter-house school and hospital, descended of the ancient family of the Suttons of Lincolnshire, was born at Knaith, in that county, in 1532, and educated at Eton, and at Cambridge. He is said to have removed afterwards to Lincoln's-inn, for the study of the law; but, being inclined to the Reformation, he evaded the miseries of queen Mary's reign by travelling on the continent. His father, Richard Sutton, steward of the courts in Lincoln, died in that city in 1558, and Thomas, on his return home in 1562, found himself in possession of considerable property. He was now about thirty years of age, and reckoned an accomplished gentleman. He was first retained by the duke of Norfolk, whose favours he acknowledges in his will by a legacy of 400*l.*; and afterwards became secretary to the earl of Warwick, and occasionally also to his brother the earl of Leicester. In 1569 the earl of Warwick, being master-general of the ordnance, appointed Mr. Sutton master of the ordnance at Berwick; in which situation he greatly distinguished himself on the breaking out of the rebellion in the north by the earls of Northumberland and Westmoreland: and by the recommendation of his two patrons he obtained a patent the same year for the office of master-general of the ordnance in the north for life. In 1573 he commanded one of the five batteries, which obliged the Castle of Edinburgh to surrender to the English. In that year he is named as one of the chief of those 1500 men who marched into Scotland to the assistance of the regent, the earl of Morton, by order of queen Elizabeth, and laid siege to Edinburgh Castle. While thus employed in military affairs it appears that he gained a considerable accession of fortune by purchasing of the bishop of Durham, the manors of Gateshead and Wickham, with their valuable coal-mines. He was not less successful in 1582, when, some time after his return to London, he married Elizabeth, daughter of John Gardiner, esq., of Grove-place, in the parish of Chalfont St. Giles, in Buckinghamshire, and widow of John Dudley of Stoke Newington, in Middlesex, esq., a near relation of the earl of Warwick. By this lady he had a considerable estate, and a moiety of the manor of Stoke Newington, where he resided as his country house. About the same time he purchased a large house near Broken Wharf, Thames-street, where he successfully pursued the business of a merchant. And he turned his commercial influence abroad to the advantage of his country; for when the design of the Spanish Armada was first discovered by Sir Francis Walsingham, Mr. Sutton had a chief hand in so draining the bank of Genoa, as to impede the Spanish monarch's supplies, until England had time to prepare her defence. Mr. Sutton was likewise one of the chief victuallers of the navy, and is thought to have been master of the bark called *Sutton* of 70 tons and 30 men, one of the volunteers which attended the English fleet against the Armada in 1588. He is likewise said to have been a commissioner for prizes under lord Charles Howard, high admiral of England; and, going to sea with letters of marque, he took a Spanish ship worth 20,000*l.* In 1602 his wife died; and, as she had left him no child, he began to wean himself from the world, reduced his household establishment, and lived in a comparatively private manner. The disposition of his great property towards some charitable purpose seems now to have engrossed all his thoughts. Fuller gives it as a well-authenticated fact, that "Mr. Sutton used often to repair into a private garden, where he poured forth his prayers to God, and was frequently overheard to use this expression, 'Lord, thou hast given me a large and liberal estate; give me also a heart to make use thereof.'" He purchased of the earl of Suffolk Howard-house, the late dissolved Charter-house near Smithfield, for the

sum of 13,000*l.*, and upon that in 1611 founded the present hospital, and endowed it with the bulk of his property. He intended to have been himself the first master; but soon after the foundation, being seized with a slow fever, and perceiving his end to approach, he executed a deed, nominating the Rev. John Hutton, vicar of Littlebury in Essex, to that office. He died at Hackney on the 12th of December, 1611, and was interred with great magnificence in the chapel of the Charter-house, where a monument was erected to his memory. At his death he was the richest untitled subject in the kingdom, having in land 5,000*l.* a-year, and in money upwards of 60,000*l.* His will contains many individual legacies of the charitable kind. Soon after his death, his nephew, Simon Baxter, to whom he had left an estate worth 10,000*l.* and 300*l.* in money, all of which he squandered away, made an ineffectual attempt to set aside the will; the matter was brought to a fair hearing, and in 1613 it was determined that the foundation, incorporation, and endowment of the hospital was sufficient, good, and effectual in law. Baxter's attempt was greatly censured at the time; and it is to be regretted that much of the odium fell on Sir Francis (afterwards lord) Bacon, then solicitor-general, who was Baxter's chief adviser.

SUWAROF RYMNIKSKI, (Alexander Vassilyevich, count, prince Italinski,) a celebrated Russian general, was born in Finland, of a Swedish family, in 1730. In the 25th year of his age he obtained a lieutenancy in a regiment of the line; and in 1758, when the war with Prussia broke out, he was entrusted with the command of the garrison of Memel, with the rank of lieutenant-colonel. In 1759 he was present at the terrible battle of Kunnersdorf, where he fought against the king of Prussia; and he was at the capture of Berlin. In 1763 he was despatched to announce to the court of Petersburg the return of the Russian army. A letter of introduction brought him before Catharine II., who named him colonel of the Astrakhan regiment of infantry. In 1768 he was commanding officer of a part of the Russian troops which were engaged in warfare with the confederation of Bary in Poland; and he dispersed the armies of both Pulawskis, and took Cracow by storm. On his return he was made major-general; and in 1773 he was sent, under marshal Romanzof, against the troops of Mustapha III., which were commanded by the khan of the Crimea, whom he defeated at Kasledgi, about the end of June, in the following year. It was in this war that he first made almost exclusive use of the bayonet, which afterwards so much distinguished the Russian troops. The fortress of Ismail had in the course of this war withstood repeated attacks from the Russian armies. Prince Potemkin at last gave orders to Suwarof for its reduction. The Russians were twice forced to give ground under the overwhelming fire of the enemy: at last they succeeded in scaling the walls. Thirty-three thousand Turks were killed or severely wounded, and ten thousand were made prisoners after the slaughter had ceased. On the conclusion of peace with the Turks, he was employed to quell the disturbances in the interior of Russia consequent upon Pugatchef's rebellion; and in 1783 he reduced the Tartars of the Kuban and Budziac, and obliged them to take an oath of allegiance to the empress, who thereupon sent him the cross of Wolodomir, and nominated him general in chief. When the war with Turkey was renewed in 1787, Suwarof assisted in the victorious defence of Kinburn against the Turkish fleet; and he afterwards commanded the left wing of the army at the siege of Oczakov, where he received a severe wound in the neck. He participated with the prince of Saxe Coburg in the great victory at Fockzani; and afterwards, learning that the prince was surrounded by the Turks, he hastened to his relief, and brought on the great battle against 100,000 of the Turkish troops near the river Rymnik, 22d September, 1789, which ended in a complete victory to the combined armies, and obtained for Suwarof his title of *Rymnikski*, and splendid presents from his own sovereign and the emperor. The general underwent the charge of cruelty on this occasion; though, perhaps, it would have been impossible to prevent the excesses of a soldiery exasperated by the pertinacious resistance of the defenders: he, however, deserved the praise of great disinterestedness respecting the booty, not reserving for himself so much as a single horse. After the peace of 1791, which surrendered Oczakov to the Russians, Suwarof, on whom fresh honours had been accumulated, was appointed commander of all the troops stationed in its vicinity, and in the governments of Catharinaslaf, the Krimea, and the conquered provinces round the mouth of the Dniester. In 1794, when the Poles revolted, Suwarof received the command

of the regiments destined to repress the insurrection. He gained several victories over the insurgents; and the storming of Praga, which was taken after a desperate fight of four hours, and which opened to him the gates of Warsaw, on the 9th of November, reduced the Poles to obedience. On this occasion Catharine made him a field-marshal, and gave him a staff of command made of gold, with a wreath of jewels in the form of oak leaves, the diamonds alone of which were valued at 60,000 roubles. In 1795 Catharine died; and in 1799 the emperor Paul gave Suwarof the command of the troops which fought in Italy against the French. The Russian armies combined with those of Austria, and Suwarof was appointed to the chief command. His brilliant victories, as those of Piacenza, Novi, and Alessandria, and the activity with which he took from the French all the towns of Upper Italy, procured him the title of prince Italinski. In consequence of a change in the plan of operations, he crossed the Alps and Mount St. Gothard, in order to help prince Korsakof in the neighbourhood of Zurich. Through mismanagement on the part of the Austrians, Suwarof came too late; and Korsakof was defeated by Massena, and obliged to retreat across the Rhine. His object was to join the army of Korsakof. The French generals tried to prevent this junction. Suwarof was surrounded by them, and entirely enclosed in the valley of the Reuss. On the 28th of September he threw himself into the valley of Schlacken, and led his men, one by one, along a footpath, known only to chamois hunters, over steep rocks and bordered by deep abysses, into the village of Mulden, where Korsakof's troops were stationed. The extraordinary behaviour of the Austrian army and the apathy of the court of Vienna roused the indignation of Paul, and he recalled his forces. Sixteen days after his arrival at Petersburg, on the 18th of November, 1800, Suwarof died at the age of seventy. His funeral was celebrated with great solemnity, and 15,000 of his soldiers accompanied his body to the grave. The emperor Alexander erected in Petersburg, in 1801, a colossal statue to his memory. Suwarof was an extraordinary man. Though thin, and of a weak constitution, he maintained himself in good health by severe exercise and cold baths. He slept on a bed of straw or hay, under a light blanket, and his food was the same as that of his soldiers. Change in his fortune did not induce him to change his diet. His wardrobe consisted merely of his uniform and a sheepskin. Owing to this temperate mode of life he preserved his youthful vigour even in his old age. He was very strict in performing all the duties of the Russian church, and compelled all who were under his command to observe them with the same strictness: on feasts and Sundays he used to read to them from religious books. He never gave the signal for a battle without making the sign of the cross, and kissing the image of St. Nicholas. Although he used to say that the whole of his tactics consisted in the two magic words, *Stupay i bey!* ("Advance and strike!") he showed in the course of his career great skill in the higher parts of the art of war.

SUZE. See COLIGNI.

SWAMMERDAM, (John,) an eminent anatomist and naturalist, born at Amsterdam in 1637. His father, an apothecary in that city, designed him for the church, and gave him a suitable education; but he preferred the study of medicine. Being also employed by his father in the care of a collection of objects of natural history, he imbibed a taste for the study of nature, especially in the branch of entomology. He was sent to Leyden for the study of physic, where he studied under Van Horne, and Francis Sylvius. He afterwards went to Saumur, and thence to Paris, where he lived with the celebrated anatomist Nicholas Steno. Returning to Leyden he took the degree of M.D. in 1667, on which occasion he published a thesis on respiration. At this time he began to practise his invention of injecting the vessels with a ceraceous matter which should keep them distended when cold; a method from which anatomy has derived the most important advantages. In 1669 he published in Dutch, A General History of Insects, Utr., 4to, afterwards reprinted, and translated into French and Latin, the latter with splendid engravings. In 1672 appeared his Miraculum Naturæ, seu Uteri Muliebris Fabrica, notis in J. v. Horne Prodromum illustratum, Leid., 4to, many times reprinted. The intensity of his application, and the obstacles he had encountered, had now rendered him hypochondriac and totally unfit for society. In this state he received an impression from the reveries of the famous Antoinette Bourignon, which plunged him into the depths of mysticism, and induced him to abandon all his former pursuits as unworthy to occupy a mind devoted to divine contemplation. By her

desire, as it is said, he published in 1675 an account in Dutch of the insect named Ephemeris, which was his last publication. He followed this fanatical female to her retreat in Holstein; but he afterwards returned to Amsterdam, where, reduced to a skeleton by his abstractions and mortifications, he died in 1680. Some time before his death, in a paroxysm of enthusiasm, he burned all his remaining papers. He had, however, previously, under the pressure of indigence, sold the greatest part of his writings and drawings to Thevenot for a trifling sum. These, half a century afterwards, came into the possession of Boerhaave, who caused them to be published in Dutch and Latin, under the superintendence of Gaubius, 2 vols, fol., 1737, with plates; they were translated also into German, English, and French. His History of Bees is particularly valuable, and is regarded as his master-piece.

SWANEVELT, (Herman,) an eminent Dutch landscape-painter and engraver, was born at Woerden, in 1620, and is said to have been first a scholar of Gerard Douw, to whose style of painting he for some time applied himself; but his disposition directing him particularly to landscape-painting, he left that master, and travelled to Italy, whilst he was very young. On his arrival at Rome he was indefatigable in his studies. He was frequently seen in the most sequestered places, designing the most interesting views, and the most remarkable vestiges of antiquity in the vicinity of that capital. These studious and solitary promenades procured him the appellation of the Hermit of Italy. In 1640 he became a pupil of Claude Lorraine. The forms of his trees and rocks are grand and picturesque; and his plants and foliage are touched with characteristic propriety and spirit. His pictures are usually embellished with the choicest reliques of ancient architecture, and decorated with groups of figures and cattle, tastefully composed, and designed with elegance and correctness. He died at Rome in 1690 or 1680; the latter appears to be the more correct date. There is a landscape by him at Luton House, in the collection of the marquis of Bute. We are indebted to Herman Swanevelt for some beautiful etchings, which are executed in a free, masterly, and spirited style, though the point is handled with uncommon neatness and dexterity.

SWARTZ, (Olof,) a celebrated Swedish botanist, was born in 1760, at Norrköping, in East Gothland, and studied at Upsal. In 1799 he published, Dispositio Systematica Muscorum Frondosorum Sueciæ, which was illustrated with plates and descriptions of many new mosses. In 1783 he made a voyage to the western coast of America, and visited the West Indies. He came to England on his return home, in 1788, and made the acquaintance of Sir Joseph Banks, Sir Hans Sloane, and other botanists. In 1790 he was elected a member of the Royal Academy of Sciences of Stockholm, and was appointed professor of natural history in the Medico-chirurgical Institution at Stockholm. He was also honoured by being made a knight of the order of Vasa and of the Polar Star. In 1788 he published his Nova Genera et Species Plantarum; which was succeeded by his Observationes Botanicæ; his Icones Plantarum Incognitarum; his Flora Indiæ Occidentalis; his Synopsis Filicum; and his Summa Vegetabilium Scandinaviæ Systematicè Coordinatorum. He also contributed a number of papers on botanical subjects to the Transactions of various societies; amongst others, to the Philosophical Transactions, and to the Transactions of the Linnæan Society, of which he was a foreign fellow. He also contributed several papers on zoology to various journals and Transactions. He died in 1817. A genus of Leguminous plants has been named after him *Swartzia*.

SWEDBERG, (Jesper,) a Swedish prelate, was born in 1653, at Sveden, near Fahlun, and educated at Upsal, where he became professor of theology in 1692; and he was made primate and provost of the cathedral of that city in 1694. Charles XI. appointed him over the Swedish communities in Pennsylvania (America); and in 1702 Charles XII. created him bishop of Skara in Westrogothia. In 1705 he became doctor of theology at Upsal; and in the same year Charles XII. placed him over the Swedish communities in London. In May, 1719, his family was ennobled by the name of Swedenborg. He died in 1735.

SWEDENBORG, (Emanuel,) son of the preceding, was born at Stockholm in 1688, and educated at Upsal. He was uncommonly assiduous in the study of the learned languages, mathematics, and natural philosophy. At the age of twenty-two he took his degree of doctor of philosophy, and published his first essay, entitled, L. Annæi Senecæ et Puh. Syrii Mimi, forsan et aliorum Selectæ Sententiæ, cum Annotationibus Erasmi et Græcâ Versione Jos. Scaligeri. In 1710

he came to London, and, after passing some time at Oxford, lived for three years abroad, chiefly at Utrecht, Paris, and Griefswalde. In 1716 he commenced his Dædalus Hyperboreus, which he completed in 1718. In 1716 he was invited by Polhem, the great Swedish engineer, to repair with him to Lund to meet Charles XII., who appointed him assessor in the Royal Metallic College. In 1718, during the memorable siege of Frederickshall, Swedenborg transported over mountains and valleys, on rolling machines of his own invention, two galleys, five large boats, and a sloop, from Stromstadt to Iderfjol, a distance of fourteen miles. Under cover of these vessels the king brought his heavy artillery, which it would have been impossible to have conveyed by land, under the very walls of Frederickshall. In the same year he published, The Art of the Rules, (an Introduction to Algebra,) and, Attempts to find the Longitude of Places by means of the Moon. In 1719 he was ennobled by Queen Ulrica Eleonora. In this year he published, A Proposal for a Decimal Arrangement of Coinage and Measures, to facilitate Calculation and suppress Fractions; A Treatise on the Motion and Position of the Earth and Planets; Proofs derived from Appearances in Sweden, of the Depth of the Sea, and the greater Force of the Tides in the Earliest Ages. Occasional papers by him appeared in the Acta Lit. Suec. for 1720-21. Two of these have been translated into English. In the spring of 1721 he went through Denmark to Holland. From Amsterdam he went to Aix-la-Chapelle, Liege, and Cologne, and arrived at Leipsic in 1722. At the end of the same year he entered on the duties of the assessorship; and for the next ten years he divided his time between the business of the Royal Board of Mines and his studies. In 1729 he was admitted a member of the Royal Academy of Sciences at Upsal. In 1734 he published at Dresden and Leipsic his Opera Philosophica et Mineralia, in 3 vols, fol. His patron, the duke of Brunswick, at whose court he was a visitor, defrayed the cost of the publication. In the same year, and at the same places, he published, An Introduction to the Philosophy of the Infinite, and the Final Cause of Creation; treating also of the Mechanism of the Operation between the Soul and the Body. In 1738 he visited Italy. In 1740 he published at Amsterdam his Economy of the Animal Kingdom. In 1741 he became a fellow of the Royal Academy of Sciences of Stockholm. In 1744 he published his Regnum Animale, which was followed in 1745 by his work, De Cultu et Amore Dei. In his fifty-eighth year he assumed a new character, of which he gave the following account: —"I have been called to a holy office by the Lord, who most graciously manifested himself in person to me, his servant, in the year 1745, and opened my sight into the spiritual world, endowing me with the gift of conversing with spirits and angels." This event happened to him in the middle of April, 1745, at an inn in London. He entirely forsook the pursuit of science, nor does he once allude, in his works on theology, to his former scientific labours. He still, however, took part in the proceedings of the Diet. He returned to Sweden in August, 1745, and immediately devoted himself to the study of Hebrew and the diligent perusal of the Scriptures. He continued to discharge the duties of assessor of the Board of Mines till 1747, when he asked and obtained his majesty's permission to retire from it. He frequently resided in Amsterdam and in London. Towards Christmas, 1771, while in the latter city, he had a stroke of the palsy, from which he never perfectly recovered. He died in Great Bath-street, Coldbath-fields, on the 29th of March, 1772, in the eighty-fifth year of his age, and was buried in the Swedish church in Ratcliff Highway. His theological works are, Arcana Cœlestia; An Account of the Last Judgment and the Destruction of Babylon; On Heaven and Hell; On the White Horse mentioned in the Apocalypse; On the Earths in the Universe; On the New Jerusalem and its Heavenly Doctrine; The Four leading Doctrines of the New Church—on the Lord, on the Holy Scriptures, on Life, and on Faith; A Continuation of the Account of the Last Judgment; On the Divine Love and Wisdom; On the Divine Providence; Apocalypse Revealed; Delights of Wisdom concerning Conjugal Love, and Pleasures of Insanity concerning Scortatory Love; On the Intercourse between the Soul and Body; A Brief Exposition of the Doctrine of the New Church; True Christian Religion. The whole of these works, originally published in Latin, have been translated into English, in 30 vols, 8vo. His followers, who call themselves Swedenborgians, believe in his mission to promulgate the doctrines of the New Church, signified by the New Jerusalem in the Apocalypse. The first public association of the Swedenborgians

took place in 1788, in Great Eastcheap, London; since that time, societies have been formed in nearly all our large towns, until they now amount to between forty and fifty. These send delegates to an annual conference, which publishes the Intellectual Repository, a periodical devoted to the cause. In the United States of America the members of the New Jerusalem Church are numerous and well organized; they have three distinct annual conventions, of which that for the Eastern States meets at Boston; that for the Southern, at Philadelphia; and that for the Western, at Cincinnati; and they publish four different Swedenborgian periodicals. In France the doctrines of Swedenborg have excited much attention, partly through the writings of his disciple, Richer, of Nantes. The Swedenborgians have several public institutions, the most flourishing of which is that entitled the "Society for printing and publishing the writings of Emanuel Swedenborg, instituted in London in 1810." There is also a London Missionary and Tract Society, and Tract Societies at Bath, Birmingham, Glasgow, and Manchester. There are two Liturgies in general use among the Swedenborgians: The Book of Worship, Boston, United States, embodying a very simple form of worship, consisting chiefly of passages from the Scripture, and chants from the Psalms; and, The Liturgy of the New Church, prepared by order of the General Conference, London.

SWERT, (Francis,) born at Antwerp in 1567, was particularly conversant with Belgic history, civil and literary, and with Roman antiquities, and edited many books relative to those topics. Of these the principal are, Rerum Belgicarum Annales, Chronicos, et Historicos Antiquos et Recentiores; Athenæ Belgicæ; Deorum et Dearum Capita ex Antiquis Numismatibus,—this is inserted in Gronovius's Greek Antiquities; Monumenta Sepulchralia Ducatus Brabantiæ. He died in 1629.

SWIETEN, (Gerard Van, baron,) a celebrated physician, was born at Leyden, in 1700, and, being a Roman Catholic, was sent to receive his first academical education at the university of Louvain. Thence he returned to Leyden for the study of physic, where he became a favourite disciple of Boerhaave. He took the degree of doctor in 1725, and was appointed to a medical professorship, which, some time after, in consequence of the law prohibiting those not of the state religion from holding any public post, he was obliged to resign. In 1745 the empress Maria-Theresa invited him to settle at the court of Vienna, and appointed him her first physician. One of his first steps was to reform the medical studies of the University, for which purpose he took a professor's chair, and held it till 1753, when he had laid the foundation of the flourishing school of medicine for which that capital has since been celebrated. He was also nominated imperial librarian and director-general of the studies in the hereditary territories, with the censorship of books. He died in 1772, at Schönbrun, but the empress caused his remains to be interred in the Augustine church at Vienna, and erected a statue to his memory in one of the halls of the University. His principal work is his Commentaria in Hermanni Boerhaavii Aphorismos de Cognoscendis et Curandis Morbis. He also published, Description abregée des Maladies qui règnent communement dans les Armées, 1759, 8vo.

SWIFT, (Jonathan,) was born in Dublin on the 30th of November, 1667. His grandfather, Thomas Swift, was vicar of Goodrich, in Herefordshire, and married Mrs. Elizabeth Dryden, a near relation of Dryden the poet; by whom he had six sons, Godwin, Thomas, Dryden, Willoughby, Jonathan, and Adam. Thomas was bred at Oxford, but died young; Godwin was a barrister of Gray's-Inn; and William, Dryden, Jonathan, and Adam, were attorneys. Jonathan, at the age of about twenty-three, and before he went to Dublin, as steward of the King's Inns in that city, had married Abigail Erick, a native of Leicestershire, whom in 1667 he left a widow with a daughter, an infant, and pregnant, having nothing but an annuity of 20*l.*, which her husband had purchased for her in England. In this distress she was taken into the family of Godwin, her husband's eldest brother; and there, about seven months after, she was delivered of a son, who was afterwards the celebrated dean of St. Patrick's. Jonathan, when about a year old, was carried to Whitehaven by his nurse, who was a native of that town, whither she went to receive a legacy. Here he remained about three years. Mrs. Swift, about two years after her husband's death, returned to Leicester; but her son was again carried to Ireland by his nurse, and placed under the care of his uncle Godwin. When he was about six years of age he was sent to the school of Kilkenny; whence in

his fourteenth year he was removed to Trinity College, Dublin. The degree of B. A. was conferred upon him upon the 15th of February, 1685, *speciali gratiâ*, an implied reproach for insufficiency. On the death of his uncle Godwin, the charge of his education devolved chiefly upon his uncle William. In 1688, on the breaking out of the rebellion, he repaired to Leicester, where his mother had been residing for some years in a state of precarious dependence on his relations, one of whom was the wife of Sir William Temple, whose seat was Moor Park, near Farnham, and at Sheen, in Surrey. At this time Sir William was in high reputation, and honoured with the confidence and familiarity of William III. Mrs. Swift therefore advised her son to wait upon Sir William, who received him with great kindness, and admitted him into his family. Here he remained for two years, devoting to study eight hours a day, and making himself useful to his patron as his private secretary. About this time he was seized with the return of a disorder, which he had contracted in Ireland by a surfeit of stone fruit; and with a view to the recovery of his health he went to Ireland, but soon returned. In 1692, he took his degree of M.A. at Oxford. He then returned to Sir William Temple, and assisted him in revising his works: he also corrected and improved his own Tale of a Tub, and added the digressions. But, sometime after, suspecting that Sir William neglected to provide for him, that he might keep him in his family, he at length grew tired of his state of dependence, and in 1694 a quarrel ensued, and they parted. Swift now resolved to take orders; and he soon after obtained a recommendation to lord Capel, then Lord Lieutenant of Ireland, who gave him the prebend of Kilroot, in the diocese of Connor, worth about 100*l.* per annum. But Temple, who had been used to the conversation of Swift, soon found that he could not be content to live without him; and he therefore urged him to resign his prebend in favour of a friend, promising to obtain preferment for him in England, if he would return. Swift consented; and Sir William treated him rather as a friend than as a mere secretary. Swift, as a testimony of his friendship, wrote the Battle of the Books, of which Sir William is the hero; and Sir William, when he died, (Jan. 27, 1698,) left him a legacy, and his posthumous works, which Swift published soon after his patron's death, with a Life prefixed, and a Dedication to William III., who, it seems, took no further notice of Swift. Swift is supposed to have finished before Sir William's death his Tale of a Tub, a satirical allegory, in ridicule of the corruptions of the church of Rome and the errors of the Dissenters. Though he completed it at Moor Park, there is evidence that he had sketched it out roughly while he was at the university of Dublin. It was during Swift's second residence at Moor Park, that the acquaintance commenced between him and Miss Esther Johnson, more generally known by the name of *Stella*. Her father was a London merchant, according to Scott, or steward to Sir William Temple, according to Sheridan. She was then about thirteen years of age, and Swift about thirty. He assisted in her education, which appears to have been little attended to previously, and she seems to have acquired a fondness for her tutor. She had a small independence—about 1500*l.*; of which 1000*l.* had been left to her as a legacy by Sir William Temple. In 1699 Swift accepted an invitation from the earl of Berkeley, appointed one of the lords justices of Ireland, to attend him as chaplain and private secretary; but he was soon removed from this post, upon a pretence that it was not fit for a clergyman. This disappointment was soon followed by another; for when the deanery of Derry became vacant, and it was the earl of Berkeley's turn to dispose of it, Swift, instead of receiving it as a compensation for his late disappointment, was put off with the rectory of Agher, and the vicarage of Laracor and Rathbeggin, in the diocese of Meath, which together did not amount to more than 230*l.* a year. He went to reside at Laracor, where he performed the duties of a parish priest. In 1700 he obtained the prebend of Dunlavin, which increased his income to nearly 400*l.* a year. During his residence at Laracor he invited Miss Johnson to come and reside in his neighbourhood. She accordingly went to Ireland, accompanied by Mrs. Dingley, a lady who was fifteen years older than herself, and whose whole fortune was no more than an annuity of 27*l.* Whether Swift at this time desired the company of Stella as a wife, or a friend, is not certain: but the reason which she and her companion then gave for their leaving England was, that in Ireland the interest of money was higher, and provisions were cheap. But, whatever was Swift's attach-

ment to Miss Johnson, every possible precaution was taken to prevent scandal: they never lived in the same house; when Swift was absent, Miss Johnson and her friend resided at the parsonage; when he returned, they removed either to his friend Dr. Raymond's, or to a lodging in the town of Trim; neither were they ever known to meet but in the presence of a third person. Swift made frequent excursions to Dublin, and some to London: but Miss Johnson was buried in solitude and obscurity; she was known only to a few of Swift's most intimate acquaintance, and had no female companion except Mrs. Dingley. In 1701 Swift took his degree of D.D., and in 1702, soon after the death of king William, he went to England for the first time after his settling at Laracor; a journey which he frequently repeated during the reign of queen Anne. He soon became eminent as a writer. He published, anonymously, in 1701, A Discourse of the Contests and Dissentions between the Nobles and Commons in Athens and Rome, with the Consequences they had upon both those States; this was in behalf of king William and his ministers, against the violent proceedings of the House of Commons, who had impeached lords Somers, Halifax, Oxford, and Portland, for their share in the Partition Treaty. On his second visit to England, in 1702, he avowed himself to be the author of this tract, and was immediately admitted into the society of the leading Whigs, Somers, Halifax, and Sunderland, and also into that of the leading wits, Addison, Steele, Arbuthnot, and others, who used then to assemble at Button's coffee-house. In 1704 he published, without his name, The Tale of a Tub, and The Battle of the Books. In 1708 he was employed by the Irish prelates to solicit a remission of the first-fruits for Ireland, which had already been granted in England. His application was made to lord Godolphin, but was unsuccessful. During the years 1708 and 1709 he published several tracts. An Argument against abolishing Christianity is a piece of grave irony; A Project for the Advancement of Religion, was dedicated to lady Berkeley, and is the only work to which he ever put his name. In his Letter on the Sacramental Test he opposed any relaxation of the restrictive laws against the Dissenters. In this opinion he differed strongly from the Whigs; and this difference seems to have been a principal cause of his joining the Tories. About this time he also published The Sentiments of a Church-of-England Man, as well as some of his lighter pieces. On the change of ministry in 1711, Swift was again deputed, in conjunction with the bishops of Ossory and Killaloe, to solicit the remission of the first-fruits. Swift now found himself courted by the leaders of both parties, with the exception of Godolphin, who treated him with such marked coldness, that he vowed revenge, —a vow which he performed on the 1st of October, 1710, by the publication of Sid Hamet's Rod. He soon made up his mind to join the Tories; and on the 4th of October was introduced to Harley, then chancellor of the exchequer, by whom he was introduced to secretary St. John, afterwards lord Bolingbroke. In a few days he received a promise that the first-fruits should be remitted. During the time that he remained in England on this occasion, while lodging at Chelsea, he wrote his well-known Journal to Stella. The Examiner, a weekly paper, had been begun by St. John, Prior, and others, in support of the new ministry. Thirteen numbers had been published with little effect, when it was taken up by Swift, November 10, 1710, and was continued by him till June 14, 1711. He assailed his opponents not only as a body, but individually: the shafts of his satire were particularly directed against Wharton, Godolphin, Walpole, Sunderland, Cowper, and Marlborough. But though he exerted his powers both of argument and wit, it is Dr. Johnson's opinion that in the latter he did not equal the papers in which Addison opposed him. He continued, as long as he remained in England, to be treated, both in private and public, with the most flattering civility. He formed the society of Brothers, which consisted of sixteen persons of the highest rank and most distinguished talents among the Tories, of which society he was the most active member. In the summer of 1711 he foresaw the ruin of the ministry by those misunderstandings among themselves, which at last effected it; and it was not only his opinion, but their own, that if they could not carry a peace, they must soon be sent to the Tower, even though they should agree. In order, therefore, to facilitate this great event, Swift wrote the Conduct of the Allies; a piece which he confesses cost him much pains, and which succeeded even beyond his expectations. It was published Nov. 27, 1711; and in two months above 11,000 copies were sold,

seven editions having been printed in England, and three in Ireland. The Tory members in both houses, who spoke, drew their arguments from it; and the resolutions, which were printed in the votes, and would never have passed but for this pamphlet, were little more than quotations from it. From this time to 1713 he exerted himself with unwearied diligence in the service of the ministry; and while he was at Windsor, just at the conclusion of the peace of Utrecht, he drew the first sketch of A History of the Four Last Years of Queen Anne, which, however, was not published till 1758, some years after his death. He also wrote his letter to the earl of Oxford, (Harley,) containing A Proposal for Correcting, Improving, and Ascertaining the English Tongue. In February, 1713, he accepted the deanery of St. Patrick's, Dublin, vacant by the promotion of Dr. Sterne to the see of Dromore. In June following he went to take possession of his new dignity; but he did not stay in Ireland more than a fortnight, being urged to hasten back, and reconcile the lords Oxford and Bolingbroke. When he returned, he found their animosity increased; and, having predicted their ruin from this very cause, he laboured to bring about a reconciliation, as that upon which the whole interest of their party depended. He now wrote, The Public Spirit of the Whigs, a bitter attack on Steele's Crisis. Finding that Oxford and Bolingbroke could not be reconciled, he went, in the beginning of June, 1714, to a friend's house in Berkshire, where he wrote, Free Thoughts on the Present State of Affairs, which, however, was not published till some time after. About the year 1712 he became acquainted, in London, with Miss Esther Vanhomrigh, an accomplished young lady of fortune, not remarkable for beauty, but with a taste for literature, which Swift was pleased in cultivating. She was flattered by his attentions, till she became enamoured of his person; and her attachment acquired so much force, that she made proposals of marriage to him. How that declaration was received is related in Swift's poem of Cadenus and Vanessa. Cadenus is decanus (dean) by transposal of letters; and Vanessa is the poetical name which he gave to Miss Vanhomrigh. The proposal was declined; but Swift, from vanity, or fondness, or both, had not firmness enough to relinquish their affectionate intercourse. Swift, in his Journal to Stella, though he mentions occasionally his calling at Mrs. Vanhomrigh's, makes no allusion to her daughter. Notwithstanding this caution, obscure murmurs of the intercourse between Swift and Vanessa had reached Stella soon after its commencement. In 1714 Vanessa arrived in Dublin. Stella's jealousy at length became so restless, that Swift is said to have consented to their marriage, and the ceremony was performed in 1716, in the garden of the deanery, by Dr. Ashe, the bishop of Clogher. In the following year Vanessa and her sister retired to Marley Abbey, near Cellbridge, where Swift does not appear to have visited them till 1720. Vanessa at length wrote to Stella, to inquire into the nature of her connexion with Swift. Stella, highly indignant, sent the letter to Swift, and immediately retired to the house of Mr. Ford, near Dublin. Swift, in a paroxysm of rage, rode instantly to Marley Abbey, with a countenance full of indignation flung the letter on the table without saying a word, instantly left the house, and rode back to Dublin. Vanessa sank under the blow. In a few weeks afterwards she died, (1723,) leaving her property to Dr. Berkeley, afterwards bishop of Cloyne, and to Mr. Marshall, one of the judges of the Irish court of Common Pleas. The poem of Cadenus and Vanessa was published soon after Miss Vanhomrigh's death; but Berkeley is said to have destroyed the original correspondence: a full copy, however, remained in the possession of Mr. Marshall, and it was published for the first time (with the exception of one or two letters) in Sir Walter Scott's edition of Swift's Works. Stella, now reconciled to Swift, continued to be the companion of his social hours,—his comforter and patient attendant in sickness; and she presided at his table on public days: but they were never alone together; their union as husband and wife was merely nominal. In 1720 Swift published, A Proposal for the Universal Use of Irish Manufactures. This honestly-meant tract was represented as a seditious libel, and the printer was prosecuted. It was not, however, till 1724, that he resumed his political character, when it burst out in a manner which rendered him the most conspicuous object of national adoration. There being a great scarcity of small currency in Ireland, one Wood, of Wolverhampton, obtained a patent for coining £108,000 worth of copper money for that country. This scheme, though for a purpose of apparent

utility, seems to have partaken of that jobbing quality which has so frequently attended Irish projects; and Swift engaged with all his powers for its defeat. Besides a number of humorous ballads, addressed to the feelings of the populace, he wrote a series of letters under the name of M. B. Drapier, in which he strongly argued on the pernicious nature of the plan, and painted the mischiefs which the reception of Wood's coin must occasion. His reasonings and representations produced such an effect, that the coin was universally refused, to the great displeasure of the Irish government, which offered a large reward for the discovery of the author. From this time the dean's influence in Ireland was almost without bounds: he was consulted in whatever related to domestic philosophy, and particularly to trade. Over the populace he was the most absolute monarch that ever governed; and he was regarded by persons of every rank with veneration and esteem. A work which he had written about this time, though it was not published till 1726, affords a curious example both of Swift's state of mind, and of his singular cast of genius. This was his Gulliver's Travels, a fiction related with such an air of simple veracity, and such a circumstantial minuteness of invention, that it is wonderfully amusing even to juvenile readers; whilst the keen satire with which it abounds may gratify the most splenetic misanthropist. That it was the product of spleen we are assured by the author himself, who, in a letter to Pope, referring to the intended work, makes the following declaration: "The chief end I propose in all my labours is to vex the world, rather than divert it; and if I could compass that design without hurting my own person or fortune, I would be the most indefatigable writer you have ever seen, without reading. I have ever hated all nations, professions, and communities; and all my love is towards individuals; for instance, I hate all lawyers, but I love Counsellor Such-a-one, and Judge Such-a-one. 'Tis so with physicians (I will not speak of my own trade); soldiers, English, Scotch, French, and the rest: but principally I hate and detest that animal called man, though I heartily love John, Peter, Thomas, and so forth. I have got materials towards a treatise, proving the falsity of that definition, *animal rationale*, and to show it should be only *rationis capax*. Upon this great foundation of misanthropy, though not in Timon's manner, the whole building of my Travels is erected, and I will never have peace of mind till all honest men are of my opinion." The curiosity it excited at its first appearance was unbounded: it was the universal topic, prints from it filled the shop windows, and it gave denominations to fashions; and, what is a stronger proof of its popularity, it introduced words which have become part of the English language. In the same year, being in England, he published three volumes of Miscellanies, in conjunction with Pope, to whom he relinquished the whole profits; for he seems never to have regarded his literary exertions in the light of objects of pecuniary emolument. He was several times in England on visits to Pope, after his settlement at the deanery, particularly in 1726 and 1727. On the death of George I. in 1727, he paid his duty to the new king and queen, by the latter of whom, when princess of Wales, he had been honoured with some attentions; and it seems probable that he flattered himself with some advantages on this change, which, it was thought, would terminate the exclusion of the Tories. He paid his court to the favourite, Mrs. Howard, afterwards countess of Suffolk: but in the event he gained nothing, and always afterwards spoke of queen Caroline with malevolence. On the 28th of January, 1728, died his beloved Stella, in her forty-fourth year. She was buried in St. Patrick's cathedral, where an inscription by the dean, engraved on a white marble tablet, records her character. In 1735 he supported the clergy in their claim of the tithe of pasturage, or agistment tithe, in opposition to the Irish House of Commons, and gave vent to his indignation against the obnoxious members in one of the last but most pointed of his satires, The Legion Club. He still continued to correspond with Bolingbroke, Pope, Gay, the duchess of Queensberry, and lady Betty Germain, by all of whom he was constantly pressed to come over to England; but as his attacks of deafness and giddiness became more frequent, more violent, and continued longer, he did not think it prudent to venture. In 1741 his memory had almost failed, his understanding was much impaired, and he became subject to violent fits of passion, which soon terminated in furious lunacy. He was intrusted to the care of the Rev. Dr. Lyons, who was gratefully attached to him. He continued in this state till 1742, when, after a week of indescribable bodily suffer-

ing, he sank into a state of quiet idiotcy, in which he continued till the 19th of October, 1745, when he calmly expired, in the seventy-eighth year of his age. The immediate cause of death, and probably of the giddiness which had so long afflicted him, was found to be water on the brain. He was buried, according to his own direction, in the great aisle of the cathedral, where there is a Latin inscription to his memory, written by himself. He left the bulk of his property, the savings of about thirty years of his life, to found and endow an hospital for lunatics and idiots, which was built upon a site selected by himself, in James's street, Dublin, near Steevens's Hospital. The funds which finally devolved upon the hospital amounted to about 10,000*l*.

SWIFT, (Deane,) was the grandson of Godwin Swift, the eldest of the uncles of the preceding. He was educated at Trinity college, Dublin, and afterwards resided at Goodrich, in Herefordshire. He wrote an Essay upon the Life, Character, and Writings of Dr. Jonathan Swift; interspersed with some occasional Animadversions upon the Remarks of a late Critical Author, and upon the Observations of an Anonymous Writer on these Remarks; to which is added that Sketch of Dr. Swift's Life, written by the Dr. himself, which was lately presented by the Author of this Essay to the University of Dublin, Lond. 1755, 8vo. He also published, The Works of Dr. Jonathan Swift, Dean of St. Patrick's, London, 1765, 20 vols, 12mo. He contributed a portion of correspondence to Nichols's edition of Swift's Works, 19 vols, 8vo. He died in 1783.

SWIFT, (Theophilus,) son of the preceding, was born at Goodrich, in Herefordshire. He wrote, The Gamblers, a poem; The Temple of Folly; Poetical Addresses to his Majesty; Letter to the King on the Conduct of Colonel Lennox; Vindication of Renwick Williams, commonly called the Monster; Essay on the Rise and Progress of Rhyme,—this was printed in the Transactions of the Irish Academy, vol. ix. 1801; and in 1811 he published at Dublin Mr. Swift's Correspondence with the Rev. Mr. Dobbin and his Family. He died in 1815.

SWINBURNE, (Henry,) a civilian, was born at York, and studied at Hart-hall, and at Broadgate-hall, Oxford, where he proceeded to his doctor's degree in civil law, after which he became judge of the prerogative court at York. His works are, A Treatise of Spousals, or Matrimonial Contracts; A Treatise of Testaments and Last Wills has gone through many editions. He died in 1624.

SWINBURNE, (Henry,) a learned traveller, was the youngest son of Sir John Swinburne, bart., of Capheaton, in Northumberland, the long-established seat of that ancient Roman Catholic family, and was educated at Scorton-school, in Yorkshire, and afterwards studied at Lacelle, in France, at Paris, Bordeaux, and at the royal academy at Turin. He made the usual tour of Italy; and in 1774 he travelled with his lady on the Continent, for the express purpose of indulging their taste for antiquities and the fine arts. He spent six years in France, Spain, Italy, and Germany; formed an intimacy with some of the most celebrated literati of those countries; and received some signal marks of esteem from the sovereigns of the courts he visited. On his return to England he retired to his seat at Hamsterley, in the county of Durham, which thenceforth became his principal residence. He published his Travels in Spain in a quarto volume, 1779; four years after, vol. i. of his Travels in the Two Sicilies; and a second two years after. A Correspondence, extending from the year 1774 to that of his death, was edited by Charles White, esq., under the title of, The Courts of Europe at the Close of the Last Century, 2 vols, 8vo, London, 1841. This publication contains many curious details concerning the courts of Louis XV. and Louis XVI., and the most stirring periods of the French Revolution. Swinburne is a lively and sensible writer; he describes everything in an easy, unaffected, and sometimes forcible style; he is an attentive observer of national characteristics, and has selected with judgment such anecdotes and incidents as best illustrate the manners of different countries. He obtained a place in the newly-ceded settlement of Trinidad, where he died in April, 1803.

SWINNOCK, (George,) a native of Maidstone, educated at Cambridge, from which he removed to Oxford, where he took his master's degree. He lost, in 1662, his living of Great Kymbels, Bucks, for nonconformity, and died at Maidstone in 1673. He wrote, Heaven and Hell Epitomized; The Door of Salvation Opened; and, the Christian Man's Calling, 3 vols, 4to, a useful work.

SWINTON, (John,) a learned antiquary and divine, was born at Bexton, in Cheshire, in 1703, and educated at Wad-

NATIONAL CYCLOPÆDIA

ham college, Oxford, of which he became fellow. After taking orders he was appointed chaplain to the English factory at Leghorn; and he visited Venice, Vienna, and Presburg, and was made a member of the academy degli Apatisti, at Florence, and of the Etruscan Academy of Cortona: he had been elected into the Royal Society in 1730. On his return he took up his abode at Oxford, where he was appointed chaplain to the county gaol, and keeper of the archives to the University. He died in 1777. He had the manners and peculiarities of a recluse scholar, and his occasional absence of mind gave rise to several ludicrous stories; among which, was that of his preaching the condemnation sermon, on Sunday, to some felons who were to be executed on the next day, and telling his audience that he would give them the remainder of his discourse on the following Lord's-day. He published a number of dissertations, of which the greatest part related to the ancient Etruscan language, to Phœnician and Samaritan coins and inscriptions, to Parthian and Persian coins, and the like subjects. Several of these are papers in the Philosophical Transactions. He was also a writer in the Universal History, and composed the account in that work of the Carthaginians and other ancient African nations, the Turks, Tartars, and Moguls, Indians, and Chinese; and dissertations on the peopling of America, and on the independency of the Arabs.

SYBRECHT, (John,) a painter, was born at Antwerp in 1625, and imitated the style of Nicholas Berghem, and Karel du Jardin, with success. The duke of Buckingham, returning through Flanders from his embassy to Paris, found Sybrecht at Antwerp, was pleased with his works, invited him to England, and employed him at Cliefden. He painted landscapes and views of the Rhine, and his pictures were held in considerable estimation. His pictures in water-colours are more frequently met with than his oil paintings. He died in 1703, and was buried in St. James's church, Westminster.

SYDENHAM, (Thomas,) an eminent physician, was born in 1624, at Winford Eagle, in Dorsetshire, and was educated at Magdalen hall, Oxford. Desault, the celebrated French surgeon, says that he afterwards studied at Montpellier. In 1648 he took the degree of bachelor of physic. The interest of a near relation procured him a fellowship of All Souls college, in the place of an ejected member, as Sydenham was connected with the republican party. He there continued to pursue his medical studies with such helps as the place afforded; till at length, leaving the university without a doctor's degree, which he afterwards took at Cambridge, he commenced practice in Westminster. He died in 1689, and was buried in St. James's church. Sydenham was not a learned man; but for accuracy of observation he was unrivalled. He was the friend of Mr. Locke; and his writings are highly commended by Haller and Boerhaave. His works have passed through various editions, both in this country and on the Continent. The edition entitled Opera Medica, published at Geneva, in 2 vols, 4to, in 1716, is preferable to the English editions. The translation of his works by Dr. Swan is well executed; the best edition of it is that of Dr. Wallis, in 2 vols, 8vo, published in 1789. Febrile disorders were the first and principal object of his attention; and he had not practised many years before he communicated to the public the result of his observations, in a work which was translated into Latin by his friends, Dr. Mapletoft and Mr. Havers, under the title of Methodus curandi Febres, propriis Observationibus Superstructa, 1666. This was reprinted with the remarks of some succeeding years, in 1675, under the title of Observationes Medicæ circa Morborum Acutorum Historiam et Curationem. He was especially famous for his treatment of the small-pox, then one of the most frequent and dangerous of epidemics. Instead of the mode of forcing the eruption by heat and stimulant medicines, then usually practised, he substituted the plan of diminishing the eruptive fever by cool air and antiphlogistic remedies.

SYDENHAM, (Floyer,) a clever but unfortunate man of letters, was born in 1710, and educated at Wadham college, Oxford. He undertook an English translation of all the works of Plato. His proposals were given out in 1759; and from that time to 1767 he produced in succession versions of the Io, the Greater and Lesser Hippias, and the Banquet, Parts I. and II. He was then or afterwards living in indigence; and in 1787, or 1788, he died, as is said, in consequence of being imprisoned for a debt to a victualler. The circumstances of his death affected with compunction the opulent friends to literature in England, and were a principal cause of the institution of the Literary Fund.

SYKES, (Arthur Ashley,) a divine,

was born in London about 1684, and educated at St. Paul's school, and at Corpus Christi college, Cambridge. In 1713 he became vicar of Godmersham, in Kent, which he resigned the following year, on being presented to the rectory of Dry-Drayton, in Cambridgeshire; as he did this also in 1718, when he was instituted to that of Rayleigh, in Essex. He next became preacher at King-street chapel, Golden-square; in 1723 a prebendary of Salisbury; and three years afterwards chancellor of the same cathedral. In 1725 he was appointed assistant preacher at St. James's, Westminster; and the next year he took his doctor's degree. In 1739 he was made dean of St. Burien, in Cornwall; and soon after was collated to a prebend in the cathedral of Winchester. He died in 1756. Dr. Sykes was of the latitudinarian school, and published several controversial tracts, particularly in the Bangorian controversy, on the side of Hoadly; but his principal work is entitled, The Connection of Natural and Revealed Religion.

SYLBURGIUS, (Frederic,) a very learned philologist, was born at Wetler, near Marburg, in 1536, and studied at Jena. He was for some time schoolmaster at Licha, but afterwards devoted himself to the study of ancient authors, and to the superintendence of the printing press of Wechel, at Frankfort-on-the-Maine, and of Commelin, at Heidelberg. He published learned editions of Herodotus, Aristotle, Dionysius of Halicarnassus, Pausanias, Dion Cassius, Clemens of Alexandria, Justin Martyr, &c., wrote some Greek poems, and assisted Henry Stephens in the compilation of his Greek Thesaurus. His Greek Grammar, and Etymologicon *Magnum*, fol, 1594, are highly valued. He died in 1596.

SYLLA, (Lucius Cornelius,) a famous Roman, who acquired military fame in the armies of Marius and of Catullus. Success in the war against the Marsi, and great popularity among the soldiers, incited him to aspire to the sovereign power under the title of dictator; and though opposed by Marius, he gained his end. After being absolute at Rome, he had the courage to lay down his office, and to retire to a private life. He died at Puteoli, B.C. 78, aged 60. The last years of his life were spent disgracefully in low debauchery.

SYLVESTER, (Joshua,) a poet, born in 1563. He was noticed by Elizabeth and James I., and was for some time engaged in mercantile business. He was poetical pensioner to Henry, James's eldest son. He was obliged to leave his country, for what cause is unknown, and died at Middleburg, in Holland, in 1618. He is known as the translator of Du Bartas' Divine Weeks, and works, 4to, and as the author of some poems of little merit.

SYLVESTER, (Matthew,) a divine, educated at Cambridge, and ejected from the living of Gunnerby, in Lincolnshire, for nonconformity, in 1662. He then settled in London, as pastor to a dissenting congregation, and died there in 1708. Besides some sermons, he published Baxter's History of his Life and Times, fol.

SYLVIUS, (Francis,) professor of eloquence, and principal of the college of Tournay at Paris, was a native of Levilly, near Amiens. He laboured zealously to introduce the right pronunciation of the Latin language in the colleges of France, and to supersede the barbarous jargon of the schools by the more elegant diction of Cicero. Besides commentaries, he wrote Progymnasmatum in Artem Oratoriam. He died in 1530.

SYLVIUS, (Lambert,) or VANDEN BOSCH, a Dutch writer, born at Dort, in 1610. He wrote the Theatre of Illustrious Men; History of his Age, from 1667, to 1687; History of Sea Heroes; tragedies, poems, &c. He died in 1688.

SYLVIUS, (Francis de la Boe,) born in 1614, at Hanau, in Veteravia, was professor of medicine at Leyden, where he ably demonstrated the truth of Harvey's discovery of the circulation of the blood. He promoted also the study of chemistry, and died 14th November, 1672, aged fifty-eight. His works have been collected by Elzevir, 1679, 4to, and fol, and Venice, 1708.

SYLVIUS. See Bois.

SYMMACHUS THE SAMARITAN, a native of Samaria, and at first also of the Samaritan religion, afterwards became a Jew, and then a Christian of the sect of the Ebionites, and is supposed to have flourished about A.D. 200. After the Septuagint translation of the Old Testament, Aquila and Theodotion undertook the same task. Their versions were followed by that of Symmachus, which differed in many points from those of his predecessors, but it was held in high esteem, and is praised for the perspicuity and elegance of its style. Symmachus himself published a second and improved edition of it. A few fragments of this translation are printed, together with

those of Aquila and Theodotion, in the collections of Morinus, Drusius, Montfaucon, and Bahrdt. Symmachus also wrote a Commentary on the Gospel of St. Matthew, in which he endeavoured to establish the dogmas of the Ebionites, and impugned the genealogy of Christ.

SYMMACHUS, (Quintus Aurelius,) a Roman senator of the fourth century, was the son of a præfect of Rome, and himself arrived at the same dignity, with those of pontiff and augur, and proconsul of Africa. Warmly attached to the pagan religion, he exerted himself to save its rites from the abolition with which they were threatened by the triumph of Christianity; and he was at the head of a deputation from the senate to request from the emperor Valentinian the restoration of the establishment of priests and vestals, and of the altar of Victory. His petition to the emperor is extant, in which he pleads with all his eloquence for these relics of the religion of conquering Rome. He had a formidable opponent in St. Ambrose, bishop of Milan, who composed an answer to this petition, as did also the poet Prudentius; both, however, treat their antagonist with great respect. Symmachus lost his cause; and for some reason he was banished, either by that emperor or by Theodosius, but was recalled by the latter, and raised to the consulate in 391. Ten books of Epistles by Symmachus have been preserved, in one of which is the petition above mentioned. Though highly celebrated for oratory in his time, it was of the corrupted kind which characterized the decline of Roman literature. Palimpsests of some orations of Symmachus were discovered in the beginning of the present century in the libraries of Milan, the Vatican, and Turin.

SYMMACHUS, (pope,) succeeded Anastasius II. in 498. He died in 514, and was succeeded by Hormisdas. His memory has received the honour of canonization from the church of Rome.

SYNCELLUS, (George,) a monk, so called, because he was Syncellus, or constant resident with Tarasius, patriarch of Constantinople, (who died in 806,) was a Greek historian or chronicler, and wrote a Chronography, in which he transcribes the whole of the Chronicon of Eusebius, but with a perpetual censure of that author, whom he often justly corrects. He himself, however, frequently errs in history and chronology. Syncellus lived in the time of Charlemagne, and began to write his history in 792. He was prevented by death (in 800) from bringing it down lower than the times of Maximian and Maximin. It was published from a MS. in the Royal Library at Paris, which was obtained at Corinth in 1507, by Jac. Goar, in a folio volume, containing the Greek text, a Latin version, and notes, together with the Breviarium of Nicephorus, Paris, 1652, reprinted at Venice, 1729. It is also contained in the Bonn collection of the Byzantine writers, edited by W. Dindorf, from two important MSS. at Paris, 1829. The Chronography of Syncellus was continued by Theophanes from 285 to 813.

SYNESIUS, a Greek medical writer, of whose personal history nothing is known. He translated into Greek the work of Ibnu 'l-Jezzar, under the title of *Εφοδια του Αποδημουντος*. The most curious part of the work is the description of the small-pox, which he calls *φλυκταινουσα λοιμικη*, and which he distinguishes from the measles, or *ἑτερα λεπτη και πυκνη λοιμικη*. He is the first Greek author who notices these two diseases.

SYNESIUS, a person remarkable for uniting the characters of a Christian bishop and a heathen philosopher, was a native of Cyrene, in Africa, and studied philosophy under the famous Hypatia of Alexandria, who presided in the Platonic school of that city. Having become a convert to Christianity, on a vacancy of the see of Ptolemais, in 410, he was elected bishop, though he was not in orders, and was consecrated by Theophilus, primate of Egypt. There are extant of Synesius several writings on different topics, and 155 epistles, all in Greek. One of these is, An Oration concerning Government, or the Art of Reigning, pronounced before Arcadius when he was deputy from Cyrene. A singular and ingenious piece of his is entitled, The Praise of Baldness, in which he has enlivened that apparently barren subject with many amusing remarks and images. He wrote Homilies, which are much commended; and Ten Hymns, formed of a most singular mixture of Christian truths, poetic images, and New Platonic dreams. The best edition of his whole works is that of Petau, Greek and Latin, fol. Paris, 1612.

SYNGE, (Edward,) an Irish prelate, the second son of Edward, bishop of Cork, was born in 1659, at Inishonane, of which parish his father was then vicar, and was educated at the grammar school at Cork, and at Christ Church, Oxford, where he took the degree of B.A.; but on his father's death he

returned to Ireland, and finished his studies at the university of Dublin. After officiating as a parish priest for twenty years, at Cork, he became chancellor of St. Patrick's, Dublin, with which situation he held the living of St. Werburgh's, in that city. In 1714 he was made bishop of Raphoe; and in 1716 he was translated from thence to the archbishopric of Tuam, where he died in 1741. His tracts have been published in 4 vols, 12mo.

SYPHAX, a king of the Masæsylii, in Libya, married Sophonisba, the daughter of Asdrubal, and forsook the alliance of the Romans to join himself to the interest of his father-in-law, and of Carthage. He was conquered in a battle by Masinissa, the ally of Rome, and given up to Scipio the Roman general, who carried him to Rome, where he adorned his triumph. Syphax died in prison, B.C. 201, and his possessions were given to Masinissa.

SYRIANUS, a Greek philosopher, born at Alexandria or at Gaza, was the leader of the school of New Platonists at Athens, next after its founder, Plutarch, the son of Nestorius. He died in A.D. 450. His commentary on some parts of Aristotle's Metaphysics was published by Spengel, in his Συναγωγη Τεχνων, 1828, 8vo. His Commentaries on the Rhetoric of Hermogenes are contained in the second volume of the Aldine edition of the Greek orators, in 2 vols, fol, 1508-1509, and in the Rhetores of Walz, vol. iv. 1833.

SYROPULUS, or SGUROPULUS, (Silvester,) an ecclesiastic of the Greek church, wrote a history of the Council of Florence, which was convened in 1438 A.D. by Eugene IV. at Ferrara, and in 1439 removed to Florence. It was published, with a Latin translation and notes, by Robert Creighton, at the Hague, 1660, fol.

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TABARI, (Abu Jaafar Mohammed Ibn Jorair al,) a celebrated Arabian historian, born A. H. 224 (A. D. 839), at Amol, the capital of Tabaristan. His principal works are, A Commentary on the Koran, and a History or General Chronicle, from the Creation to A.H. 302. He died A.H. 310 (A.D. 925).

TABERNÆMONTANUS, (James Theodore, better known under the name of) a German physician and botanist, was born about 1520, at Berg-Zabern, in Alsace, whence he took his name. After taking his degree at Paris he settled and practised at Worms, and was made physician to the elector-palatine John Casimir, and also to the bishop of Spire. He diligently studied the medical properties of herbs, and published the result of his labours in Neue Vollkommen Kraüterbuch, or, New Complete Herbal, fol. A second edition was published at Frankfort in 1613, by Caspar Bauhin, and contained descriptions of 5800 species of plants, of which 2480 were illustrated by wood engravings. The best and latest edition published is that of Hieronymus Bauhin, which appeared at Basle in 1731. This work was for a long time a standard botanical authority. Tabernæmontanus maintained the principle, which has many advocates at the present day, that Providence causes those plants to grow in a district which are beneficial for the diseases that arise in it. The cuts are badly executed; but they were republished without the letter-press, by Nicolas Bass, the printer at Frankfort, in 1590, under the title, Icones Plantarum, &c. Tabernæmontanus died at Heidelberg in 1590. He also published, Neue Wasserschatz, 1584.

TABOR, (John Otho,) a German lawyer, was born at Bautzen, in Lusatia, in 1604, and studied at Halle, Leipsic, and Strasburg. He became counsellor to the landgrave of Hesse Darmstadt, and died at Frankfort in 1674. His works were printed in 1688, in 2 vols, fol.

TABOUROT, (Stephen,) a facetious French writer, commonly known by the name of the Sieur des Accords, was born at Dijon, in 1547, and studied at the college of Burgundy, at Paris. His best known publication is entitled, Les Bigarrures et Touches du Seigneur des Accords, 2 vols, 12mo. He died in 1590.

TACCA, (Piero Giacomo,) a celebrated Italian sculptor, was born at Carara, and was a pupil of Giovanni Bologna. Two of his greatest works are the statue of Ferdinand III. grand duke of Tuscany,

NATIONAL ARCHIVES OF INDIA

with four slaves chained at his feet, at Leghorn; and the equestrian figure of Philip IV. at Madrid. He died at Florence in 1640.

TACHARD, (Guy,) a French Jesuit, accompanied as missionary the chevalier de Caumont, and the abbé de Choisi on their embassy to Siam, about 1680. He returned to Europe in 1688, and, making another voyage to the Indies, died at Bengal about 1694. His two Voyages to Siam, in 2 vols, Paris, 1686 and 1689, reprinted at Amsterdam in 1700, were well received at the time; but the chevalier de Forbin has shown in his Memoirs how much the public were imposed upon by the narratives of Tachard and Choisi.

TACITUS, (Caius Cornelius,) was born about A.D. 57, in the reign of Nero, but the place of his birth is not known. In A.D. 77, Julius Agricola, then consul, betrothed his daughter to him, and gave her in marriage after the expiration of his consulate. He received his first public honours from Vespasian, which were augmented by Titus. Under Domitian he was admitted to the Quindecemviral priesthood, and was raised to the post of prætor, in which capacity he was present at the secular games exhibited in A.D. 88. After serving that office he was absent from the capital during four years, but on what account we are not informed. It was in this absence that he lost his father-in-law Agricola. On his return he found Domitian in the fiercest exercise of his tyranny; and he has recorded the bitter feelings with which he was constrained, as a senator, to be present at scenes of despotic cruelty, and to partake of the degradation of his order. Better times recurred with Nerva, who, in the year 97, entered upon his third consulship with Verginius Rufus. This last illustrious citizen dying before the expiration of his office, Tacitus was appointed his successor; and he pronounced an oration at the funeral of Varginius, who, says Pliny the younger, in one of his Epistles, "crowned the felicity of his life, by possessing the most eloquent of eulogists at his death." In the early part of Trajan's reign Tacitus joined with his friend Pliny in the accusation of Marius Priscus for the crimes committed in his proconsulate of Africa; on which occasion Tacitus undertook the reply to Fronto Catius, the defender of Marius. Nothing is known concerning the other circumstances of his life, or the time of his death; but, as he makes no allusion to the reign of Adrian, it is conjectured that he died whilst Trajan was still on the throne. The principal works of Tacitus are, his History, and his Annals. Of these, the Annals, so called because the narrative is exactly distributed into years, comprehended the Roman affairs from the death of Augustus to that of Nero, a period of fifty-two years. This work has come down to us in a very mutilated state, there being lost part of the 5th book, all the 7th, 8th, 9th, and 10th, the beginning of the 11th, part of the 16th, and those which followed to the end of Nero's reign. The first five books of the Annals were not found till the beginning of the sixteenth century, when they were discovered in the abbey of Corvey, in Westphalia, and published at Rome in 1515, by Philip Beroaldus. The History, written with less attention to the chronological order of events, comprised the period from the end of Nero to the death of Domitian. Of this work there remain only the four first books and a part of the 5th, which carries the narrative little beyond the accession of Vespasian. It is agreed by critics that the History was first written, and then the Annals. Tacitus had reserved the reigns of Nerva and Trajan for the task of his old age; but he probably did not survive to that period. His other works, which have reached our times entire, are, A Life of Agricola, and a treatise On the Manners of the Germans. A Dialogue concerning Orators, or, On the Causes of the Corruption of Eloquence, has been ascribed to him by some learned critics, and is usually printed with his works; but who was the real author of it is a matter of great uncertainty. 'The frequent obscurity of his sentences is the consequence of a style singularly concise, abrupt, and elliptical, of which it is often difficult to make out the grammatical construction, and which abounds more in thoughts than in words. Hence the reader is frequently under the necessity of considering more what he was likely to intend, than what his language actually imports; and no one can with advantage peruse him, who is not in some measure prepared to think along with him. It is partly his fault, and partly his excellence, perpetually to aim at saying a great deal in a small compass, and to give to a thought the force of an apophthegm by concentration. This he has commonly done with such effect, that his writings have been the great storehouse of political maxims, the energetic brevity of which impresses them indelibly on the memory: but occasionally an

affectation appears of converting common remarks into aphorisms, and of philosophizing when he was only required to narrate. It is however to be remarked, that no prose writer in any language surpasses or perhaps equals him in force of description, and the choice of circumstances by which he dramatizes a scene, and brings it before the eyes of his reader; and no want of perspicuity appears in his style when employed in the relation of striking events. Of the numerous editions of the whole of Tacitus the following may be mentioned as the most in esteem: Ryckii, Ludg. Bat. 1687, 2 vols, 12mo; Gronovii, Traj. 1721, 2 vols, 4to; Ernesti, Lips. 1752 and 1772, 2 vols, 8vo; Brotier, Paris, 1771, 4 vols, 4to, and 1776, 7 vols, 12mo. One of the best editions is that of Ernesti, by Oberlin, Leipsic, 1801, 2 vols, 8vo: it contains the valuable notes and excursus of Lipsius, the best of all the commentators on Tacitus. The last edition is by Immanuel Bekker, Leipsic, 1831, 2 vols, 8vo. There is a Lexicon Taciteum, by Bötticher, Berlin, 1830, 8vo. There are translations of Tacitus in Danish, Swedish, Dutch, German, French, Italian, Spanish, Portuguese, and English. The Italian version of Davanzati is considered to be a model of condensed and vigorous translation. There are four English translations of Tacitus; that of Greenway and Sir Henry Savile in the reign of Elizabeth; that by Dryden and others; the translation by Gordon; and that of Murphy, 1793.

TACITUS, (Marcus Claudius,) was chosen emperor by the senate, after the death of Aurelian, A.D. 275, when he was in the seventy-fifth year of his age. His reign was very popular; and as a pattern of moderation, economy, temperance, regularity, and impartiality, he had no equal. The senators under Tacitus, seemed to have recovered their ancient dignity, and long-lost privileges. They were not only the counsellors of the emperor, but they even seemed to be his masters; and when Florianus, the brother of Tacitus, was refused the consulship, the emperor said that the senate, no doubt, could fix upon a more deserving person. As a warrior, Tacitus is inferior to few of the Romans; and during a short reign of about six months, he not only repelled the barbarians who had invaded the territories of Rome in Asia, but he prepared to make war against the Persians and Scythians. He died at Tyana, in Cappadocia, as he was on his expedition, of a violent distemper, or, according to some, he was destroyed by the secret dagger of an assassin, on the 13th of April, A.D. 276. Tacitus has been commended for his love of learning.

TACQUET, (Andrew,) a mathematician, was born at Antwerp, in 1611, and in 1629 entered into the order of Jesuits, and taught the languages and the mathematics for fifteen years. He died in 1660. He wrote, Cylindricorum Annulorum Libri V.; Elementa Geometriæ Planæ et Solidæ, prefixa Brevi Historica Narratione de Ortu et Progressu Mathesios, which was printed at Venice in 1737, with Whiston's Additions; Arithmeticæ Theoria et Praxis; Theoremeta Selecta ex Archimede. Several of his treatises were collected after his death, and published at Antwerp, under the title of Andreæ Tacqueti Antverpiensis Opera Mathematica, fol. 1669. It contains Astronomiæ Lib. VIII.; Geometricæ Practicæ Lib. III.; Opticæ Lib. III.; Catoptricæ Lib. III.; Architecturæ Militaris Liber Unus, &c. Though secretly persuaded of the truth of the Copernican system, he professed to adhere to his master Riccioli.

TAFFI, (Andrea,) an ingenious artist, born at Florence in 1213, introduced into Italy the art of designing in Mosaic, which he learnt from some Greek artists who were employed in the church of St. Mark at Venice. The chief of these artists was a man whose name was Apollonius. With him Taffi became associated, and they worked together in the church of S. Giovanni at Florence with great success. The most famous work of Taffi was a dead Christ, in a chapel at Florence; it was seven cubits long, and executed with singular care. He died in 1294.

TAGESEN. See TAUSAN.

TAGLIACOZIO, or TAGLIACOZZI. See TALIACOTIUS.

TALBOT, (John,) first earl of Shrewsbury, a famous commander, was born in 1373, at Blechmore, in Shropshire. He was the second son of Sir Richard Talbot of Goodrich castle, in Herefordshire; and on the death of his elder brother, Sir Gilbert, he became heir to that family. He was called to parliament by Henry IV. by the title of lord Furnival, whose eldest daughter and co-heiress he had married, and was appointed lord-justice of Ireland in 1412, and lord-lieutenant in 1414, in which post he continued seven years, during which he performed great services to the crown, by keeping the

native Irish in subjection, and taking prisoner Donald Mac Murrough, a dangerous insurgent. In 1420 he attended on Henry V. to France, and was present with him at two sieges, and in his triumphant entry into Paris. Being retained to serve the king in his French wars with a body of men at arms and archers, he assisted at the siege of Meaux, and remained in France till the death of Henry. At the beginning of Henry the Sixth's reign he was created a knight of the garter, and was a second time made lord-justice of Ireland. He then served in France under the regent duke of Bedford, and by his exploits rendered his name more terrible to the foe than that of any other English leader. Being raised to the rank of general, he commanded the troops which were sent into the province of Maine to the succour of the earl of Suffolk, and he made himself master of Alençon. He afterwards took Pontoise, and joined the earl of Salisbury at the siege of Orleans, which failed through the intervention of the celebrated Maid of Orleans. The French, recovering their lost courage under the guidance of one whom they thought inspired by Heaven, became assailants in their turn, and in 1429 gave a defeat to the English at Patai, in which Talbot was taken prisoner. He obtained his liberty by ransom, and, raising fresh troops in England, re-crossed the sea, and marched to the duke of Bedford in Paris. After a conference with that prince, he took Beaumont sur Oise by assault, defeated the French at Brunes in Normandy, and recovered Pontoise. For these and other great services he was raised to the dignity of maréchal of France; and in 1442 the title of earl of Shrewsbury was conferred upon him. In 1443 he was nominated one of the ambassadors to treat of peace with the French king. In 1446 he was a second time sent to Ireland as lord-lieutenant, and the earldom of Wexford and Waterford in that kingdom was added to his honours. The English affairs in France continuing to decline, Talbot was again sent thither in 1451, and was constituted lieutenant-general of Aquitaine, with extraordinary powers. His presence restored success; he took Bordeaux, and brought back several towns to their allegiance to the English crown. Receiving intelligence that the French were besieging Castillon, he marched to its relief, and made an attack on the enemy: but fortune at length deserted him; he was shot through the thigh with a cannon-ball, and died on the field of battle, July 20th, 1453, in the eightieth year of his age. One of his sons was slain in the engagement, Castillon surrendered, and the consequence was the total expulsion of the English from France. This great captain, whose merit was acknowledged equally by friends and foes, received the appellation of the Achilles of England. His remains were at first buried in France, along with those of his valiant son; but they were subsequently carried to England, and were interred at Whitchurch, in Shropshire, where a splendid monument was erected to his memory.

TALBOT, (Robert,) an antiquary, was born at Thorp, in Northamptonshire, and educated at Winchester school, and at New college, Oxford. In 1541 he was made a prebendary of Wells, and in 1547 treasurer of the cathedral of Norwich. He died in 1558. His antiquarian collections proved of great service to Leland, Bale, Caius, Camden, and others. He also furnished archbishop Parker with many Saxon books, some of which he obtained from Dr. Owen, physician to Henry VIII. He left his MSS. to New college, Oxford. He was the first of our countrymen who illustrated Antoninus's Itinerary with various readings and notes, which were of great use to Camden, and are printed by Hearne at the end of the third volume of Leland's Itinerary, from a MS. in the Bodleian library, which belonged to John Stowe, and is in his handwriting; but Talbot's notes reach only to the sixth Iter.

TALBOT, (Peter,) an Irish Jesuit, born in 1620 of an ancient family in the county of Dublin, was brother of colonel Richard Talbot, commonly called, about the court of England, "Lying Dick Talbot," (whom James II. created duke of Tyrconnell, and advanced to the lieutenancy of Ireland,) and was received into the society of the Jesuits in Portugal in 1635, and, after studying philosophy and divinity, took orders at Rome, whence he returned to Portugal, and afterwards to Antwerp, where he read lectures on moral theology. He was supposed to be the person who, in 1656, reconciled Charles II. then at Cologne, to the popish religion; and Charles is reported to have sent him secretly to Madrid to intimate to the court of Spain his conversion. He was also sent by his superiors to England to promote the interests of the Romish church; which he appears to have attempted in a very singular way, by paying his court to Cromwell, at whose

NATIONAL LIBRARY OF INDIA

funeral he attended as one of the mourners, and even joined Lambert in opposing Monk's declaration for the king. He fled, therefore, at the Restoration, but was enabled to return the year following, when the king married Catharine, the infanta of Portugal, and he became one of her chaplains. His intriguing disposition, however, created some confusion at court, and he was ordered to depart the kingdom. Clement IX. advanced him to the titular archbishopric of Dublin in 1669. When the Popish Plot was discovered in England in 1678, he was imprisoned in the Castle of Dublin, on suspicion of being concerned in it, and died there in 1680. He wrote, De Naturâ Fidei et Hæresis; and, Tractatus de Religione.

TALBOT, (Charles,) duke of Shrewsbury, held the office of lord chamberlain to James II.; but, disapproving the imprudent measures of that prince, he resigned; and on the arrival of the prince of Orange he became an active promoter of the Revolution. On the accession of the prince as William III. lord Shrewsbury was made principal secretary of state, and knight of the garter; and in 1694 he was created marquis of Alton, and duke of Shrewsbury. He resigned his post of secretary in consequence of ill health; but in the reign of queen Anne he was sworn a member of the privy council. After having been viceroy of Ireland, he held the office of lord treasurer. He died in 1717, at the age of fifty-seven. An account of his life and character was published in 1718, 8vo.

TALBOT, (William,) an English prelate, was born in 1659, at Stourton castle, in Staffordshire, and educated at Oriel college, Oxford. In the reign of James II. he preached and acted with great zeal against Popery. In 1691 he was nominated to the deanery of Worcester, in the room of Dr. George Hickes, ejected for refusing the oaths to king William and queen Mary; and in 1699 he was advanced to the bishopric of Oxford, whence, in 1715, he was translated to that of Salisbury. In 1722 he was translated to the bishopric of Durham. He died in 1730. There are in print two speeches of his in the House of Lords, one in favour of the union between England and Scotland, and the other upon the trial of Dr. Sacheverell. He published likewise a volume of Sermons, 8vo.

TALBOT, (Charles, lord,) son of the preceding, was born in 1684, and became a commoner of Oriel college, and afterwards fellow of All Souls' college, Oxford. He next entered at Lincoln's-inn, and was called to the bar; in 1719 he obtained a seat in parliament for Tregony, in Cornwall; and in 1726 he was made solicitor-general, and was elected member for Durham. In 1733 he was constituted lord chancellor, and created a baron. He died in 1737.

TALBOT, (Catherine,) an ingenious lady, was the only child of Edward Talbot, second son of the preceding bishop of Durham, and was born in 1720. She and her mother lived constantly with archbishop Secker, who owed his promotion to Mr. Talbot, and requited it by the care of his family. Miss Talbot received an elegant education, which she improved by her own application to the languages and sciences. She died in 1770. Her works are, Reflections on the Seven Days of the Week; Essays; Letters; Dialogues; and Poems. She was the intimate friend and correspondent of Mrs. Elizabeth Carter.

TALIACOTIUS, (Gaspar,) a celebrated anatomist, was born in 1546, at Bologna, where he became professor of anatomy, and acquired great celebrity as an operator; but he is chiefly remembered for his skill in restoring lost parts of the face, particularly the nose; on which account he is ridiculed in Hudibras. But late improvements in England, and even the practice of the Orientals, show that the method is easy. He died in 1599. The work in which his celebrated operation is described was first published forty-four years after his death, with the title, De Curtorum Chirurgia per Insitionem Libri Duo, Venetiis, 1597, fol.

TALIESIN, called also Pen Beirdd, or the Chief of the Bards, flourished between 520 and 570, and many of his compositions are extant, and have been printed in the Welsh Archæology. He was ranked with the two Merlins, under the appellation of the Three principal Christian Bards. He studied in the school of the famous Cadog at Llanveithin, in Glamorganshire, and later in life was the bard of Urien Rheged, a Welsh prince.

TALLART, (Camille d'Hostun, duc de,) a celebrated maréchal of France, was born in 1652, in Dauphiné. He early distinguished himself as a soldier, and in 1672 was under Louis XIV. in Holland; and he soon after gained the approbation and friendship of Turenne,

by his conduct in the battles of Mulhausen and Turkheim. In 1693 he was raised to the rank of lieutenant-general; and in 1697 he was sent as ambassador to England, concerning the succession to the Spanish crown in the person of Charles II. In 1702 he was placed at the head of the armies on the Rhine, and made maréchal of France soon after. He defeated the Imperialists under the prince of Hesse, before the town of Landau, which he took after a short siege; but his pompous ostentation in announcing the victory rendered him ridiculous—"I have," said he, "obtained more standards than your majesty has lost soldiers." In 1704 he was opposed to Marlborough, and at the battle of Blenheim was taken prisoner. He was sent to England, where he remained for eight years. On his return to Paris, in 1712, he was created a duke, and in 1726 made secretary of state. He died in 1728.

TALLEMANT, (Paul,) a French ecclesiastic, was born at Paris, in 1652. In 1666 he became a member of the French Academy; and in 1694 he was appointed secretary of the Academy of Inscriptions and Belles-Lettres. Through the patronage of the minister Colbert he obtained various benefices and pensions; and his pen, among others, was employed to celebrate the victories of Louis XIV. particularly in the Histoire de Louis XIV. par les Médailles, for which he wrote the preface, said to be the best of his compositions. He was also the author of several funeral orations, and academical discourses; and of a piece consisting of prose and verse, entitled Voyage de l'Ile d'Amour, besides other works. He died in 1712.—His cousin, FRANCIS TALLEMANT, was also an ecclesiastic, and a member of the French Academy. He published a French translation of Plutarch's Lives. He died in 1693, at the age of seventy-three.

TALLENTS, (Francis,) a learned nonconformist divine, was born in 1619, at Palsley, near Chesterfield, in Derbyshire, and educated at the public schools at Mansfield and Newark, and at Peterhouse, Cambridge; but being chosen sub-tutor to the sons of the earl of Suffolk, he removed for that purpose to Magdalen college, and in 1642 travelled with them on the continent. On his return he was chosen fellow of Magdalen college, and afterwards became senior fellow and president. In 1648 he was ordained at London, in the Presbyterian form. In 1652 he became minister of St. Mary's, at Shrewsbury, from which, at the Restoration, he was ejected for non-conformity. He died in 1708. He published a few religious and controversial tracts; but he is principally remembered as the editor of a work once in very high reputation, A View of Universal History; or, Chronological Tables, engraved in his house and under his particular inspection, on sixteen large copper-plates.

TALLEYRAND-PERIGORD, (Charles Maurice de,) an eminent French statesman and diplomatist, was born of an ancient and noble family, on the 13th of February, 1754, the eldest of three brothers. The effects of a fall when about a year old rendered him lame for life, and being on this account unfit for the military career, he was obliged to renounce his birthright in favour of his second brother, and enter the church. He studied successively at the Collége d'Harcourt, and at the seminary of St. Sulpice, and the Sorbonne. In 1776 he was introduced to Voltaire at Paris. Voltaire and Fontenelle were his favourite authors, upon whom he formed his written and conversational style. In 1780 he was appointed general agent of the clergy of France; and he held the office for eight years. In 1788 he was made bishop of Autun; and with this promotion commenced his political career. As bishop of Autun he was a member of the Etats Généraux convoked in May, 1789, which continued to sit as an Assemblée Constituante till it dissolved itself on the 30th of September, 1791. A constituent committee was appointed immediately after the capture of the Bastile, and he was the second person nominated a member of it. In this capacity he was called upon to take part in maturing measures which have had a lasting influence upon the progress of affairs in France: the first of these was the re-distribution of the national territory into districts better adapted than the old provinces for the purposes of government; the second was, the organization of a system of finance. He not long after resigned his bishopric of Autun, and at the same time renounced his episcopal character. In 1792 he was sent by the republican party on a mission to England; and he went thither a second time, with Chauvelin, on the accession of the Girondists to office. When the events of the 10th of August put an end to the monarchy, he fled to England, whence he was forced to seek refuge in America. After the fall of Robespierre, and the termination of the

reign of terror, the National Institute was founded, and Talleyrand, in his absence, was appointed a member of the class of moral and political science. At the first sitting of this society which he attended he was elected secretary, an office which he held for six months. Through the influence of Madame de Staël with Barras, he was also appointed foreign minister under the Directory. When Buonaparte returned from Egypt, Talleyrand was retained by him in the office of foreign secretary, and is said by Bourrienne to have given the first consul advice, by which he shaped his political course at that period. On the 9th of August, 1807, Talleyrand resigned the portfolio of foreign affairs, and accepted the nominal dignity of vice-grand-elector of the empire, in addition to the titles of grand-chamberlain and prince of Benevento, which had previously been conferred upon him. In 1809 he was deprived of the office of chamberlain. In 1814 he accepted the office of foreign secretary, and in September in that year he attended the Congress of Vienna. On the 5th January, 1815, he signed, with lord Castlereagh and prince Metternich, a secret treaty, having previously obliged Prussia to remain contented with a third of Saxony, and Russia to cede a part of the grand-duchy of Warsaw. On the return of Napoleon from Elba, Talleyrand dictated the proclamation of Cambray; in 1815 he induced Louis XVIII., restored for a second time, to institute a cabinet council, of which he was nominated president. In his note of the 21st of September, 1815, he protested, as prime minister, against the new terms which the allies intended to impose upon France. But as his remonstrance proved unavailing, he resigned office two months before the conclusion of the treaty which narrowed the frontiers of France and amerced her in a heavy contribution. By this line of conduct he was materially instrumental in creating a liberal party; and to the existence of such a party was owing in no small degree the result of the revolution of 1830, which placed Talleyrand in a condition to realise what had been one of his most earnest wishes at the outset of his political career —an alliance between France and England as constitutional governments. On the 5th September, 1830, he was appointed ambassador extraordinary and minister plenipotentiary to the court of Great Britain, and he held the appointment till the 7th of January, 1835, when he was succeeded by general Sebastiani. After his return to France he retired from public life. He died on the 20th of May, 1838, in the eighty-fourth year of his age. He wrote, Report upon Education, 1791; Report to the First Consul upon the Best Means of Re-Establishing the Diplomatic Service of France; Essays upon Colonization, and the Commercial Relations of England and America; and, *éloge* of M. de Reinhard. It is believed that he has left memoirs of his life, or at least of the most important transactions in which he was engaged, but with strict injunctions that they shall not be published until thirty years shall have elapsed from the time of his death.

TALLIEN, (John Lambert,) one of the foremost agents in the French Revolution, was born at Paris, in 1769. He took an active part in the terrible commotions of the 10th of August; and in the session of Dec. 15, 1792, he strongly urged the immediate trial of Louis XVI. He afterwards voted for his death, and against an appeal to the people; and on the day of execution, January 21, 1793, he was president of the Convention. After the fall of Danton and his party, Tallien denounced Robespierre, (9th Thermidor, 1794,) with so much energy, that he brought the reign and life of that tyrant to an immediate close. Being elected a member of the Committee of Public Safety, the Jacobins replaced his name on their list. He afterwards took a share in all the proceedings of the Assembly; and he subsequently became a member of the Council of Five Hundred. He followed Buonaparte to Egypt as one of the literati attached to the expedition; and he became a member of the Egyptian Institute, and editor of the Decade Egyptienne, a journal printed at Cairo. On his return, the vessel in which he sailed was captured by the English, and he was taken to London, where he experienced some attention from the leaders of the Whig party. He died in 1820.

TALLIS, (Thomas,) the father of English cathedral music, was born about 1529. He was a gentleman of the chapel to Edward VI. and afterwards to Mary; and under Elizabeth the place of organist was added to his other office. Of his disciples, Bird, or Byrde, seems to have possessed the greatest share of his affection; one proof of which was a joint publication by them of one of the noblest collections of hymns and other compositions for the service of the church that ever appeared in any age or country.

This was printed by Vautrollier in 1575, with the title of Cantiones quæ ab Argumento Sacræ vocantur Quinque et Sex Partium, Autoribus Thomæ Tallisio et Gulielmo Birdo, Anglis, Serenissimæ Reginæ Majestati à Privato Sacello Generosis et Organistis, and was published under the protection of a patent of queen Elizabeth; the first of the kind that had ever been granted. He set to music the Venite Exultemus, Te Deum, Benedictus, Kyrie Eleison, Nicene Creed, Sanctus, Magnificat, and Nunc Dimittis. He also set musical notes to the Preces and Responses, and composed that Litany which for its excellence is sung on solemn occasions in all places where the choral service is performed. As to the Preces of Tallis in his first service, they are no other than those of Marbeck in his Book of Common-Prayer noted; the Responses are somewhat different in the tenor part, which is supposed to contain the melody; but Tallis has improved them by the addition of three parts, and has thus formed a judicious contrast between the supplications of the priest and the suffrages of the people as represented by the choir. The services of Tallis contain also chants for the Venite Exultemus, and the Creed of St. Athanasius. Two of these chants are published in Dr. Boyce's Cathedral Music, vol. i. The care of selecting from the Common Prayer the offices most proper to be sung was a matter of some importance, especially as the rubric contains no directions about it; for this reason it is supposed that the musical part of queen Elizabeth's Liturgy was settled by archbishop Parker. One of Tallis's Cantiones Sacræ, O Sacrum Convivium, was adapted by Dean Aldrich to the words "I call and cry," and is the above-mentioned anthem, which still continues to be frequently performed in most of our cathedrals. Two more of his anthems are printed in Dr. Arnold's Collection. Tallis died Nov. 23, 1585, and was buried in the parish church of Greenwich.

TALMA, (Francis Joseph,) an eminent French tragedian, was born at Paris, in 1763, and soon after his birth was carried to London by his father, who was a dentist. At nine years of age young Talma returned to France, and was placed in a school at Chaillot, where he first evinced his taste for the theatre; and, after revisiting London, he in 1781 commenced the study of logic at the Collège Mazarin. In 1783 he made an unsuccessful attempt, at the Théâtre de Doyen, in the character of Seide, in the tragedy of Mahomet. On the 21st of November, 1787, he made his début at the Théâtre Français, and in 1789 created a great sensation by his performance of Charles IX, and not long after, on the retirement of Larive, he became the principal tragic actor. During the reign of Napoleon he enjoyed the emperor's friendship; and he was no less honoured or esteemed by Louis XVIII. In 1825 he published some Reflections on his favourite art; and on the 11th of June, 1826, he appeared for the last time on the stage in the part of Charles VI. He died on the 19th of October following, and was buried in the cemetery of Père la Chaise. Talma spoke English perfectly, and was a great admirer of England and her institutions. Among his best representations were those of the characters of Macbeth, Hamlet, and Othello.

TAMBURINI, (Pietro,) an eminent writer on ethics and jurisprudence, was born in 1737, at Brescia, and educated there. He then took orders, and was made professor of philosophy, and afterwards of theology, in the episcopal seminary of Brescia. He was afterwards invited to Rome, where Clement XIV. made him director of the studies of the Irish College. In 1778 he was recalled to Lombardy by the empress Maria Theresa, and appointed professor of theology in the university of Pavia, director of the studies of the German Hungarian college in that city, and censor of the press. In 1797, when the French invaded Lombardy, Tamburini was obliged by the new government to resume active duties at Pavia, as professor of moral philosophy and of "jus naturæ." Shortly afterwards he was appointed rector of the lyceum of his native town. When Buonaparte assumed the government in France and North Italy, Tamburini was sent again to Pavia as professor of moral philosophy and of "jus naturæ et gentium," in which chair he continued for eighteen years. After the Restoration the emperor Francis made him Professor Emeritus and præsul of the faculty of law and politics in the university of Pavia. He died at Pavia, in March, 1827, in the ninetieth year of his age. His principal work is entitled, Idea della Santa Sede, published anonymously at Pavia, in 1784. His other works are, Introduzione allo Studio della Filosofia Morale; Lezioni di Filosofia Morale e di Naturale e Sociale Diritto; Elementa Juris Naturæ; Cenni sulla Perfettibilità dell' Umana Famiglia.

TAMERLANE. See TIMUR.

TANCRED, one of the leaders of the first crusade, son of Eudes, a Norman baron, and of Emma, sister of Robert Guiscard, duke of Calabria, served with Bohemund under Roger, duke of Apulia, at the siege of Amalfi, in 1096. When the report of the great crusade which was preparing for the East determined Bohemund to join the Crusaders, Tancred followed him with a vast number of men from Apulia and Calabria. His exploits in Syria and Palestine have been immortalized by Tasso.

TANNAHILL, (Robert,) a Scotch poet, born at Paisley, in 1774, was the son of poor parents, by whom he was brought up to the occupation of a weaver, which he pursued in his native town and at Glasgow. His best known poems are, Jessy, the Flower of Dumblane, and, The Song of the Battle of Vittoria. He committed suicide by drowning himself, in his thirty-sixth year.

TANNER, (Thomas,) a prelate, and eminent antiquary, was born in 1674, at Market Lavington, in Wiltshire, of which parish his father was vicar, and educated at Queen's college, Oxford, whence he removed in 1694 to All Souls' college, of which he was elected a fellow. In 1695 he published a work, entitled Notitia Monastica; or a short Account of the Religious Houses in England and Wales; which brought him into notice. Dr. Moore, bishop of Norwich, soon after made him his chaplain, and in 1701 appointed him to the chancellorship of his diocese. He married bishop Moore's daughter, and obtained various preferments, one of which was that of a prebendary of Ely in 1713. In 1706 he had been presented to the rectory of Thorp, near Norwich. In 1723 he was nominated to a canonry of Christ church, Oxford. His reputation caused him to be chosen, in 1727, Prolocutor of the Lower House of Convocation; and in 1732 he was raised to the see of St. Asaph. He died at Christ church, Oxford, in 1735, and was buried in the cathedral there. Besides the Notitia Monastica, he published a second edition of Wood's Athenæ Oxonienses, much corrected and enlarged, with the addition of more than 500 new Lives from the Author's Original Manuscript, London, 1721, 2 vols, fol. Wood on his death-bed had made a present to Tanner, then a Fellow of All Souls', of his papers containing a continuation of his work. Dr. Tanner left ready for the press a large work, founded on his Notitia, bearing the following title, Notitia Monastica, or, an Account of all the Abbies, Priories, and Houses of Friers, heretofore in England and Wales, and also of all the Colleges and Hospitals founded before 1540. This was published by his brother, the Rev. John Tanner, London, 1744, fol. A third edition, considerably improved by the Rev. James Nasmith, was published at Cambridge, in 1787, fol. Bishop Tanner had likewise prepared for the press Bibliotheca Britannico-Hibernica; sive de Scriptoribus qui in Angliâ, Scotiâ, et Hiberniâ, ad Sæculi XVII. initium floruerunt, literarum ordine, juxta familiarum nomina, dispositis, Commentarius. This work, the fruit (with the former) of forty years' application, was published in 1748, fol, under the care of Dr. David Wilkins, who prefixed a long and learned preface. Bishop Tanner was a member of the Society of Antiquarians.

TANSILLO, (Luigi,) an Italian poet, born at Nola, about 1510, lived a long time at Naples in the service of the viceroy, Don Pedro de Toledo, and his son Don Garcia, and he accompanied the former in his expedition to Africa. In 1534 was published his highly exceptionable poem entitled Il Vendemmiatore; which went through several editions under the title of Stanze Amorose sopra gli Orte della Donne. All his poems, which were numerous, and on various topics, were placed by Paul IV. in the list of prohibited books. Deeply mortified by this circumstance, Tansillo addressed a penitential canzone to the Pope, in which he requested forgiveness, and informed His Holiness that he had made reparation by composing a devout poem, entitled Le Lagrime di San Pietro. This apology was admitted, and his name was erased from the list. Of Tansillo's Tears of St. Peter, only a small part had appeared before his death, and he left it unfinished. It was afterwards published in 15 cantos, and was much applauded, as appears from a French and a Spanish translation of it, the former by Malherbe. His other poems, consisting of sonnets, canzone, capitoli, &c. have often been printed: the most complete edition is that of Venice, in 1738. Two other elegant poems of his, La Balia, and Il Podere, were published in 1767 and 1769. His poem entitled The Nurse has been translated into English by Roscoe.

TANUCCI, (Bernardo, marquis of,) prime minister in the kingdom of Naples, was born in 1698, of indigent parents, at Stia, a village in Tuscany, and studied

law at Pisa, where he became professor of jurisprudence. When Don Carlos, infant of Spain, came into Italy to receive the inheritance of the house of Medici, he appointed Tanucci one of his ministers, and gave him his entire confidence. His favour augmented from year to year, and he was advanced successively from the place of counsellor of state to that of superintendent-general of the posts, and finally to that of first minister. When Don Carlos quitted Naples in 1759, to take possession of the crown of Spain, he placed Tanucci at the head of the regency formed to govern the two Sicilies during the minority of his son Ferdinand. For the space of fifty years his power, and the kindness of the sovereigns whom he served, underwent no diminution. He was an enlightened patron of the sciences; and it was he who caused the excavations to be made at Pompeii and Herculaneum. He died in 1783.

TAPLIN, (William,) one of the first scientific cultivators of the veterinary art in England. His principal publications are, The Gentleman's Stable Directory, or the Modern System of Farriery, 1790, 2 vols, 8vo; Practical Observations upon Thorn Wounds, Punctured Tendons, and Ligamentary Lameness in Horses, with Instructions for their Treatment and Cure, 8vo; and, A Compendium of Experimental Farriery, originally suggested by Reason and confirmed by Practice, 1796, 8vo. He died in 1807.

TARGIONI TOZETTI, (Giovanni,) an eminent Italian physician and naturalist, was born in 1712, at Florence, and studied at Pisa, where he obtained the title of professor-extraordinary. Returning to Florence, he attached himself to botany, and was an assiduous attendant on the celebrated Micheli, who at his death bequeathed to him his library, herbarium, and manuscripts, and the succession to his directorship of the botanical garden. The grand duke also nominated him professor of botany in the Florentine college. He was admitted a member of the two academies of the Apatisti, and Della Crusca; and he repaid these honours by a benefit which he rendered to letters on the death of the famous Magliabecchi, who bequeathed to the public his very valuable library. Of this Targioni and Cocchi undertook to draw up a catalogue, which they completed in 1739. Targioni was recompensed for his labour by the post of librarian to the grand duke. He published, Relazioni d'alcuni Viaggi fatti in diverse Parte della Toscana per osservar le Produzioni naturali, e gli antichi Monumenti d'esse, Firenz. tom. i. 1751, 8vo. He promoted inoculation for the small-pox, and attended to the treatment of epidemics, the draining of marshes, the prevention of inundations of the Arno, which render several parts of Tuscany insalubrious, and the examination of vegetable articles which may be substituted for bread in times of scarcity. He died in 1783.

TARIN, (Peter,) a French physician, was born at Courtenai, and died in 1761, at what age is unknown. His principal works are, Elements of Physiology, translated from the Latin of Haller; Adversaria Anatomica; Osteographia; Anthropotomie; Desmographie; Observations on Medicine and Surgery; Myographia, with figures from Albinus. He wrote also some medical articles for the Encyclopédie.

TARLTON, (Richard,) a celebrated comic actor and jester, was born at Condover, in Shropshire. He was patronized by Robert, earl of Leicester. Stowe says that he was constituted one of the queen's players in 1583. He died in 1588, and was buried at St. Leonard's, Shoreditch, London. He was the author of a dramatic performance, called the Seven Deadly Sins; and many of his witticisms have been printed in different jest-books.

TARQUIN, (Lucius Tarquinius Priscus,) fifth king of Rome, removed to Rome from Tarquinii the place of his birth, and by liberality and mildness so gained the hearts of the Romans, that, on the death of Ancus Marcius, he was elected king. He was a benevolent prince, and adorned his city with stately buildings, and aqueducts, and added dignity and consequence to the body of the senate and to the magistrates. He was assassinated by the sons of Ancus Marcius, B.C. 578, after a reign of thirty-eight years.

TARQUINIUS, (Lucius Tarquinius Superbus,) the seventh and last king of Rome, was the son of Tarquinius Priscus, and, having married Tullia, the wife of his brother Aruns, placed himself at the head of a conspiracy, and murdered his father-in-law, Servius Tullius, whom he succeeded as king of Rome, B.C. 584. The cruel and licentious conduct of his son Sextus, who violated the chaste Lucretia, the wife of Collatinus, led to the king's banishment from Rome, B.C. 510. He died at Cumæ, B.C. 495. Tarquin is said to have been fond of splendour and magnificence. He built the capitol, with the threefold temple of Jupiter, Juno, and

Minerva, and adorned it with brazen statues of the gods and of the early kings.

TARRANTIUS, (Lucius,) called also Firmanus, from the place of his birth, Firmium, a town in Italy, was the contemporary and friend of Cicero. He was a mathematician, and famous for his horoscopes, which procured him the title of Prince of Astrologers.

TARTAGLIA, (Nicolo,) an eminent mathematician, born at Brescia, about the end of the fifteenth century. His works are, Nova Scientia Inventa; this is a treatise on gunnery; The Elements of Euclid, with a commentary; Trattato de Numeri et Mesure; Quesiti ed Invenzioni diverse. He died about 1558. A collection of his works was published in 1606.

TARTAGNI, (Alessandro,) born at Imola, in the Romagna, was professor of jurisprudence at Padua, in the fifteenth century. He afterwards held the same chair successively at Ferrara and Bologna. He died at the latter city in 1477, in the fifty-third year of his age, and was buried in the church of S. Dominico, where a superb monument was erected to his memory, with an inscription, in which he is described as Legum verissimo ac fidissimo interpreti.

TARTINI, (Giuseppe,) a celebrated musician, was born in 1692, at Pisano, in Istria, and was sent to study the law at Padua; but having married without the consent of his parents, they discarded him, and he became a performer on the violin. In 1721 he was appointed master of the band in the church of St. Anthony of Padua, where he formed an excellent school. He died in 1770. His principal work, entitled Trattato di Musica seconda la vera Scienza dell' Armonia (1754) was ably translated and explained in 1771, by Edward Stillingfleet, under the title of Principles and Powers of Harmony, who cleared it of many of the obscurities which D'Alembert justly complained of, and by his additions and illustrations rendered it both entertaining and instructive.

TASKER, (William,) a divine and poet, was born in Devonshire, and educated at Barnstaple, and at Exeter college, Oxford. He obtained the living of Iddesleigh in his native county; which, however, was put under sequestration; and he died poor in 1800. He published translations of some of the odes of Pindar and Horace; an Ode to the Warlike Genius of Britain; Letters on the Wounds mentioned by Homer and Virgil, &c.

TASMAN, (Abel Janssen,) a celebrated Dutch navigator, was employed in 1642 by the Dutch East India Company, under whose directions he sailed with two vessels on the 14th August, in that year, from Batavia for Australia. The first fruits of this enterprize was the discovery of Van Diemen's Land, where he landed 24th November. He proceeded on his voyage the 5th of December. On the 13th of the same month Tasman saw the islands of New Zealand, where his vessels were attacked by the savages with such fury that he was prevented from landing. After visiting several islands in the South Sea, some of which were previously unknown, he arrived at Batavia, June 15th, 1643. No account of this voyage was published, but a map of Tasman's discoveries was sent to the Stadt-House at Amsterdam. The success of this voyage induced Anthony Van Diemen, the distinguished governor-general of the Dutch East India Company, to commit to Tasman the command of a second expedition, and two vessels—the Zeehaan and the Braak—were placed at his disposal. But of the results of this second voyage nothing is known. The dates of the birth and death of Tasman are nowhere mentioned.

TASSIE, (James,) an ingenious artist, was born of poor parents, near Glasgow, and was brought up to the business of a stone-mason. On going to Dublin in search of employment, his talents for drawing recommended him to the notice of Dr. Quin, a physician, who amused himself with endeavouring to imitate gems in coloured pastes, and to take accurate impressions of the engravings that were on them. The doctor took Tassie into his confidence, and succeeded to the utmost of his wishes. In 1766 Tassie came to London, where, by perseverance, he attained celebrity and competence by his gems. He also modelled likenesses in wax with great taste and accuracy. He died in 1799.

TASSO, (Bernardo,) an Italian poet, was born at Bergamo in 1493, and became an early proficient in Greek and Latin literature, under the instruction of the celebrated grammarian Batista Pio, and the superintendence of his uncle, the bishop of Recanati, who acted as a parent to him after he had lost his father. In 1525 he became secretary to count Guido Rangone, general of the papal army; and in 1529 he removed to a similar situation under the duchess of Ferrara. He then passed some time pursuing his studies at Padua and Venice. In 1531 he published

at Venice a volume of poems (Rime), which made him known to Ferrante San Severino, prince of Salerno, who invited him to his court, and whom he accompanied in various expeditions, among which were those to Africa, Flanders, and Germany. He went with him to reside at Naples, and there married Porzia de' Rossi, of a noble family, formerly lords of Pistoia. By her he had a son, Torquato. He now resided for some time at Sorrento; but he was at length drawn from his retirement by the following circumstance. The prince of San Severino, in 1547, was one of the deputies from Naples to the Imperial court, for the purpose of petitioning against the establishment of the Inquisition in that city; an office which he had been advised by Bernardo to accept. This embassy was fatal to San Severino, who, finding that he had incurred by it the emperor's displeasure, and fearing worse consequences, joined the French party, and was declared a rebel, with confiscation of his property. Tasso, faithful to his patron, followed him to France, where he at first received a pension from his prince, and also experienced the bounty of Henry II. In 1563 he was engaged as first secretary at the court of Mantua, in the service of which he died, in 1569. His principal poem is the Amadigi, the subject taken from the romance of Amadis de Gaul; it was published in 1560. He also wrote, Il Floridante, a poem, which is a kind of episode rising out of the former; it was corrected by his son Torquato, and published at Bologna, in 1587; five books of "Rime," Eclogues, Elegies, Hymns, Odes, &c.; A Discourse concerning Poetry; and, Letters.

TASSO, (Torquato,) son of the preceding, was born at Sorrento on the 11th March, 1544, and at the age of five was sent to attend the Jesuits' school at Naples, where his progress was so rapid, that two years afterwards he was able publicly to recite verses and orations of his own composition. He was removed thence to Rome, whence he went to Bergamo, where he perfected himself in Greek and Latin; and when twelve years old he was judged fit to be entered at the University of Padua, where in his seventeenth year he was honoured with degrees in the four branches of canon and civil law, theology, and philosophy. In 1562 he published, at Venice, a poem of the Romanesque class, entitled, Il Rinaldo, written in ottava rima, and containing twelve cantos; this was dedicated to cardinal Luigi d'Este, which compliment was so well received by the cardinal and his brother the duke Alfonso II. that Tasso was invited in 1566 to the court of Ferrara. Here he appears to have fallen in love with the princess Eleonora, the duke's sister, to whom he addressed some sonnets. In 1571 he accompanied the cardinal d'Este to France, where he was favourably received by Charles IX. and all his court, as well as by the learned men of Paris. He returned to Italy before the close of the year, when he caused to be represented his dramatic pastoral of the Aminta, written at the court of Ferrara, where he now entered the service of duke Alfonso himself. Here he commenced his Gerusalemme, which he intended to dedicate to the duke. Separate cantos of the poem were scattered in manuscript throughout Italy, and in 1579 the fourth canto was printed at Genoa. In the following year sixteen cantos, but in the state of fragments, were published at Venice. In 1581 three editions were printed, of which the third, at Ferrara, may be regarded as that which first exhibited the work in its genuine form. But while his fame was making a triumphant progress throughout Italy, and he was generally regarded as the glory of his age and country, he was in person suffering under the severest of mental distresses. The story of this unhappy part of his life is involved in great obscurity, and very different accounts are current concerning the origin of his calamities. It appears that towards the end of 1576 a pretended friend of the poet, who was in the secret of his love for the princess Eleonora, revealed some particulars of it to others. Tasso, incensed at his treachery, upon meeting him in the court of the ducal palace, demanded of him a retractation of what he had reported, and, upon the other's refusal, struck him in the face. This led to a duel, in which Tasso, being an expert swordsman, disabled his antagonist, although the latter came escorted by two of his brothers, who also drew their swords upon the poet. On the 11th July in the following year, Tasso was committed by order of duke Alfonso to the monastery of San Francesco, at Ferrara, there to be treated as a madman. The real cause of this proceeding it is difficult to ascertain. Professor Rosini, who has carefully investigated the matter, believes that the duke, indignant at the allusions to his sister in the amorous strains of the poet, thought that the only reparation he could make to her injured honour was

to give out that Tasso was out of his mind. In little more than a week after his committal, Tasso found means to escape from his confinement, and fled to Naples, and thence to Sorrento, where his married sister resided. After wandering from place to place, he once more returned to Ferrara, on the 21st February, 1579; but his reception at the ducal court was so cold and discouraging, that Tasso, unable to repress his resentment at it, expressed himself with so much freedom respecting the duke, that he gave orders to arrest him and confine him, as a declared madman, in the hospital of St. Anna, where he remained till July, 1586, a period of seven years. While in confinement he was visited by Scipione Gonzaga, the lady Marfisa d'Este, Tarquinia Molza, a learned lady, Aldo the younger, and others. He also wrote several treatises and dialogues, and a defence of his La Gerusalemme Liberata, or Il Goffredo, as it is sometimes called, which had been vehemently assailed by a host of critics, at the head of whom was Salviati, of the Academy della Crusca. At last Vincenzo Gonzaga, son of the duke of Mantua, obtained, in July, 1586, permission for Tasso to accompany him to Mantua. Here he completed his tragedy of Torrismondo, which he dedicated to his liberator Vincenzo, on his accession to the ducal throne of Mantua in 1587. After some time spent at Mantua and at his paternal town of Bergamo, Tasso, depressed by a settled melancholy, took leave of duke Vincenzo, and repaired to Rome in the latter part of 1587, and thence in the following year to Naples, where he found a sincere friend in the marquis Gio. Batista Manso, at the request of whose mother he undertook his Sette Giornate del Mondo Creato, which is a poetical paraphrase of the narrative of the Creation in the first two chapters of Genesis. In 1589 he returned to Rome, whence, in the spring of the following year, he went to Florence, at the invitation of the grand-duke Ferdinand de' Medici. Towards the end of the same year, however, he went back to Rome, and in 1591 he returned to Naples, and then applied himself to re-write his epic poem, under the title of, Gerusalemme Conquistata, in order to satisfy the critics. In 1592, Cinzio Aldobrandini, nephew of Clement VIII., invited Tasso to Rome, where he completed his Gerusalemme Conquistata. In 1594 he returned to Naples, and lodged first in the Benedictine monastery of San Severino, and afterwards went to a country-seat of his friend Manso. Meantime Cinzio Aldobrandini, now cardinal, out of affection and gratitude towards Tasso, prevailed on pope Clement to grant the poet the honour of being solemnly crowned with the laurel-crown in the Capitol, as Petrarca and others had been. This being agreed upon, Tasso arrived at Rome in the beginning of 1595, and was lodged in the Papal palace. While the day of the coronation was anxiously expected, cardinal Cinzio fell ill; and Lent coming on, the pageant was postponed, and then Tasso himself fell seriously ill. He was carried, at his own request, to the monastery of St. Onofrio, on Mount Janiculum, where he expired on the 25th of April, 1595, after fifteen days' illness, in the fifty-second year of his age. He was buried in the church of St. Onofrio, with a plain slab over his tomb, upon which the monks engraved the simple inscription, "Torquati Tassi ossa hic jacent." His poetical works were published in one large 8vo vol. of nearly 1000 pages, in double columns, at Venice, 1833. Prefixed to it is the biography of the author, by his friend the marquis Manso. Professor Rosini superintended an edition of all the works of Tasso, begun at Pisa in 1820. The Gerusalemme Liberata has been translated into most European languages. There are English translations by Fairfax, Hoole, Broadhead, Hunt, and Wiffen.

TASSONI, (Alessandro,) an Italian poet and man of letters, was born of an ancient and noble family, at Modena, in 1565, and was educated at his native town, and at Bologna and Ferrara, where he applied himself to the study of jurisprudence. He then repaired to Rome, where he entered into the service of cardinal Ascanio Colonna as secretary, and in 1600 accompanied him to Spain. In 1602, the cardinal, being offered the viceroyalty of Arragon, despatched Tassoni to Italy to obtain the pope's licence; and in the following year he was sent by the cardinal to Rome in order to take care of his effects in that city. He became a member of the Academies degli Umoristi and de' Lincei, and stood high among the literati of Rome. In 1609 he published his Considerazioni sopra il Petrarca; which was followed in 1612 by his ten books of Pensieri Diversi, in which Homer, Aristotle, and other great names were submitted to censure, and the utility of letters themselves was called in question. In 1613 he entered the service of Charles Emmanuel duke of Savoy, whose

court he left in 1623, when he passed some time in the tranquil pursuit of his studies, and the cultivation of flowers. It was probably about this time that he employed himself in finishing a Compendium of the Annals of Baronius. In 1626 cardinal Ludovisi, nephew of Gregory XV., took him into his service; and that cardinal dying in 1632, Tassoni was invited to the court of Francis I. duke of Modena. He died in 1635. The work for which he is chiefly remembered is his mock-heroic poem, La Secchia Rapita. It takes its title and subject from a supposed petty war between the Modenese and Bolognese (1249), which ended in the capture of a *pail* or *bucket* by the former from the latter; a fact in some measure authenticated by the preservation of an old bucket, fastened by a chain in the cathedral of Modena. This piece is the first in which the mock-heroic has been brought to perfection in the Italian language, unless the Scherno degli Dei of Francesco Bracciolini can claim the priority. The finest edition of the poem is that of Barotti, Modena, 1744.

TATE, (Francis,) a lawyer and antiquary, was born in 1560, at Delapre, in Northamptonshire, and educated at Magdalen college, Oxford, whence he went to the Middle Temple, and, after his admission to the bar, acquired great reputation as a counsellor, antiquary, and Saxon scholar. He had a seat in parliament about the end of Elizabeth's reign, and in the 5th James I. was Lent-reader of the Middle Temple, and about that time became one of the justices itinerant for Wales. He died in 1616. He wrote, The Antiquity, Use, and Privileges of Cities, Boroughs, and Towns; The Antiquity, Use, and Ceremonies of Lawful Combats in England; Of Knights made by Abbots; Questions about the Ancient Britons; Of the Antiquity of Arms in England; Of the Antiquity, Variety, and Ceremonies of Funerals in England; and, The Antiquity, Authority, and Succession of the High Steward of England.

TATE, (Nahum,) well known for his metrical version of the Psalms, was born in Dublin in 1652, and educated at Trinity college, Dublin, whence he removed to London. In 1690 he succeeded Shadwell as poet-laureate. He died in 1715. He also wrote, Memorials for the Learned, collected out of eminent Authors in History; Characters of Virtue and Vice described and attempted in Verse, from a Treatise of Joseph Hall, Bishop of Exon; Miscellanea Sacra, or Poems on Divine and Moral Subjects; Panacea, a Poem on Tea; Birth-day Odes; An Elegy on the Death of Queen Mary; and about ten dramatic pieces, tragedy, comedy, and opera, including an alteration of Shakspeare's Lear, which kept the stage many years.

TATIAN, surnamed the Assyrian, from his native country, was a writer of the primitive church, and, being converted to Christianity, became the scholar of Justin Martyr, whom he attended to Rome; after Justin's death he became the author of a new set of heretical opinions, which, after propagating them for some time at Rome, he carried into the east, and opened a school in Mesopotamia about 172. Nothing is certainly known concerning the date of his death. His apology for Christianity, entitled An Address to the Greeks, the only genuine work of Tatian which remains, every where breathes the spirit of the Oriental philosophy. His chief heresies were the Marcionite doctrines of the two principles of good and evil, and of the evil of matter. Of his lost works the chief were a treatise on Perfection after the Pattern of the Saviour, and, a Harmony of the Four Gospels; this latter work is noticed by Theodoret. Lardner thinks that Tatian's Harmony is still extant in an Arabic MS. in the Vatican Library. His Apology is usually printed with the works of Justin Martyr. There are separate editions of it by Gesner, Zurich, 1546, fol.; and by Worth, Oxon, 1700, 8vo.

TATISCHTSCHEFF, (Vassilj Nikititsch,) a Russian historian, born in 1686. In 1720 he began to collect materials for a complete history of Russia; and he continued his researches without intermission for the space of thirty years. He had finished his account to the reign of Feodor Ivanovitch; and was bringing it down to his own times, when death put a period to his labours, 15th July, 1750. Part of this great work was consumed in a fire; and the remainder was published after the author's death by Müller.

TATIUS. See ACHILLES TATIUS.

TAUBMANN, (Frederic,) an eminent philologist and critic, was born at Wonsees, in Franconia, in 1565, and educated at Culmbach, and at Wittemberg, where he soon distinguished himself; and Frederic William, the prince of Saxony, conceived so high an esteem for him, as often to admit him into his company. The professorship of poetry and the belles lettres becoming vacant in 1595, the university asked it of the court for Taub-

mann, who accordingly took 'possession of it in October that year. He died in 1613. His works are, Commentarius in Plautum, Francof. 1605; and in 1612, not only enlarged, but more correct. A third edition, with additions, by James Gruterus, was published in 1622. After his death was published, by his son, his Commentarius in Virgilium. De Linguâ Latinâ Dissertatio, was published by himself at Wittemberg in 1602. He also published other small pieces, and some Latin poetry. A Taubmanniana was printed at Leipsic in 1703.

TAULER, or THAULER, (John,) a celebrated writer among the mystical devotees, was born in 1294, at Cologne, or according to some authorities, at Strasburg. He became a monk of the Dominican order, and acquired great skill in philosophy and school divinity; but he applied himself principally to mystical divinity; and as it was believed that he was favoured with revelations from heaven, he was styled *the illuminated divine*. He had great talents for preaching, and there was no preacher in that age more popular than he. He died at Strasburg in 1361. Dr. Henry More exceedingly admired Taulerus's work entitled Theologica Germanica, which Luther also praises. This was first translated from the German into Latin by Surius, and then by Sebastian Castalio, and went through a great many editions from 1518 to 1700, when it was printed in French at Amsterdam. In his love of truth, and the earnestness with which he devoted himself to the instruction of the people, Tauler was a worthy predecessor of Luther. His influence upon the German language has acquired for him a distinguished place in the history of German prose literature: his style seldom aims at oratorical beauty; his sentences are short and abrupt, but always full of meaning. The first edition of his sermons appeared at Leipsic, 1498, 4to. This edition was followed by another at Augsburg, 1508, fol, and a more complete one at Basle, 1521, fol. A translation of these sermons into the dialect of Lower Germany was published at Halberstadt, in 1523, fol, and another into High German by P. J. Spener, at Nuremberg, 1688, 4to. A new edition in modern High German was published at Frankfort-on-the-Maine, in 3 vols, 8vo, 1825. His Nachfolgung des armen Lebens Christi, was first printed at Frankfort in 1621. The most recent edition is that by Schlosser, Frankf., 1833. A collection of all the treatises of Tauler was commenced in 1823, at Lucerne, by N. Casseder.

TAUSEN, TAUSSEN, or TAGESEN, (John,) one of the first promoters of the Reformation in Denmark, and on that account styled the Danish Luther, was born in 1494, at Birkende, a village in the island of Funen, where his parents resided in the humble station of peasants. Having gone through his school education at Aarhuus and Odense, he embraced the monastic life, and entered into a convent of the order of St. John of Jerusalem at Antworskow, where he became so great a favourite with his prior, that he was allowed a pension, to enable him to travel for his improvement into foreign countries, but on the express condition that he should not visit Wittemberg, which was considered at that time as the focus of heresy. In consequence of this indulgence he proceeded to Louvain, and to Cologne, where he had an opportunity of seeing some of Luther's works, with which he was so captivated, that he could not restrain his desire of going to Wittemberg, notwithstanding the prohibition of his superior. Here he devoted himself to study, and made so much progress, particularly under the instruction of Melanchthon, that on his return he was appointed to give public lectures on theology in the university of Copenhagen. In a short time, however, he was recalled to his convent, where he frequently preached; and at length, in 1524, he threw aside the mask, and in a sermon delivered on Good-Friday avowed himself a disciple of Luther. This declaration, as may readily be supposed, excited the displeasure of his brethren, and obliged him to quit the convent of Antworskow, and retire to another at Wiborg. As he here began to propagate the new doctrine, he was imprisoned by the prior; but, instead of being intimidated by this severity, he assumed more boldness, and preached to the populace from a window. About 1526 he was liberated from his confinement, and the same year was appointed chaplain to Frederic I. of Denmark, with permission to preach the Gospel openly at Wiborg. The people now flocked to hear him from all quarters; and he soon acquired a great number of followers, who went to church armed, in order to protect him from the resentment of the papists. In 1529 he was invited to Copenhagen to be minister of the church of St. Nicholas; and in the following year he attended, as director, the conference which took place in that

city, on the 8th September, 1530, between the Lutherans and the Roman Catholics. He here continued to preach and inculcate the new doctrine, till the death of Frederic I. (1533), when he was banished from Zealand; but after an absence of fifteen days, he was invited to return, and in 1537, when John Bugenhagen was sent by Luther to Denmark to assist in arranging the ecclesiastical affairs of the country, Tausen was appointed minister and lecturer in theology at Roeskilde. At length, in 1542, he was raised to the episcopal chair of Ripen, and died in 1561. Besides an improved Danish translation of the Psalms, printed in 1544, and afterwards at Copenhagen, in 1557, Tausen wrote various works, consisting of Danish hymns and treatises respecting the doctrine of Luther. A full account of his merit and services may be seen in Professor Munter's History of the Reformation in Denmark; Memoria Tausani, Hafn., 1721, 4to., and Sciagraphia Lutheri Danici, sive Biographia Johannis Tausani, quam Loco Dissertationis pro Collegio Elersiano conscripsit Paulus Rön, 1757, 8vo. Tausen was a single-minded, straight-forward man; but in talent he was far inferior to the great reformers of his time.

TAVANES, (Gaspard de Saulx de,) maréchal of France, one of the most eminent commanders of his time, was descended from an ancient family in Burgundy, and was born at Dijon, in 1509. He was brought up at court as one of the king's pages, and was taken prisoner with Francis I. at the battle of Pavia. He afterwards served with distinction in the war in Piedmont; and became particularly attached to the duc d'Orléans, second son of Francis. In 1542 he repressed a revolt at La Rochelle; and in 1544 he contributed to the victory of Cerisoles. Henry II. in 1552 promoted him to the post of maréchal-de-camp, in which he gained great reputation during the wars with Charles V. At the battle of Renty he was the principal cause of the defeat of the famous German Reisters. On this occasion the king took from his own neck the collar of the order of St. Michael, and threw it upon that of Tavanes as he returned covered with blood and dust. He assisted in 1558 at the capture of Calais, and of Thionville. During the civil wars of Francis II. and Charles IX. he reduced the insurgents of Dauphiné and Burgundy, and displayed a violent hatred of the Protestants. He was afterwards chief of the council to the duke of Anjou, and had a great share in the victories of Jarnac and Moncontour. For his services he was recompensed, in 1570, with the staff of maréchal of France. Brantome represents him as one of the principal advisers of the horrible massacre of St. Bartholomew. It is said, however, that he had the merit of opposing the design of including the king of Navarre among the victims of this massacre. In 1573, being directed by the king to repair to the siege of La Rochelle, he obeyed, though a convalescent from illness; but relapsing by the road, he died at his castle of Sully.—His son, WILLIAM DE SAULX DE TAVANES, was the king's lieutenant-governor in Burgundy. He fought for the League at the battle of Ivri, but afterwards made his peace with Henry IV. He composed memoirs under his own name, and published others under that of his father, which were drawn up by his brother JOHN DE SAULX.—His grandson, JAMES DE SAULX, lieutenant-general, published Memoirs on the Wars of the Fronde.

TAVERNER, (Richard,) a pious layman of the reigns of Henry VIII., Edward VI., Mary, and Elizabeth, was descended from an ancient family in Norfolk, and was born at Brisley, in that county, in 1505. He is said to have studied logic for some time in Corpus Christi college, Cambridge, whence he removed to Oxford, and was one of the learned scholars invited by cardinal Wolsey to his new college there. He afterwards studied the law in the Inner Temple. In 1534 he was introduced to court, and being taken into the service of Sir Thomas Cromwell, principal secretary of state, he was recommended by him to the king for one of the clerks of the signet in 1537, which place he held until the reign of Mary, notwithstanding his commitment to the Tower about four years after for "slandering the ladie Anne of Cleve," or rather on account of his being deemed one of the gospellers, as they were termed, of his college. He certainly was a friend to the Reformation, and in order to promote it undertook a new translation or edition of the English Bible, "recognized with great diligence after most faithful examples," London, 1539, fol. It was dedicated to the king, and allowed to be read in churches. But in 1543, his patron, lord Cromwell, being then dead, the popish bishops caused the printers to be imprisoned and punished; and the editor himself also was committed to the Tower. Here, however, he acquitted himself so well, that he was not only soon

after released, but restored again to the king's favour, and chosen a member of parliament in 1545. Bale calls Taverner's edition of the Bible, "Sacrorum Bibliorum recognitio, seu potius versio nova;" but it is neither a bare revisal of the preceding editions, nor a new version, but between both. It is a correction of what is called Matthewe's Bible; many of whose marginal notes are adopted, and many omitted, and others inserted by the editor. Archbishop Newcome thinks it probable that Taverner's patron, Cromwell, encouraged him to undertake this work, on account of his skill in the Greek tongue; but it is more probable that he was principally induced to it by the printers, as we learn from a passage in the dedication, in which, after telling the king that a correct or faultless translation of the Bible must be the production of many learned men, and of much time and leisure, he adds: "but forasmuch as the printers were very desirous to have the Bible come forth as faultless and emendately as the shortness of the time for the recognising of the same would require, they desired him, for default of a better learned, diligently to overlook and peruse the whole copy, and, in case he should find any notable default that needed correction, to amend the same, &c." On the accession of Edward VI. Taverner, though a layman, had a special license in 1552 to preach throughout the king's dominions. From this, however, he was obliged to desist when Mary came to the throne; and he therefore retired to Norbiton hall, near Kingston, in Surrey, where he lived quietly during the whole of her reign. As soon as Elizabeth became queen, he resumed his preaching at Oxford and elsewhere. In 1569 he was made high sheriff of the county of Oxford. Even while he held this office he appeared in the pulpit of St. Mary's with his gold chain about his neck and his sword by his side. He also endeavoured to promote the Reformation by his writings and translations; of which, besides his Bible, the following list is given:—The Sum and Pith of CL Psalms of David, reduced into a form of Prayers and Meditations, with certain other godly orisons, London, 1539, 8vo; The Epistles and Gospels, with a brief Postill upon the same, from Advent to Low Sunday; and from Easter to Advent, London, 1540, 2 parts, 4to; Fruit of Faith, containing all the Prayers of the Patriarchs, &c. in the Old and New Testament; The Garden of Wysdome, &c. containing the sayings of Princes, Philosophers, &c. 1539, 2 books; Flores aliquot Sententiarum ex variis Scriptoribus, translated from Erasmus; Catonis Disticha Moralia; In Mimum Publianum Lib. I.; Catechismus Fidei; Proverbs, or Adagies, gathered out of the Chiliades of Erasmus. His translations were, Grostete's Prayers on the Psalms; Confession of the Germans, with the Apology of Melanchthon, and some tracts from Erasmus. He died in 1575. Ward gives some account of his family and descendants in his Lives of the Gresham Professors.

TAVERNIER, (John Baptist,) a celebrated traveller, was born in 1605, at Paris, where his father, who was a native of Antwerp, had settled, and traded very largely in maps; so that the natural inclination which Tavernier had for travelling was greatly increased by the conversation of the geographers who frequented his father's shop. He began to gratify his passion so early, that at the age of two-and-twenty he had travelled over France, England, the Low Countries, Germany, Switzerland, Poland, Hungary, and Italy. During the space of forty years he travelled six times into Turkey, Persia, and the East Indies, and by all the different routes he could take. In the course of these peregrinations he gained a great estate by trading in jewels; and, being ennobled by Louis XIV. purchased the barony of Aubonne, near the lake of Geneva, in 1668. He had collected a great number of observations, but he had not learned either to speak or write well in French; for which reason he was forced to employ others in drawing up his relations. M. Chappuzeau, with whom he lodged at Geneva, assisted him in preparing for the press the two first volumes of his travels; and La Chapelle, secretary to the president Lamoignon, assisted him in preparing the third. They have frequently been printed, and contain several curious particulars; yet not without some fables, which were told him purely to impose upon his simplicity. He is charged also with stealing from others to fill up his own accounts: thus Dr. Hyde, having cited a very long passage from Tavernier, tells us that "he had taken it like a downright plagiary from a book printed at Lyons, 1671, in 8vo, and written by father Gabriel de Chinon, who had lived in Persia thirty years." Tavernier's affairs became embarrassed at the latter end of his life by reason of the mismanagement and ill conduct of a nephew, who had in the

Levant the direction of a cargo purchased in France for 222,000 livres, and which should have produced above a million. Tavernier therefore undertook a seventh journey into the East, to rectify this disorder; for which purpose he sold his barony of Aubonne in 1687 to the marquis Du Quesne. But he died on his way, at Moscow, in July 1689, aged eighty-four years. He was of the Protestant religion. The first edition of his Travels was printed at Paris, 1677-79, 3 vols, 4to. Gibbon speaks of him as "that jeweller, who saw so much and so well."

TAYLOR, (Rowland,) a learned and pious divine, who was burnt at the stake in the reign of Mary, was chaplain to archbishop Cranmer, by whom he was appointed rector of Hadleigh, in Suffolk. In 1553 he was summoned to appear in London before Gardiner, bishop of Winchester, who was then lord chancellor, for resisting the performance of mass in his church at Hadleigh. He defended his cause with firmness, and was committed to the king's bench prison, where he remained till the 22d of January, 1555, when he was cited before Gardiner, and the bishops of London, Norwich, Salisbury, and Durham, who were joint commissioners with the chancellor, and by them he was sentenced to be burnt. He was committed to the Poultry Compter, whence, on the 5th of February, he was led forth on his way to the place of execution. The procession passed through Hadleigh, where he was consoled and cheered by the blessings and prayers of his parishioners. The execution took place on the 8th February, 1555, on Aldham Common, near Hadleigh.

TAYLOR, (Thomas,) one of the most eminent and learned of the puritan divines, was born at Richmond, in Yorkshire, in 1576, and educated at Christ's college, Cambridge, of which he was chosen fellow, and Hebrew lecturer. He settled first at Watford in Hertfordshire, then at Reading, in Berkshire, and afterwards, in 1625, he obtained the living of St. Mary Aldermanbury, London, which he retained for the remainder of his life. In his early days he had preached at St. Paul's Cross before queen Elizabeth, and afterwards before James I., and was every where admired for the plainness, perspicuity, and soundness of his doctrines, and the great zeal and earnestness with which he laboured in the pastoral office. He died in 1632, in the fifty-sixth year of his age, and was interred in St. Mary's church. His works were published in 3 vols, fol, 1659. They consist of Commentaries, which were generally the substance of what he had preached on particular parts of Scripture; and single Sermons, or Treatises. He and Dr. Thomas Beard, of Huntingdon, were joint compilers of that singular and once very popular collection of stories, entitled The Theatre of God's Judgments, 1648, fol.

TAYLOR, (John,) commonly called The Water-Poet, was born at Gloucester in 1580, and was educated at the free-school of that city, where he learnt but little. He then repaired to London, and was bound apprentice to a waterman, an occupation which afforded him the means of subsistence during a great part of his life. He had also for fifteen or sixteen years the post of collector, for the lieutenant of the Tower, of the wines which were his fee from all ships which brought them up the Thames; and he afterwards kept a public-house in Phœnix-alley, Long Acre. Being an enthusiastic royalist, when Charles I. was beheaded he hung up the sign of the Mourning Crown, which, however, he was compelled to take down; and he then supplied its place by a portrait of himself, with the following couplet under it:—

"There's many a king's head hang'd up for a sign,
And many a saint's head too: then why not mine?"

He once undertook to sail from London to Rochester in a boat made of paper; but the water found its way into the boat before he reached his destination, and he had some difficulty in getting ashore. A journey which he performed by land is described in one of his tracts, entitled The Pennyless Pilgrimage, or the Moneyless Perambulation of John Taylor, alias the King's Majesty's Water-Poet; how he travelled on foot from London to Edinburgh in Scotland, not carrying any money to or fro, neither begging, borrowing, or asking meat, drink, or lodging. He afterwards performed a singular voyage, of which he published an account, entitled John Taylor's last Voyage and Adventure, performed from the 20th of July last, 1641, to the 10th of September following; in which time he passed with a sculler's boat from the citie of London to the cities and towns of Oxford, Gloucester, Shrewsbury, Bristol, Bathe, Monmouth, and Hereford. Taylor died in 1654, and was buried in the church-yard of St. Paul's, Covent Garden, London. His works were published in 1630, fol.

TAYLOR, (Jeremy,) the son of Nathaniel and Mary Taylor, was born

in 1613, in the parish of the Holy Trinity, in Cambridge, (where his father was in the humble station of a barber,) and was baptized August 15th, 1613. He was educated at Perse's free-school in Cambridge, and at Caius college, which he entered as a sizar. He took his degree of B.A. in 1631, and was chosen fellow. He was soon after ordained, and took his degree of M.A. He then removed to London, where his talents attracted the notice of archbishop Laud, who (Jan. 1636) preferred him to a fellowship at All Souls' college, Oxford, "where he might have time, books, and company, to complete himself in those several parts of learning into which he had made so fair an entrance." About this time also he was appointed chaplain in ordinary to Charles I. having already been made chaplain to archbishop Laud; and in March 1638, he was instituted to the rectory of Uppingham, in Rutlandshire, by Francis Dee, bishop of Peterborough, on the presentation of William Juxon, bishop of London. Here he continued to reside until 1642. In May 1639 he married Phœbe Landisdale, or Langsdale, by whom he had four sons and three daughters. In 1642 he produced his Episcopacy Asserted against the Acephali and Aerians New and Old, which was published at Oxford by the king's command. This is dedicated to Sir Christopher Hatton, afterwards lord Hatton of Kirby, whose son he afterwards assisted in preparing an edition of the Psalms, according to the authorized version, which appeared in 1644, entitled The Psalter of David, with Titles and Collects according to the matter of each Psalm, by the right hon. Christopher Hatton. In August, 1642, when Charles I. went to Oxford, Taylor was called upon to attend him in his capacity of chaplain, and was there honoured with a doctor's degree; but in the same year his living of Uppingham was sequestered by the parliament. It is probable that he retired into Wales, either in the summer of 1645, or the spring of the following year. When the Assembly of Divines at Westminster published their Directory, which abolished the usual forms of prayer, Taylor published A Discourse concerning Prayer Extempore, or by Pretence of the Spirit, in Justification of authorised and set Forms of Liturgie. This was printed in 1646. It had been preceded, probably about 1644, by An Apology for authorised and set Forms of Liturgy against the Pretence of the Spirit. While in Wales, he was obliged to maintain himself and his family by keeping school at Newton, in Carmarthenshire, where he was assisted by Mr. Nicholson, afterwards bishop of Gloucester, and Mr. Wyat, of St. John's college, Oxford, afterwards prebendary of Lincoln; and they jointly produced, in 1647, A New and Easie Institution of Grammar, London, 12mo. Taylor found also a generous patron in Richard Vaughan, earl of Carbery, who resided at Golden Grove, the seat of his ancestors, in the parish of Llanfihangel Aberbythick, near Llandillo Fawr, in Carmarthenshire. Into this hospitable family he was received as chaplain. The first fruit of the learned quiet he now enjoyed was his Liberty of Prophesying, 1647, 4to, written in behalf of the clergy of the Church of England, who were now generally excluded from their benefices, and forbidden to minister according to her Liturgy. This was republished in 1650, along with his preceding works, and with the addition of the Life of Christ, in 2 vols, 8vo. His next production was The Great Exemplar; which was followed in 1650 by The Rule and Exercises of Holy Living. In October 1650 he lost his valuable patroness the countess of Carbery, and delivered a funeral sermon on that occasion, which was published the same year. Previous to the death of the countess he had been occupied in writing his Rule and Exercises of Holy Dying, and several Sermons preached by him at Golden Grove. These, with the addition of the funeral sermon lately delivered, and a Discourse of the Divine Institution, Necessity, and Sacredness of the Office Ministerial, he published in 1651. In 1652 he published A Short Catechism, composed for the use of the schools in South Wales, which he afterwards reprinted under the head 'Credenda' in his Golden Grove, and again in 1655, considerably enlarged. In the same year he published a Discourse on Baptism, its Institution, and Efficacy upon all Believers; which was followed, in 1653, by another collection of Twenty-five Sermons. These Sermons, with ten others, preached after the Restoration, were republished in fol. In 1654 he published The Real Presence and Spiritual of Christ in the blessed Sacrament proved against the doctrine of Transubstantiation. This was followed in the next year by his Unum Necessarium, or the Doctrine and Practice of Repentance. In this he put forward erroneous sentiments with regard to the

doctrine of original sin; and this publication involved him in a controversy with Dr. Warner, bishop of Rochester. It was also censured by Dr. Sanderson, afterwards bishop of Lincoln, and others, to whom he endeavoured to reply in two tracts, the one Deus Justificatus, or a Vindication of the Glory of the Divine Attributes, &c., and the other, A further Explication of the Doctrine of Original Sin, &c. About this time he was in confinement in Chepstow Castle, on suspicion of having been concerned in the insurrection of the royalists at Salisbury. In the beginning of 1657 he went to London, where he officiated to a private congregation of royalists. In 1657 he collected several of his smaller pieces, with collateral improvements, into a folio volume, and published them under the title of A Collection of Polemical and Moral Discourses; adding two hitherto unpublished, a Discourse on Friendship, and Two Letters to Persons changed in their Religion. In the same year he was induced by lord Conway to take up his residence at Portmore, the mansion of that nobleman in the county of Antrim. Here he wrote his Ductor Dubitantium, or the Rule of Conscience in all her general measures; serving as a great instrument for the determination of Cases of Conscience, 1660, fol. This was dedicated to Charles II. In the spring of 1660 he went to London, where he subscribed the declaration of the nobility and gentry that adhered to the late king in and about that city; and when the vacant sees were filled up, bishop Lesley was promoted to that of Meath, and Taylor succeeded him in that of Down and Connor. He was also made one of the Irish privy council. Before he left London he published his book on the Sacrament, entitled The Worthy Communicant, &c. On his return to Ireland he was chosen vice-chancellor of the university of Dublin. On opening the parliament in May, 1661, he preached before the members of both houses at St. Patrick's cathedral, and his sermon was printed at London in 4to. The same year, on the translation of Dr. Robert Lesley to the see of Raphoe, the king, by grant of June 21, committed to the bishop of Down and Connor the administration of the see of Dromore; which he held during the remainder of his life. Finding the choir of the cathedral of Dromore in ruins, he undertook to rebuild it. In the same year he held a visitation at Lisnegarvy; at which he issued Rules and Advices to the Clergy of his diocese for their deportment in their personal and public capacities. In 1663 he published Three Sermons which he had preached in the cathedral of Christ church, Dublin; Eleven Sermons, preached since the Restoration; and a Discourse on Confirmation. In July, 1663, he preached the funeral sermon of Dr. John Bramhall, archbishop of Armagh. In the same year, at the request of the bishops of Ireland, he published A Dissuasive from Popery, addressed to the people of Ireland. A second part was published after his death. He had also begun a discourse on the beatitudes, when he was attacked by a fever, which carried him off in ten days, at Lisburn, August 13, 1667, in the fifty-fifth year of his age. He was interred in the choir of the cathedral of Dromore. He was twice married. His children by his first wife died before him; by his second wife, who survived him, he left three daughters, the youngest of whom became the wife of Dr. Francis Marsh, afterwards archbishop of Dublin. His friend Dr. Rust, who succeeded him in the see of Dromore, preached his funeral sermon. Mr. Hallam ranks the sermons of bishop Taylor "far above any that had preceded them in the Church of England. An imagination essentially poetical, and sparing none of the decorations which by critical rules are deemed almost peculiar to verse; a warm tone of piety, sweetness, and charity; an accumulation of circumstantial accessories whenever he reasons, or persuades, or describes; an erudition pouring itself forth in quotation till his sermons become in some places almost a garland of flowers from all other writers, and especially from those of classical antiquity, never before so redundantly scattered from the pulpit, distinguish Taylor from his contemporaries by their degree, as they do from most of his successors by their kind."

TAYLOR, (Silas,) an able antiquary, the son of Sylvanus Taylor, one of the commissioners for ejecting those of the clergy who were called "scandalous and insufficient ministers," and one of the pretended high court of justice for the trial of Charles I., was born in 1624, at Harley, near Much Wenlock, in Shropshire, and educated at Shrewsbury and Westminster schools, and at New-Inn-hall, Oxford. He afterwards joined the parliamentary army, in which he bore a captain's commission. When the war was over his father procured him to be made a sequestrator of the royalists in Here-

fordshire: but, although he enriched himself considerably in this office, and had a part of the bishop's palace at Hereford settled on him, he conducted himself with such kindness and moderation as to conciliate the king's party. At the Restoration he lost all he had gained as the agent of usurpation; but his mild behaviour in that ungracious office was not forgotten, and he was appointed commissary of ammunition, &c. at Dunkirk, and about 1665 was made keeper of the king's stores and storehouses for shipping, &c. at Harwich. He died in 1678. He appears to have been an early inquirer into the antiquities of his country; and while in power he ransacked the libraries of the cathedrals of Hereford and Worcester for valuable MSS., among which was the original grant of king Edgar, whence the kings of England derive their sovereignty of the seas. This was printed in Selden's Mare Clausum. He left large materials for a history of Herefordshire, part of which are among the Harleian MSS. Mr. Dale published a History of Harwich from Taylor's papers in 1730. The only work Taylor published was the "History of Gavelkind, with the etymology thereof; containing also an assertion, that our English laws are, for the most part, those that were used by the ancient Brytains, notwithstanding the several conquests of the Romans, Saxons, Danes, and Normans. With some observations and remarks upon many especial occurrences of British and English history. To which is added, a short history of William the Conqueror, written in Latin by an anonymous author in the time of Henry I." London, 1663, 4to.

TAYLOR, (Brook,) an eminent natural philosopher and mathematician, was born at Edmonton, in 1685, and, after a domestic education, was sent to St. John's, Cambridge, where he applied himself to mathematics, and acquired early the notice of Keil, Machin, and others. In 1712 he was elected a member of the Royal Society; and in January 1714 he was chosen secretary. In 1716 he visited his friends Montmort and Conti at Paris, and made the acquaintance of Bossuet and lord and lady Bolingbroke. He returned to England in 1717; but his health was now impaired, and, resigning the secretaryship in October, 1718, he retired to Aix-la-Chapelle. On returning to England early in 1719, he seems to have abandoned the mathematics almost entirely. Among his papers of this period are Essays on Jewish Sacrifices, and on the Lawfulness of eating Blood. He died of decline, December 29, 1731, and was buried in the churchyard of Saint Anne's, Soho. His works are, On the Ascent of Water between Two Glass Planes; On the Centre of Oscillation; also on the Motion of a Vibrating String; Account of Experiment made with Hawksbee on the Law of Attraction of the Magnet; Method of Approximation to the Roots of Equations; Appendix to Montmort on Infinite Series; Solution of a Problem proposed by Leibnitz; Reply to the Accusations of John Bernoulli; Propositions on the Parabolic Motion of Projectiles; Experiments on Magnetism; On the Expansion of the Thermometer; these were printed in the Philosophical Transactions; Methodus Incrementorum Directa et Inversa; Linear Perspective, or a New Method of Representing justly all Manner of Objects as they appear to the Eye in all Situations; New Principles of Linear Perspective, or the Art of Designing on a Plane the Representations of all Sorts of Objects in a more General and Simple Method than has been done before, London, 1719. He also left a posthumous tract, entitled, Contemplatio Philosophica.

TAYLOR, (John,) a learned dissenting teacher, was born near Lancaster in 1694, and educated at Whitehaven. He settled first at Kirkstead, in Lincolnshire, where he preached to a small congregation, and taught a grammar school for the support of his family, for eighteen years; but in 1733 he was chosen pastor by a Presbyterian congregation at Norwich, where he preached for many years, and avowed his sentiments to be hostile to the Trinitarian doctrine. In 1757 he was invited to Warrington to superintend an academy. He died in 1761. He wrote, A Prefatory Discourse to a Narrative of Mr. Joseph Rawson's Case; The Scripture Doctrine of Original Sin, in which that doctrine is denied; A Paraphrase on the Epistle to the Romans, with a Key to the Apostolic Writings; this was republished by bishop Watson in his Tracts, and recommended by Dr. Bentham in his Reflections on the Study of Divinity; A Scripture Catechism, with Proofs; A Collection of Tunes in various Airs, with a Scheme for supporting the Spirit and Practice of Psalmody in Congregations; The Importance of Children, or, Motives to the Good Education of Children; The Scripture Doctrine of Atonement; An Hebrew English Concordance, 2 vols, fol.; this, which is his

principal work, was the fruit of fourteen years' labour, and obtained for him the degree of D.D. from the university of Glasgow; The Lord's Supper explained upon Scripture Principles; The Covenant of Grace in Defence of Infant Baptism; A Charge delivered at the Ordination of Mr. Smithson; A Sermon, preached at the opening of the new chapel in Norwich; An Examination of Dr. Hutcheson's Scheme of Morality; A Sketch of Moral Philosophy; this was drawn up for the use of his pupils, as introductory to Wollaston's Religion of Nature. His Scheme of Scripture Divinity was published after his death by his son.

TAYLOR, (John,) a learned critic and philologist, was born in 1704, at Shrewsbury, where his father followed the humble occupation of a barber, and was educated at the grammar school of his native place, and at St. John's in Cambridge, of which he became fellow in 1730. In March, 1732, he was appointed librarian, which office he resigned in 1734, on being appointed registrar of the university. From this time Cambridge became his principal residence; but he was in London in 1739, where he published his edition of Lysias. This edition, which evinces his intimate knowledge of the Greek language and of Attic law, is executed, as to the external embellishments of type and paper, in a manner which reflects great credit on the press of Bowyer, from which it proceeded. Taylor's subsequent publications issued from the university press of Cambridge. In 1740 he took his degree of LL.D. On this occasion he read his Commentarius ad Legem Decemviralem de Inope Debitore in Partes Dissecando, with an Appendix of Curious Papers, which was published in 1742. He was admitted of Doctors Commons in that year; but it does not appear that he practised as a civilian. In 1743 he published, Marmor Sandvicense cum Commentario et Notis, 8vo; and Orationes Duæ, una Demosthenis contra Midiam, altera Lycurgi contra Leocratem, Græcè et Latinè, with notes and emendations, Cambridge. In 1744 he was made chancellor of Lincoln. Some years later he took orders, and was successively made archdeacon of Buckingham, and rector of Lawford in Essex, to which, in 1757, was added the place of canon residentiary of St. Paul's. In 1755 he published his Elements of Civil Law, a second edition of which appeared in 1769. An abridgment of it appeared in 1773, under the title, A Summary of the Roman Law. During the last period of his life Dr. Taylor had made extensive preparations for a new edition of the Greek orators. One volume (which is the third) appeared in 1748 at Cambridge, but his death on the 4th of April, 1756, prevented the author himself from completing the work. The second volume appeared after his death, in 1757.

TAYLOR, (chevalier John,) an eminent English oculist of the eighteenth century, whose reputation procured him the appointment of oculist to the king. He left England in 1733, and stayed some time in Holland; after which he travelled through various parts of Europe for more than thirty years. He published, Anecdotes of the Life of the Chevalier Taylor, 4to, extracted from another work, The History of his Travels, 3 vols, 8vo, in which he has given a list of his works. He announced in 1767 his intention of settling at Paris; and he is supposed to have died soon after.

TAYLOR, (Henry,) a divine, who, though an Arian, obtained the livings of Portsmouth, and Cranley, in Hampshire. He wrote, Thoughts on the Grand Apostacy; Ben Mordecai's Apology for embracing Christianity; and, Essay on the Beauty of the Divine Economy. He died in 1785.

TAYLOR, (John,) an ingenious writer, son of the preceding, in the early part of his life adopted his father's profession. He afterwards became a proprietor of the "Sun" newspaper, with which he was connected for a long period. In 1791 he published a Statement of Transactions respecting the King's Theatre at the Haymarket; and he was the author of short biographical memoirs which accompanied Cadell's British Gallery of Portraits. He also wrote a great number of prologues, epilogues, songs, epigrams, and light poetical pieces, among the latter of which are humorous tales, as Monsieur Tonson, and a story of Hayman and the Lion. In 1811 appeared A Collection of Poems, 8vo, including those productions. He died in 1832.

TAYLOR, (Sir Robert,) a sculptor and architect, born in 1714, was the son of a London stone-mason, who bestowed on him only a common school education, and then placed him under Sir Henry Cheere, a sculptor. He was next sent to Rome, whence he was soon obliged to return, on the death of his father. He now set up business as a statuary, and first brought

himself into notice by Cornwall's monument. His principal other works in sculpture are Guest's monument, near the north door of Westminster Abbey, the figure of Britannia at the Bank of England, and the bas-relief in the pediment of the Mansion-house, London. After this he abandoned sculpture for architecture. In 1756-58 he was employed in the alterations of old London Bridge in conjunction with Dance; and he executed, among other works, the Stone Buildings at Lincoln's Inn, and lord Grimston's seat at Gorhambury. He also obtained several lucrative appointments and surveyorships to the Admiralty, Foundling Hospital, Greenwich Hospital, and the Bank of England. He died at his house in Spring Gardens, September 27, 1788, and was buried in St. Martin's church. He had been sheriff of London in 1783, when he received the honour of knighthood. He gave the whole of his large property to his only son, the late Michael Angelo Taylor, M.P., with the exception of a sum to the university of Oxford, to accumulate for a certain term of years, and then to be applied to found an institute for the study of modern languages. This bequest having been incorporated with a similar one by Dr. Randolph for a picture and statue gallery, a building was begun in 1841, under the name of the "Taylor and Randolph Institute."

TAYLOR, (Thomas,) the translator of Plato, was born in London in 1758, and educated at St. Paul's school. He afterwards became a pupil of the Rev. Mr. Worthington, a dissenting minister; and he next became a junior clerk in Messrs. Lubbock's banking house. While in this employment he devoted his spare hours to the study of Plato and Aristotle, and their commentators. He also delivered a course of lectures on the Platonic philosophy; and he was appointed assistant-secretary to the Society for the Encouragement of Arts, Manufactures, and Commerce, which office he held for several years. He now undertook to translate the works of all the untranslated ancient Greek philosophers. The duke of Norfolk printed his version of Plato; and Mr. Meredith, a wealthy tradesman retired from business, printed his translation of Aristotle, and settled a pension of 100*l.* a year upon Taylor, which he enjoyed till his death, which took place in 1835. His works and translations are, The Elements of a New Method of Reasoning in Geometry; a translation of Ocellus; The Hymns of Orpheus; Plotinus on the Beautiful; A Dissertation on the Eleusinian and Bacchic Mysteries; The Rights of Brutes; this is a burlesque on Paine's Rights of Man; Sallust on the Gods and the World; Proclus on Euclid; Two Orations of the Emperor Julian to the Sovereign Sun and to the Mother of the Gods; Pausanias' Description of Greece; Five Books of Plotinus, On Felicity, On the Nature and Origin of Evil, On Providence, On Nature, Contemplation, and the One, On the Descent of the Soul; Cupid and Psyche, from Apuleius; Metaphysics of Aristotle; Hederic's Greek Lexicon, edited; The Dissertations of Maximus Tyrius; An Answer to Dr. Gillies' Supplement to his New Analysis of the Works of Aristotle; The Works of Plato, 5 vols, 4to; The Pythagoric Sentences of Demophilus; Miscellanies in Prose and Verse; Collectanea; The Emperor Julian's Arguments taken from Cyril, with Extracts from his other Works relative to the Christians; The Works of Aristotle, 9 vols, 4to; 1812, with Copious Extracts from the Ancient Commentators, to which are added a Dissertation on the Philosophy of Aristotle, and a Treatise on the Elements of the True Arithmetic of Infinites, both of which had appeared in a separate form; The Six Books of Proclus on the Theology of Plato; Theoretic Arithmetic; Select Works of Plotinus; Life of Pythagoras by Jamblicus; Jamblicus on the Mysteries of the Egyptians, Chaldæans, and Assyrians; The Commentaries of Proclus on the Timæus of Plato; Political Pythagoric Fragments and Ethical Fragments of Hierocles; The Metamorphoses and Philosophical Works of Apuleius; Select Works of Porphyry; All the Fragments that remain of the Lost Writings of Proclus; Arguments of Celsus relative to the Christians, taken from Origen, with Extracts from other Writers; Proclus on Providence and Evil; Plotinus on Suicide. Besides these there are many papers written by Mr. Taylor in the Classical Journal.

TAYLOR, (*Jane,*) an ingenious writer, was born in 1783, in London, where her father, an artist, then resided. Mr. Taylor, who was a dissenter, having accepted an invitation in 1792 from a congregation of his own persuasion at Colchester to officiate as their pastor, carried his daughter and her sister thither with him, and continued to superintend their education, teaching them his own art as an

engraver. Her first work, The Beggar Boy, appeared in 1804, in the Minor's Pocket Book. She afterwards published, Original Poems for Infant Minds; Rhymes for the Nursery; Display, a novel; Essays in Rhyme on Morals and Manners, and Didactic Poems. She died in 1823.

TEBALDEO, or TIBALDEO, (Antonio,) an Italian poet, was born at Ferrara, in 1456. He wrote, Sonetti e Capitoli; Stanze Nuove; Capitoli non più Stampati; and, Epigrammata. He died in 1538.

TEDESCHI, (Nicolo,) an eminent canonist, named also PANORMITANUS, from the see of Palermo which he occupied, was born about 1389. Catania and Palermo contend for the honour of having given him birth; but the claim of the former is supported by many passages in his own writings; while that of the latter chiefly rests on his appellation of Panormitanus. At the age of fourteen he took the habit of St. Benedict in Catania, and was afterwards sent to study at Bologna. He opened a school of canon law, and was a professor in that faculty at Sienna, Parma, and Bologna. In 1434 he was raised by pope Eugenius IV. to the archbishopric of Palermo; and Alphonso king of Sicily made him his counsellor, and deputed him in his name to the council of Basle, where he gave conspicuous proof of the depth of his knowledge and his dexterity in business, which obtained for him a cardinal's hat. He died in 1445. He wrote a treatise in favour of the council of Basle, which was placed in the Roman Index of prohibited books; and an answer to it was besides written at the instigation of the court of Rome. It was, however, so much esteemed by the Gallican church, that a translation of it into French was made by J. Gerbais, a doctor of the Sorbonne, and printed at Paris in 1697, with the approbation of Louis XIV. An edition of all the works of Tedeschi was published at Venice in 9 vols, fol. 1617.

TEISSIER, (Anthony,) a French Protestant writer, was born at Montpellier in 1632, and studied Greek and philosophy at Orange. Being destined for the ministry among the Calvinists, he applied to Hebrew and theology at Nismes; after which he spent some time at the academy of Montauban, whence he removed to that of Saumur. Ill health obliged him to give up all thoughts of the ministry; and he directed his attention to jurisprudence, and took the degree of Doctor of Laws at Bourges. On his return to Nismes he practised some time at the bar; and when an academy was established in that city, he was chosen one of its first members. In 1683 he married; and the edict of Nantes being revoked two years after, he retired with his wife to Switzerland, where he met with great friendship from Turretin and Heidegger, the one professor of theology at Geneva, and the other at Zurich. He next entered into an agreement with some of the senators of Berne, to conduct, for two years, a French gazette published in that city. In 1691 he went to Zurich, whence he proceeded to Berlin, where he was appointed historiographer by the elector of Brandenburg, (afterwards Frederic I. of Prussia,) who also conferred on him the title of Counsellor of Legation. He died in 1715, when he had attained the eighty-fourth year of his age, notwithstanding the delicacy of his constitution. His principal works are, Les Eloges des Hommes Savans tirez de l'Histoire de M. de Thou, avec des Additions; Catalogus Auctorum qui Librorum Catalogos, Indices, Bibliothecas, Virorum Litteratorum Elogia, Vitas, aut Orationes Funebres, scriptis consignarunt; Labbe's Bibliotheca Bibliothecarum served as the foundation of this work; Epître de S. Clément aux Corinthiens, traduite de Grec en François; Histoire de l'Ambassade envoyée en 1686, par la Suisse au Duc de Savoie. He also published translations from St. Chrysostom, Calvin, Sleidan and others; and he wrote the lives of Calvin, Beza, and Spira.

TELEMANN, (George Philip,) a voluminous musical composer, and the fellow-student of Handel, was born in 1681, at Magdeburg, where his father was minister of the Lutheran church. He successively held many appointments in Germany, the chief of which was that of composer to the Lyric theatre at Hamburgh, for which he produced no less than thirty-five operas. In 1740 his overtures on the model of Lulli amounted to six hundred! Yet of this almost incredible number of compositions only two or three fugues are now known, at least in England. He died in 1767.

TELESIO, (Antonio,) called also Thyletius, or Tilesius, was born at Cosenza, in the kingdom of Naples, in 1482. He travelled for the sake of improvement in classical learning through different parts of Italy; and in 1512 he was called to Milan to illustrate the Greek and Latin

authors. He subsequently obtained a benefice at Rome, and a professorship in the Roman college. He there published Latin notes on the Odes of Horace; A Collection of Latin Poems; and a treatise, De Coronis. After the sack of Rome by the troops of the constable de Bourbon, Telesio retired to Venice, where he gave public lectures, and printed a treatise, De Coloribus, and a tragedy entitled, Imber Aureus, on the story of Danaë. He died in 1533. His works were published at Naples in 1762, and again in 1808, 4to.

TELESIO, (Bernardino,) nephew of the preceding, was born at Cosenza in 1509, and received his early education at Milan, under his uncle, whom he accompanied to Rome. Removing to Padua, he closely applied to the studies of philosophy and the mathematics, and then went again to Rome, where he obtained the patronage of Pius IV. He was a vehement opponent of the Aristotelian doctrine in physics, and employed mathematical principles in explaining the works of nature. He published at Rome, in 1565, De Rerum Naturâ juxta Propria Principia, Lib. II. After his death, which took place in 1588, his writings were placed in the Index Expurgatorius; but this did not prevent their republication at Venice in 1590.

TELFORD, (Thomas,) a distinguished civil engineer, was the son of a shepherd in the pastoral district of Eskdale, in Dumfriesshire, where, in the parish of Westerkirk, he was born in 1757. He was yet an infant when his father died; and he received the rudiments of education in the parish school of Westerkirk. At the age of fourteen he was apprenticed to a stonemason in the neighbouring town of Langholm; and it is said that during this period of his life he was remarkable for the neatness with which he cut letters upon gravestones. In 1780 he visited Edinburgh, where he devoted much attention both to architecture and drawing. After remaining there about two years he removed to London, where he obtained employment upon the quadrangle of Somerset House, then erecting by Sir William Chambers. About 1784 he was engaged to superintend the erection of a house for the resident commissioner in Portsmouth dockyard, from the design of Mr. S. Wyat; and in 1787 he was invited by Sir William Pulteney to take the superintendence of some alterations at Shrewsbury castle. At Shrewsbury he was also employed to erect a new gaol; and he was subsequently appointed county surveyor, which office he retained until his death. In Shropshire upwards of forty bridges were erected under his direction. In 1793 he was engaged to construct the Ellesmere canal,—a series of channels intended to unite the Severn, the Dee, and the Mersey, and extending altogether to a length of about one hundred and three miles. In the execution of this task he formed two aqueducts; one across the valley of the Ceriog, or Chirk; the other, called the Pont-y-Cysylte, over the valley of the Dee. In 1801 he was deputed by government to make a survey of the coasts and of the interior of Scotland, and to report generally upon desirable public works for the improvement of the country. In consequence of his reports Commissions were formed to construct the celebrated Caledonian Canal, which was opened throughout in 1823. Of other canals constructed wholly or partially under Telford's superintendence it is sufficient to mention the Glasgow, Paisley, and Ardrossan; the Macclesfield; the Birmingham and Liverpool Junction; the Gloucester and Berkeley; the Birmingham; and the Weaver Navigation in Cheshire. He also constructed a new tunnel, 2926 yards long, 16 feet high, and 14 feet wide, at Harecastle, on the Trent and Mersey Canal; and he executed many important works connected with the drainage of the fen country, especially of Bedford Level. On the Continent likewise he superintended the construction of the Gotha canal, in Sweden. Upon the completion of the work a Swedish order of knighthood and other honours were conferred upon him. He also executed important works under the Commissioners of Highland Roads and Bridges. The practical operations under this Commission embraced about a thousand miles of new road, with twelve hundred bridges; and the improvement of several harbours, of which the principal are those of Peterhead, Banff, Fraserburg, Fortrose, Cullen, and Kirkwall; and the erection of several Highland churches and manses under a parliamentary grant of 1823. The improvements of the great road from London to Holyhead, under another parliamentary Commission appointed in 1815, and the Menai suspension-bridge, are well-known examples of his ingenuity and skill. His other works are the large arch, of 112 feet span, erected over the Dee, near Kirkcudbright; the ingenious alteration of Glasgow old bridge; the new bridge at Glasgow; the light and elegant Dean bridge, at Edinburgh; Path-head

bridge, over a ravine about eleven miles south of Edinburgh; Morpeth bridge; Tewkesbury bridge; and the Over bridge at Gloucester. Telford also executed some important harbour-works at Aberdeen and Dundee; but his most striking performance of this class is the St. Katherine Docks, London. One of the latest engagements of Telford was the survey of Dover harbour, undertaken, in January, 1834, at the request of the duke of Wellington, as warden of the Cinque Ports, with a view to the adoption of measures to check the accumulation of shingle at the entrance. In 1838 he published a volume, entitled, Life of Thomas Telford, civil engineer, written by himself; containing a Descriptive Narrative of his Professional Labours; it also contains a preface and supplement, by the editor, Mr. Rickman, and a copious appendix of illustrative reports and other documents. The plates, eighty-three in number, constitute a companion volume, in large fol. Telford taught himself Latin, French, Italian, and German; and he has left valuable contributions to engineering literature, in the articles Architecture, Bridge, Civil Architecture, and Inland Navigation, in Brewster's Edinburgh Encyclopædia. He was well acquainted with algebra; but he held mathematical investigation in rather low estimation. In 1820 he became president of the Institution of Civil Engineers, and from that time he was unremitting in his attention to the duties of the office. He was never married, and hardly had a fixed habitation until a late period of life. In 1827 he was afflicted with a severe and painful disorder, after which he became subject to bilious attacks, under one of which he died, on the 2d of September, 1834, at his residence in Abingdon-street, Westminster, at the age of seventy-seven, and was buried in Westminster Abbey. He became a fellow of the Royal Society of Edinburgh in 1803, and of that of England in 1827.

TELL, (William,) a native of the village of Bürglen near Altorf, in Switzerland, is renowned in the annals of that country for his heroism in releasing it from the tyranny of Austria in 1307. When Albert I. of Austria was endeavouring to suppress the spirit of freedom and independence in the cantons of Uri, Schwyz, and Unterwalden, he sent thither three bailiffs who cruelly oppressed the people. Hermann Gessler of Brunegg, one of the bailiffs, who had taken up his residence in the canton of Uri, after various other vexatious acts, caused the ducal hat of Austria to be raised on a pole in the market-place of Altorf, and commanded that every one who passed the pole should uncover his head as a token of respect. Tell, with his young son, happened one day to pass the pole without paying any regard to the orders of the bailiff; and he was immediately seized and taken before Gessler, who ordered him, upon pain of death, to dislodge, with an arrow shot from a cross-bow, an apple placed upon the head of his boy. Tell succeeded in hitting the apple, without hurting the child. Gessler, stung with disappointment at the successful dexterity of his prisoner, angrily asked him what he intended to do with a second arrow which he observed in his hand. Tell boldly replied: "It was intended for thee, if the first had hit my child." The bailiff then conveyed Tell in a boat across the lake of Waldstädten, to confine him in the castle at Küssnacht. But a violent storm arose; and the rowers, unable to manage the boat, proposed to Gessler to unfetter Tell and allow him to assist them, as he was known to be an experienced boatman, and well acquainted with every part of the lake. Tell, freed from his fetters, steered the boat towards a flat shelf that jutted out into the lake. When he was near this spot, he seized his bow, jumped upon the projecting rock, and with his foot pushed the boat back into the waters. Gessler, however, got safe to land. Tell lay in wait for him in a narrow defile, and shot him through the heart. Tell is said to have perished in 1350, in the river Schächen, during a great flood. A similar story is told in the Wilkina Saga, and by Saxo Grammaticus, of a Danish king Harold and one Toko. Grimm and Ideler consider the whole story of Tell as fabulous. Not many years after the death of Tell it became customary for annual processions to visit the spot where he had escaped from the boat; and in 1388 the canton of Uri built the celebrated chapel of Tell near the same spot.

TELLER, (William Abraham,) a German divine, was born at Leipsic in 1734. At the age of twenty-two he published a Latin translation of Kennicott on the Hebrew Text; and in 1761 he was appointed professor of theology at Helmstadt, and published as an inaugural disputation his Topice Scripturæ, which was followed soon afterwards by his Lehrbuch des Christlichen Glaubens. In 1767 he removed to Berlin, where he was appointed Oberconsistorial-Rath and dean of Cologne. He died in 1804.

TELLEZ, (Balthazar,) an historian, was born at Lisbon in 1595, and joined the Jesuits in 1610. He lectured upon Belles-Lettres for twenty years, teaching in succession the most advanced literary classes in the Society's colleges at Braga, Evora, Lisbon, and Coimbra. He also lectured two years on philosophy; and he was eight years professor of theology in the college of St. Antonio at Lisbon. He was afterwards appointed master of the house of the professed Jesuits in Lisbon, and provincial of the order in Portugal. He died in 1675. He published, Summa Universæ Philosophiæ, cum Quæstionibus quæ inter Philosophos agitantur; Cronica da Companhia de Jesus da Provincia da Portugal; Historia general de Ethiopia a alta; this is a useful work.

TELLIER, (Michael le,) chancellor of France, born at Paris in 1603. In 1640 he was appointed intendant of Piedmont; and he so ingratiated himself with cardinal Mazarin, that, upon his recommendation, he was nominated to the post of secretary of state under Louis XIII. In the subsequent minority and regency, all the negotiations with the duke of Orleans and the prince of Condé passed through his hands; and it was to him that the queen-regent and Mazarin gave the principal share of their confidence during the turbulent scenes of that period. When Mazarin in 1651 was obliged to give way to the violence of faction, Le Tellier occupied his place in the ministry; and after the death of that minister he continued to exercise the office of secretary of state till 1666, when he resigned it to his son the marquis de Louvois. In 1677 he was raised to the station of chancellor and keeper of the seals. He urged all the violent measures against the Protestants in France, which terminated in the revocation of the edict of Nantes in October, 1685. In affixing his signature to the edict, he exclaimed, "Nunc dimittas servum tuum, Domine, quia viderunt oculi mei salutare tuum!" and he expired a few days after. Bossuet preached his funeral sermon.

TELLIER, (Francis Michael le, marquis de Louvois,) son of the preceding, was born at Paris in 1641. His father recommended him to Louis XIV. who made him war minister, in which post he gained a reputation equal to that of the generals of the reign, and equally contributed to the conquests by which it was illustrated. With grand ideas he united that spirit of detail, and exact attention to minutiæ, which are essential to practical success; and every department in the military service was brought to its greatest perfection in his administration. Sensible how much his credit, and the ascendancy he had acquired over his master, depended upon war, he was always solicitous to renew and perpetuate a state of hostility with other countries; and no schemes were too daring or unjust which could be made to serve this purpose. In the practice of war he was restrained from no cruelties by a sense of humanity; and the desolation of the Palatinate, against which all Europe exclaimed, was his measure. In the principle of reprisals he always went to the utmost extreme; and he once wrote to marshal Boufflers, "If the enemy burns one village of your government, burn ten of his." On the death of Colbert he was appointed superintendent of the royal buildings, of arts, and manufactures. On returning from a council, in which he had been very coldly treated by the king, he was taken ill in his apartment, July 16, 1691, and immediately expired, being in his fifty-first year.

TELLIER, (Michael,) a distinguished Jesuit, was born in 1643, near Pire, in Lower Normandy, and studied in the Jesuits' college at Caen. After having taught the classics and philosophy in the schools of the order, he was engaged by his superiors to prepare an edition of Quintus Curtius, in usum Delphini, which was printed in 1678. In 1687 he published, Défense des Nouveaux Chrétiens et des Missionaires de la Chine, du Japon, et des Indes, which was attacked by Arnauld in his Morale Pratique. He was successively advanced to the posts of revisor, rector, and provincial of his order. On the death of Father la Chaise in 1709, he succeeded him in the post of confessor to the king. He immediately declared his intention of making the Jansenists "drink to the lees of the cup of the Society's indignation." His first act was the demolition of their famous house of the Port-Royal, of which he did not leave one stone upon another. He then forced upon the nation and the magistrates the bull Unigenitus; and such was the violence with which he proceeded, that the Jesuits themselves said, "Father Le Tellier drives us at such a rate that he will overturn us." In reality, he was the cause of much of the odium which fell on the society, and was afterwards the chief occasion of its suppression. On the death of Louis

XIV. he was exiled first to Amiens, and afterwards to La Fleche, where he died in 1719. He was well versed in literature, and a member of the Academy of Belles-Lettres.

TEMANZA, (Tomaso,) an architect, and writer on architecture, was born at Venice in 1705, and studied the mathematics in the school of Padre Nicolo Comini, and Marchese Poleni. In 1742 he became chief of the Commission of Engineers. He built the church of La Maddalena at Venice; the façade of Santa Margherita at Padua; the Rotunda at Piazzola; and the bridge over the Brenta at Dolo. He wrote, Vite de' più Eccellenti Architetti e Scultori Veneziani, 4to, Ven. 1778; and, Antichità di Rimini, fol. 1741. He left behind him, Degli Archi e delle Volte, e delle Regole generali dell' Architettura Civile, published in 1811. He died at Venice in 1789.

TEMPESTA, (Antonio,) an eminent painter, was born at Florence in 1555, and was a disciple of Santi di Titi, and of John Stradanus. His favourite subjects were battles, cavalcades, huntings, and processions, which he composed in a grand style, and painted with unusual spirit and energy. He also painted historical subjects and grotesque ornaments; and during a long residence at Rome he was much employed by Gregory XIII. in the gallery and loggie of the Vatican; and by the marchese Guistiniani, in the decorations of his palace. In the church of S. Stefano Rotondo is a fine picture by him of the Murder of the Innocents. He also executed two great cavalcades and state-processions for the cardinal Scipione Borghese, as friezes around the loggie of his palace on Monte Cavallo (afterwards Palazzo Bentivoglio). The extent of his genius, and the variety of his powers, are evident in the numerous and masterly etchings he has left, which amount to upwards of eighteen hundred: among these are 150 illustrations of the Old Testament, known as "Tempesta's Bible."

TEMPESTA. See Molyn.

TEMPLE, (Sir William,) was educated at King's college, Cambridge, where, and at Oxford, he was admitted to the degree of M.A. He afterwards became master of the school at Lincoln, which he left to be secretary to Sir Philip Sidney, who died in his arms. On his return he accompanied the earl of Essex to Ireland, and in 1609 he accepted the provostship of Trinity college, Dublin. He was also knighted, and made a master in chancery. He died in 1626. He wrote, Pro Maldupetti de unicâ methodo defensionis contra Diplodophilum commentatio; Nonnullarum è Physicis et Ethicis quæstionum explicatio Petro Ramo; Epist. de Ram. dialecticâ; and, Analysis Anglica triginta Psalmorum, &c.

TEMPLE, (Sir John,) son of the preceding, was born in London, and educated under his father at Trinity college, Dublin. He studied the law, and became Master of the Rolls, and a privy councillor in Ireland in the reign of Charles II. He wrote, from his own observations, A History of the Irish Rebellion in 1641, 4to, 1646, and 1746, 8vo.; and republished by baron Maseres, in 1812, 4to. He married a sister of Dr. Hammond, by whom he had a son, the subject of the next article, and a daughter.

TEMPLE, (Sir William,) an eminent statesman and diplomatist, and miscellaneous writer, the son of Sir John Temple, Master of the Rolls in Ireland in the reigns of Charles I. and II., and author of a History of the Irish Rebellion, was born at Blackfriars, in London, in 1628, and received his school education, first under his maternal uncle Dr. Henry Hammond, the celebrated divine, at Penshurst, and then under Mr. Leigh, master of the school at Bishop's Stortford. At the age of seventeen he was entered of Emmanuel college, Cambridge, under the tuition of the learned Cudworth. Being designed by his father for public life, his principal studies at the university were the modern languages of French and Spanish; and in conformity with this destination he was sent in his twentieth year to complete his education by travelling on the continent. He passed six years in France, Holland, Flanders, and Germany, acquiring that store of general knowledge which was of so much use to him in after life; and returning in 1654, he married Dorothy, the daughter of Sir Peter Osborn of Chicksand, in Bedfordshire, with whom he had become acquainted in the Isle of Wight, when he was setting out on his travels. Not choosing to accept any office under Cromwell, he resided for five years with his father in Ireland, employing himself in the study of history and philosophy. At the restoration he was chosen a member of the Irish convention; and in the Irish parliament of 1661 he was returned, with his father, representative for the county of Carlow; and in the following year he was nominated one of the commissioners from that

parliament to the king. Resolving now to remove with his family to England, he was recommended by the duke of Ormond, then lord lieutenant, to lord chancellor Clarendon, and to the earl of Arlington, secretary of state. Declining any other employment than in the foreign diplomatic department, he was disengaged till the breaking out of the Dutch war in 1665, when he accepted of a secret mission to the bishop of Munster. The expedition and success with which he executed this business was so much approved, that in 1666 he received the appointment of resident at the vice-regal court of Spain at Brussels, with a patent for the rank of baronet. In the close of 1667 he received orders from Arlington to repair to the Hague, to negotiate a treaty against France, and for the protection of the Spanish Netherlands from that power; and by his energy, judgment, and address, the celebrated Triple Alliance was concluded on the 23d of January, 1668. England, Holland, and Sweden, bound themselves by this alliance to bring about peace between France and Spain, and to prevent France from entering the Low Countries. The successful conclusion of this treaty, which gave a blow to the ambition of Louis XIV., established Temple's diplomatic fame, and was of the first importance to England and Europe. He then returned to Brussels; and a treaty being commenced between Spain and France at Aix-la-Chapelle, he was directed to attend there as his majesty's ambassador-extraordinary and mediator. It was chiefly through his address that the Spanish ministers were induced to comply with the conditions proposed; and the peace between the contending powers was signed in May, 1668. In August in the same year, he took up his residence as ambassador at the Hague, and cultivated a close intimacy with De Witt; and he was also on familiar terms with William prince of Orange, then at the age of eighteen. The principles of the Triple Alliance were not, however, long adhered to by the English court. The corruption of Charles II. and his ministers, with the influence of the king's sister, the duchess of Orleans, who came over to engage again her fickle brother in the interest of France, produced in 1669, a sudden recall of Temple, who was received with coolness. He now retired from public business to his house at Sheen, near Richmond, in Surrey, where he employed himself in writing his Observations on the United Provinces, and a part of his Miscellanies, and also in horticulture. In the summer of 1674 he was sent as ambassador to the States-General in order to mediate a general peace. After residing some time at the Hague, he removed with his family in 1676 to Nimeguen, to be present at the negotiations for peace. In 1679 he was recalled from the Hague, with the intention of appointing him one of the secretaries of state, a post which he declined. Lord Danby being now removed, the king had no one left with whom he could confidentially discourse on public affairs, and pressed Temple to accept this station. Temple, however, contemplating the violence of parties, and the general prevalence of discontent, advised the formation of a council of thirty persons, into which, with the ministers of the crown, were to be admitted persons of influence and credit in both houses of parliament. The scheme was adopted, and for a time seemed to give satisfaction; but as Shaftesbury was made president of the council, contrary to Temple's advice, the plan, upon the whole, was of little avail. Suspicions of the king also, and the prospect of a popish successor, violently agitated men's minds; and projects of limitation or exclusion were warmly discussed in parliament. To the exclusion of the duke of York, Temple was decidedly adverse; nor did he approve the restrictions proposed on a popish successor, thinking them inconsistent with the constitution; and the last act he performed in parliament, where he was member for the university of Cambridge, was to carry from the council the king's final answer to the address of the Commons, containing his majesty's resolution never to consent to the exclusion of his brother; others refusing that disagreeable service. When, however, the king in January, 1681, dissolved the parliament without the advice of his privy council, Temple spoke with great boldness against that measure; and being now quite wearied with all the faction and misgovernment he had witnessed, he declined the offer of being returned for the university in the new parliament that was summoned, and withdrew to Sheen. He thence sent word to the king that "he would pass the rest of his life as good a subject as any in his kingdoms, but would never more meddle with public affairs." The king returned an assurance that he bore him no resentment; but his name was expunged from the council. From this time he spent his remaining

years partly at Sheen, and, after the marriage of his son, at Moor Park, near Farnham. He now composed his Memoirs. In the reign of James II. he was so much a stranger to politics, that he was absolutely unacquainted with the design of the prince of Orange to engage in the expedition which produced the revolution, and was one of the last who gave credit to the report of his landing. After the declaration of James's abdication, however, he waited on the prince at Windsor, and introduced his son to him. William pressed the veteran statesman to enter into his service as secretary of state; but he adhered to his resolution of living in retirement. His son was afterwards appointed secretary at war; but, in the very week of taking the office, in a fit of melancholy he threw himself into the Thames, at London-bridge. This blow was not felt by his father as might have been expected; for his reflection upon it was that maxim of the stoic philosophy, "That a wise man might dispose of himself, and render his life as short as he pleased." It was in this state of rural retreat that Sir William took Swift to live with him as an amanuensis, or literary companion. He was likewise occasionally visited by king William, who consulted him confidentially respecting several important affairs. He lost his wife in 1694; and infirmities afterwards fast increasing upon him, his constitution being worn out by repeated attacks of the gout, he died at Moor Park on the 27th January, 1698, in his seventieth year. Of Temple's religious opinions it is painful to speak. Bishop Burnet directly accuses him of atheism. As a writer, he ranks among the most eminent and popular of his time. His Observations upon the United Provinces of the Netherlands, printed in 1672, are a valuable and interesting performance, highly deserving the attention of the politician and philosopher. His Miscellanea are essays on various subjects, lively and entertaining, if not profound. His Memoirs, containing an account of what passed in his public employments, are important to the history of the times. They were written in three parts, the first of which, for some reasons of the author, was never published: the second was printed in his life-time; the third was published after his death by Swift, in 1709. An Introduction to the History of England was published in 1695. His Letters, in three volumes, which relate to public transactions, were published after his death by Swift. A complete edition of his works was published in 1814, in 4 vols, 8vo.

TEMPLEMAN, (Peter,) a physician, was born at Dorchester in 1711, and educated at the Charter-house, and at Trinity college, Cambridge; but he took his degree at Leyden. In 1753 he was appointed keeper of the reading room in the British Museum, which situation he resigned in 1760, on being chosen secretary to the Society of Arts, Manufactures, and Commerce. He died in 1769. He published, Remarks and Observations extracted from the Memoirs of the Academy of Sciences at Paris; a translation of Norden's Travels; Select Cases and Consultations in Physic, by Dr. Woodward.—He is to be distinguished from THOMAS TEMPLEMAN, a schoolmaster of Bury St. Edmund's, who published Tables of the Population and Magnitude of the several Kingdoms of the World, fol. and died in 1729.

TENIERS, (David,) the Elder, a painter, was born at Antwerp in 1582, and was a pupil of Rubens. He for some time applied himself to historical painting, and visited Italy for the purpose of studying the best works of the celebrated painters of that school; but his genius leading him to landscape painting, he placed himself under the tuition of his countryman, Adam Elsheimer, at Rome, and studied under him for six years. On his return to Flanders he adopted a different style, and painted, with great success, rural sports, merry-makings, chemists' laboratories, temptations of St. Anthony, fortune-tellers, &c. He treated those subjects with considerable humour and ingenuity, and with the utmost truth and fidelity to nature. He died in 1649.

TENIERS, (David,) the Younger, a celebrated painter, was the son and pupil of the preceding, and was born at Antwerp in 1610. He studied for some time under Adrian Brouwer, and is said to have had the advantage of receiving the lessons of Rubens in the principles of colouring. He painted similar subjects to those of the elder Teniers; but his compositions are infinitely more varied and ingenious, his colouring is more chaste and transparent, and his pictures exhibit the most spirited and captivating facility of execution. The talents displayed by this extraordinary artist soon excited universal admiration, and he was employed and patronized by the most illustrious personages of his time. The archduke Leopold William, then governor of the Low Countries, appointed him his

principal painter, and gave him the superintendence of his gallery, which contained the works of the most distinguished masters of the Italian as well as of the Flemish school. He painted small copies of the principal pictures of that collection, in which he imitated the particular style of each master so successfully, that he was called the Proteus of painting. These imitations he caused to be engraved, and published in a folio volume, dedicated to his patron, now generally called *Teniers' Gallery*. He was a constant and faithful observer of nature; and, that he might have an opportunity of studying from life the rustic character of the peasantry, their rural sports and merry-makings, their quarrels and their combats, he established himself in a retired situation in the village of Perk, between Antwerp and Mechlin, where he could mingle with their pastimes, and observe, with a painter's eye, their character under the impulse of the various passions. His landscapes, though perfect representations of nature, have an appearance of sameness and monotony, from his scenery being generally confined to the vicinity of the village in which he resided, where the flatness of the country admits of little change; but he amply compensates for this want of variety by the truth and simplicity with which he has represented these homely views. His pencil is light and free; and by his continual practice he had acquired a promptness of execution which is almost unexampled. His trees are touched with a spirit and a taste for which he is remarkable. His skies are light and floating, and there is a silvery charm in the colouring of his best pictures, which is peculiar to himself. He is no less admirable in his interiors of *cabarets*, with peasants smoking and regaling, and chemists' laboratories, in which he surpassed Ostade in his knowledge of perspective; and he is not less master of the principles of the chiaro scuro. His works are extremely numerous. It was not unusual for him to finish a picture, of a medium size, in a day; and he used jocosely to observe, that, to contain all the pictures he had painted, it would be necessary to have a gallery two leagues long. He died at Brussels in 1694, in the eighty-fourth year of his age. Teniers was habitually conversant with the higher classes of society; and the suavity of his manners, and his irreproachable conduct, made him the object of general esteem.

TENISON, (Thomas,) archbishop of Canterbury, was born in 1636, at Cottenham, in Cambridgeshire, and educated at the grammar-school at Norwich, and at Corpus Christi college, Cambridge. During the prevalence of fanaticism he for a time turned to the study of medicine; but about 1659 he was privately ordained in the episcopal method then proscribed by the government. The ordination was performed at Richmond in Surrey by Dr. Duppa, the expelled bishop of Salisbury. At the Restoration he was made minister of St. Andrew's church, in Cambridge, and he afterwards obtained the church of St. Peter Mancroft, in Norwich, and the rectory of Holywell, in Huntingdonshire. In 1680 he was presented by Charles II. to the living of St. Martin's in the Fields, London. Here he spent large sums in charity, endowed a free school, and built and furnished a library, which still exists. In politics he was a Whig, and a favourer of the Revolution; and he was accordingly early marked out by William III. for advancement. In 1689 he was made archdeacon of London, and in 1691 bishop of Lincoln. In 1694, on the death of Tillotson, he was made archbishop of Canterbury. He died in 1715. He wrote, The Creed of Mr. Hobbes examined; Discourse of Idolatry; and, Baconiana, or some pieces of the great lord Verulam, with a general account of his writings.

TENNANT, (Smithson,) an ingenious chemist, was born in 1761, at Selby, in Yorkshire, where his father was vicar, and was educated at a school at Scorton, next at Tadcaster, and afterwards, under Dr. Croft, at Beverley, where he applied more to science than the classics. In 1781 he went to Edinburgh to study physic; but in the year following he became a member of Christ's college, Cambridge; whence he removed to Emmanuel college; in 1788 he took his degree as bachelor of physic, and soon after came to reside in London. In 1796 he took a doctor's degree at Cambridge; but, as his fortune was independent, he relinquished all idea of practice as a physician. In 1813 he was elected professor of chemistry at Cambridge. In the month of September, 1814, he went to France, and on his return home on the 20th of February, 1815, he arrived at Boulogne with baron Bulow, in order to take ship there. They embarked on the 22d, but were forced back by the wind, and meant to embark again in the evening: in the meantime they took horses, and went to see Buonaparte's pillar, about a league

off; and going off the road on their return to look at a small fort, they were both thrown, with their horses, into the ditch. Baron Bulow was merely stunned; but Mr. Tennant's skull was so severely fractured, that he died within an hour after. He had been elected a fellow of the Royal Society in 1785; and the Philosophical Transactions contain eight papers by him. —1. On the Decomposition of Fixed Air; 2. On the Nature of the Diamond; 3. On the Action of Nitre upon Gold and Platina; 4. On the different Sorts of Lime used in Agriculture; 5. On the Composition of Emery; 6. On Two Metals found in the Black Powder of the Solution of Platina; 7. On an easier Mode of procuring Potassium than that which is now adopted; 8. On the Mode of producing a Double Distillation by the same Heat. In the first volume of the Transactions of the Geological Society, 1811, he published the Analysis of a Volcanic Substance containing the Boracic Acid.

TENON, (James René,) a French surgeon, was born, in 1724, at Sepaux, near Joigny, and went to Paris in 1741, where his zeal and talents soon gained him the notice of Winslow, and also of Antoine and Bernard de Jussieu. In 1744 he was appointed an army surgeon of the first class, and served in the following year throughout the campaign in Flanders. On his return to Paris he obtained the situation of chief surgeon to the hospital of La Salpetrière, and founded near it a celebrated establishment for inoculation. He afterwards became a member of the College and of the Royal Academy of Surgery, and succeeded Andouillé as professor of pathology. In 1757 he was received into the Academy of Sciences; he also belonged to the first Legislative Assembly; and, upon the re-organization of the learned societies, he became a member of the Institute. He was also a member of the Legion of Honour, and of several learned and scientific societies. He died at Paris, in 1816, at the advanced age of ninety-two. His principal works are, De Cataractâ; Mémoires sur l'Exfoliation des Os; Mémoires sur l'Anatomie, la Pathologie, et la Chirurgie; Mémoire sur les Hôpitaux de Paris; and, Offrande aux Vieillards de quelques Moyens pour prolonger la Vie,—this was written by him when he was ninety years old.

TENTERDEN, (Charles Abbott, lord,) an eminent lawyer and judge, the son of a barber at Canterbury, was born there in 1762, and was educated at the king's school of the cathedral, and at Corpus Christi college, Oxford. In 1784 he obtained the chancellor's medal for the best Latin verses on Lunardi's balloon, Globus Aerostaticus; and in 1786 his essay, On the Use and Abuse of Satire, obtained the chancellor's medal for the English Essay. He was afterwards elected a fellow of his college, and appointed junior tutor. In 1788 he entered himself of the Inner Temple; and in Trinity term, 1795, he was called to the bar, and, having selected the Oxford circuit, speedily rose into great business. He also took part in most of the numerous state-trials which occurred about the close of the last century. He was likewise appointed standing counsel to the Bank, and other great mercantile communities. In 1802 he published his excellent Treatise of the Law relative to Merchant-Ships and Seamen. In February, 1816, he was appointed puisne judge in the Court of Common Pleas. In May of the same year, on the death of Mr. Justice Le Blanc, he was chosen to supply the vacancy in the Court of King's Bench, and was knighted about the same time. On the 4th of November, 1818, he succeeded lord Ellenborough as chief-justice of that court. In 1827 he was raised to the peerage, by the title of Baron Tenterden. His favourite recreations during the long vacation were the perusal of the classics, the study of botany, and the composition of Latin verses on flowers and plants. He founded and endowed, in the grammar school of his native city, two annual prizes; the one for the best English essay, the other for the best Latin verse. He presided for the two first days at the trial of the mayor of Bristol for misconduct during the riots in that city at the time of the Reform Bill; but on the third day he was confined to bed by a violent attack of inflammation, which carried him off on the 4th November, 1832.

TENTZEL, or TENZEL, (William Ernest,) a German antiquary and historian, was born at Greussen in Thuringia, in 1659, and, after completing his school education, was sent, at the age of eighteen, to Wittemberg, where he applied himself to philosophy and the Oriental languages, and made himself well acquainted with history, both sacred and profane. In 1685 he was invited to be a teacher in the gymnasium of Gotha, and at the same time was entrusted with the care of the duke's collection of antiquities and cabinet of coins. In 1696 he was made

historiographer to the house of Saxony of the Ernestine line; and in 1702 he removed to Dresden, where he was made historiographer to the elector of Saxony, who was also king of Poland, who honoured him with the title of counsellor; but his manners were not suited to a court, and at the end of a year he obtained leave to retire. He spent the rest of his time in literary pursuits; and died, in great poverty, in 1707, in the forty-ninth year of his age. Among his works are, De Phœnice; this dissertation was written against Dr. Fell, bishop of Oxford, and tends to show that the phœnix is not alluded to in the book of Job, chap. xxxix. ver. 18; De Ritu Lectionum Sacrarum; Judicia Eruditorum de Symbolo Athanasiano studiose collecta et inter se collata; Animadversiones in Casimiri Oudini Supplementum de Scriptoribus Ecclesiasticis; Casparis Sagittarii Historici Saxonici Historia Gothana plenior; Supplementum Historiæ Gothanæ; Supplementum Hist. Gothanæ Secundum; Saxonia Numismatica. Tentzel was a contributor for twenty years to the Acta Eruditorum, and to the Observationes Hallenses. He was also the first German who conceived the idea of establishing a German journal for reviewing new books, and for publishing interesting essays. This periodical was set on foot in 1689, under the title, Monatliche Unterredungen einiger guten Freunde von allerhand Büchern und andern annehmlichen Geschichten. The undertaking had great success, and was carried on till 1698. The whole was published in monthly parts, and consists of ten volumes.

TERAMO, (Giacomo di, or di Acarnano,) born in the Abruzzo, in 1349, was the author of a singular religious romance, entitled Consolatio Peccatorum nuncupatum et apud nonnullos Belial vocatum; or Processus Luciferi, or Lis Christi et Belial. Teramo became archbishop of Florence in 1401. He died in 1417.

TERBURG, (Gerard,) an eminent painter of conversation pieces, was born at Zwoll, near Over-Yssell, in 1608, and was the son of an artist, by whom he was taught the rudiments of design. After visiting Italy he went to Paris, where the polished neatness of his finishing, and the pleasing subjects he painted, were so much admired, that he was induced to reside in that city for some time. On his return to Holland the encouragement he met with was not less flattering, and he was considered the most popular artist of his time. He attended the congress assembled at Munster, in 1648, for the negotiation for the treaty of peace, and on that occasion painted his celebrated picture, representing the portraits of the plenipotentiaries and principal personages assembled on that occasion, which is regarded as his masterpiece. Of this interesting production there is an admirable print by Suyderhoef. He was invited by count Pigorando, the Spanish ambassador at the congress, to visit Madrid, where he was much employed by the court and the principal nobility. The king conferred on him the order of knighthood, and rewarded him munificently for the pictures he had painted. He returned to Holland, and settled at Deventer, where he died in 1681. The pictures of Terburg generally represent conversations, musical parties, ladies at their toilet, and similar domestic subjects. He also excelled in small portraits. His chief excellence lies in the finishing of his draperies and other accessories, particularly white satin, which he painted inimitably, and which he generally introduced into all his pictures. Many of his capital works are in England, in the collections of Sir Robert Peel, the duke of Sutherland, lord Ashburton, Mr. Hope, the marquis of Bute, and her majesty.

TERENTIANUS. See MAURUS TERENTIANUS.

TERENTIUS, (Publius Terentius Afer,) the Roman comic poet, is supposed to have been born at Carthage, about B.C. 194, and to have become the slave of a Roman senator named Terentius Lucanus, who gave him a liberal education, and afterwards his freedom at an early age. Others say that he originally fell into slavery as a prisoner of war. At Rome he lived on terms of intimacy with many men of family, more particularly the second Scipio Africanus and his friend the younger Lælius, who were even said to have assisted in the composition of the six comedies which bear the name of Terence. There were even some who asserted that these two nobles merely borrowed the name of Terence for what was wholly their own. Before he had completed his thirty-fifth year he left Rome, whither he never returned. Some say that he embarked for Asia, and that he was never seen from the hour of his embarkation; others say that he died on his way back from Greece, where he had translated one hundred and eight plays of Menander. St. Jerome places his death in the reign of Ptolemy Philometor, who

died in the third year of the 158th Olympiad, or the close of B.C. 146. Madame Dacier, who translated Terence into French, has observed, that "it would be difficult to determine which of his six plays deserves the preference, since they have each of them their peculiar excellencies. The Andria and Adelphi," says she, "appear to excel in characters and manners; the Eunuch and Phormio, in vigorous action and lively intrigue; the Heautontimorumenos and Hecyra, in sentiment, passion, and simplicity of style." The best editions of Terence are, the Elzevir, 1635, 12mo; that Cum Integris Notis Donati, et Selectis Variorum, 1686, 8vo; that of Westerhovius, in two vols, 4to, 1726; and of Bentley, the same year, 4to; the immaculate Edinburgh edition of 1758, 12mo, and the edition of Zeunius, Leipsic, 1774, 2 vols, 8vo, with copious notes and an index. The following is the order in which the six plays were acted:—Andria; Hecyra; Heautontimorumenos; Eunichus; Phormio; and Adelphi.

TERPANDER, a Greek poet and musician, was a native of Antissa, in the island of Lesbos, and in B.C. 676, at the first celebration of the musical contests during the festival of the Carneia, near Sparta, was crowned as victor. He afterwards gained four successive prizes in the musical contests at the Pythian games. The invention of the heptachord, or seven stringed cithara, is ascribed to him. Previous to his time that instrument had only four strings. He also reduced the ancient melodies to certain systems. His compositions are all lost.

TERRASSON, (John, abbé,) a man of letters, was born in 1670 at Lyons, and was educated in that city, and at the institution of the Oratory in Paris, which he quitted before the death of his father: he returned to it, and again left it finally. In resentment for this inconstancy his father reduced him by his will to a very moderate pittance, which, however, did not depress his spirits, and he pursued the literary career with success. The abbé Bignon procured him admission into the Academy of Sciences in 1707. He was afterwards made a member of the French Academy; and in 1721 he was appointed to the professorship of Greek and Latin in the Royal College. At the time of the famous system of Law he acquired temporary opulence, which he both enjoyed and resigned like a philosopher. When reduced once more to the mere necessaries of life, he said, "I have got rid of my trouble; I shall again live upon a little, and it will suit me best." The kind of stoicism which he professed did not prevent him from having friends, but they were few; as he was persuaded that there is little friendship where there are many friends. He died at Paris in 1750. His works are, A Critical Dissertation on Homer's Iliad, paradoxical and metaphysical, without poetical feeling; Reflections in Favour of Law's System; Sethos, a moral romance, in imitation of the Télémaque of Fenelon,—this is a work of great erudition, well written, containing variety of characters, deep reflections, and passages of sublime oratory, but it was too grave and mythological for the public taste; the scene is laid in ancient Egypt, and much of the description relates to the religious ceremonies of that country; it has been translated into English; A Translation of Diodorus Siculus, in 7 vols, 12mo, with preface, notes, and fragments,—this version is very inaccurate.—His elder brother ANDREW, a priest of the Oratory, was a celebrated preacher, who died at Paris in 1723. His Sermons in 4 vols, 12mo, were published in 1726, and reprinted in 1736.—GASPARD, another brother of the same family, and also a priest of the Oratory, became more celebrated than the former as a preacher, which office he exercised during five years at Paris. He incurred persecution, from the violent zeal of the Constitutionalists, and quitted at the same time both the pulpit and the congregation of the Oratory. He died at Paris in 1752. His Sermons, in 4 vols, 12mo, were published in 1749. He also wrote an anonymous work, entitled, Lettres sur la Justice Chrétienne, censured by the Sorbonne.

TERRASSON, (Matthew,) born at Lyons in 1669, of the same family with the preceding, was brought up to the law, and pleaded causes with great reputation. His profound knowledge of the *written law* rendered him the oracle of all the provinces who followed that code. He was also a man of letters, and was for some years an associate in the Journal des Savants, and also censor-royal. He died in 1734. A Collection of his Pleadings, Discourses, and Consultations, was published in 4to.—His son ANTHONY, born at Paris in 1705, was brought up to the bar, but being better adapted to the studies of the closet, he composed, by order of Chancellor D'Aguesseau, a History of Roman Jurisprudence, with a collection of Ancient Contracts, Testaments, &c. in fol. 1750. The author was

NATIONAL CYCLOPEDIA

successively appointed to the posts of censor-royal, counsellor in the sovereign council of Dombes, advocate to the French clergy, and professor in the colleges of France. In 1760 he was promoted to the chancellorship of Dombes. He died in 1782. Besides the work above mentioned, he was the author of Mélanges d'Histoire, de Littérature, de Jurisprudence, de Critique, &c.

TERTRE, (John Baptist du,) a missionary and historical writer, was born at Calais in 1610. When young he served at the siege of Maestricht; then visited several countries in a Dutch ship; and on his return to France joined the Dominicans at Paris, in 1635. Five years afterwards he was sent by his superiors on a mission to the French American islands, and on his return published his Histoire Générale des Antilles habitées par les François, 4 vols, 4to, 1667-71. He died in 1687.

TERTRE, (Francis Joachim Duport du,) a French writer, born at St. Malo in 1715. He was of the society of Jesuits, among whom he was professor of the learned languages. He died in 1759. He wrote, Abridgment of the History of England; History of Famous Conspiracies; Abridgment of the History of Spain; L'Almanach des Beaux Arts, &c.

TERTULLIAN, (Quintus Septimius Florens,) a celebrated writer among the early Christians, and considered as the most ancient Latin father extant, was born at Carthage after the middle of the second century. His father was a centurion of the troops under the proconsul of Africa. He had a liberal education, and was well versed in Greek and Roman literature; and he is also said to have been thoroughly acquainted with the Roman law. Jerome affirms that he was a presbyter; to which office he was ordained immediately after his conversion, which took place probably at Carthage, where he mostly resided. He was married, and lived to an advanced age. After having continued a member of the Catholic church for a number of years, he separated from it near the beginning of the third century, and went over to the party of the Montanists. It is not known when he died. His turn to fanaticism causing him to be a believer in the divine inspiration of Montanus and his two prophetesses, he thought that they were sent to communicate certain discoveries for the further perfection of Christianity. Of his writings the most noted is his Apologeticus, or Apology for the Christian Religion. To this work different dates are assigned, from 198 to 205. It is commonly supposed to have been written before he became a Montanist. Its object is to show the injustice of the persecutions inflicted upon the Christians, and the falsehood of the charges brought against them; and at the same time to display the excellence of the Christian religion, and the folly and absurdity of that of the heathens. This is a valuable performance, containing much information as to the manners and conduct of the early Christians, whom it defends in a manly strain. Connected with it are his two books Ad Nationes, in which, with his characteristic vehemence, he carries the attack into the enemy's quarters. This work was discovered in MS. by James Gothofred, and printed by him in 1625, 4to. His other extant works are, Liber ad Scapulam; De Fugâ in Persecutione; De Coronâ Militis; Ad Martyres; De Spectaculis; De Idololatriâ; De Testimonio Animæ; Contra Gnosticos Scorpiace; De Patientiâ; De Oratione; De Baptismo; De Pœnitentiâ; Libri Duo ad Uxorem; De Cultu Feminarum; De Virginibus Velandis; De Exhortatione Castitatis; De Monogamiâ; De Jejuniis; De Pallio; De Præscriptionibus Hæreticorum; Adversus Marcionem Libri V.; Adversus Valentinianos; De Carne Christi; Adversus Hermogenem; Adversus Praxeam; and, Adversus Judæos. He wrote other works, which are lost. His style is concise, emphatical, and figurative, but harsh, unpolished, hyperbolical, and obscure. He has had many admirers, and it is said that Cyprian never suffered a day to pass without reading him, and was accustomed to call him "My master." On the other hand, judicious estimators have doubted whether he has done more good or harm to the Christian church. His lapse to heresy has deprived him of the title of saint, which he would otherwise undoubtedly have obtained by his zeal and devotional spirit. The best editions of Tertullian are those of Rhenanus, Rigaltius, and Semler. A full account of editions and illustrative works is given at the end of the small edition of Tertullian by Leopold, in Gersdorf's Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta, 4 vols, 12mo, Leips. 1839-41, Tauchnitz.

TESI, (Mauro Antonio,) a painter and architectural designer, was born in 1730, at Montalbano, in the territory of Modena, and educated at Bologna. Ma-

nifesting a great taste for drawing, he was placed under Carlo Morettini, a heraldry painter; and he afterwards received some instruction from an engraver named Giovanni Fabbri. He died in 1766.

TESSIN, (Nicodemus Valentinson,) a Swedish architect, was born at Stralsund in 1619, and held the appointment of royal or crown architect, which was conferred upon him by queen Christina in 1645. He visited Italy; and a patent of nobility was granted to him in 1674 by Charles XI. One of his chief works is the palace of Drottningsholm, begun by him for the queen-dowager Hedwig Eleonora. He also erected the royal villa of Strömsholm, and the mausoleum of Charles Gustavus. He died about 1688.

TESSIN, (Nicodemus, count,) son of the preceding, was born at Nyköping in 1654, and educated at Stockholm, and at Upsal. He was sent at the age of eighteen to Rome, where he studied under Bernini, and then visited Naples, Sicily, and Malta, and again returned to Rome. He afterwards visited England and France, in which latter country he remained three years. On settling in his native country he received the appointment of city-architect to the magistracy of Stockholm. On the destruction of the royal palace by fire in 1697, he was commissioned to rebuild it, and he made the new edifice one of the noblest of its kind in Europe. By the queen-dowager Hedwig Eleonora he was employed not only to complete Drottningsholm, commenced by his father, but to lay out the grounds and gardens both there and at Ulriksdal. Besides the cathedral at Calmar, and Oxenstiern's monument, he executed or designed a great number of other buildings, including a project for rebuilding the palace at Copenhagen. In 1714 the title of count was conferred upon him. He was also chancellor of the university of Lund. He died in 1728.

TESSIN, (Charles Gustavus, count,) a statesman and diplomatist, son of the preceding, was born at Stockholm in 1695. Though not without talent for architecture, he did not exercise it professionally, except in completing the palace at Stockholm after his father's death. He was ambassador at the court of France from 1739 to 1742, and president of the chancery from 1747 to 1752. As tutor to the prince-royal, afterwards Gustavus III., he wrote for his instruction a series of letters on political and moral topics, which were published. He did much for the encouragement of arts and manufactures, and first established the Swedish Academy for Painting and Sculpture in 1735. He was likewise chancellor of the Academy of Abo, and member of the Academy of Sciences. He died in 1771.

TESTA, (Pietro,) called Il Lucchesino, a painter and engraver, was born at Lucca in 1611, and is supposed to have received his first instruction in the art from Pietro Paolini. He afterwards studied at Rome, first under Domenichino, and afterwards under Pietro da Cortona; but having spoken disrespectfully of the talents of the latter, he was dismissed from his school. He applied himself with great assiduity to designing after the marbles and the remains of architecture in that capital, and it is said that there is scarcely a vestige of antiquity from which he had not made a design. Of his works in the public edifices at Rome the most worthy of notice are his picture of the Death of S. Angelo, in the church of S. Martino a Monti; and the Sacrifice of Iphigenia, in the Palazzo Spada. His pictures are more frequently to be met with at Lucca, of which those in the church of S. Paolino, and in the Buonovisi Gallery, are regarded amongst his finest works. He was drowned in the Tiber, in 1650. As an engraver he is deserving of particular attention; and though his prints have the same merits and defects that are found in his pictures, they are held in considerable estimation. His style of etching is free and masterly, resembling that of Antonio Tempesta, but of superior execution.

TESTI, (Fulvio, count,) an Italian poet, was born in 1593 at Ferrara. He was carried when young to Modena, where he rose to the highest offices in the court, and was honoured with the knighthoods of St. Maurice and Lazarus, and St. James. His ambition and inconstancy caused him to fall into disgrace with duke Francis I., by whom he was imprisoned in the citadel of Modena, where he died in 1646. His poems are chiefly of the lyric class; and some of his pieces, in elevation of sentiment and beauty of imagery, will bear comparison with the productions of the best Italian poets. He also attempted tragedy, in two compositions, entitled Arsinda, and L'Isola d'Alcina.

TESTZEL, TETZEL, or TEZEL, (John,) a native of Leipsic, where he studied theology, and afterwards entered the

order of the Dominicans. In 1502 pope Alexander VI. appointed him preacher of indulgences for Germany; and he converted this office into a most lucrative traffic, and is said to have made use of the basest means for the purpose of obtaining money. His conduct, too, was so bad, that he was sentenced to be imprisoned for life, and he was conveyed to Leipsic, and confined in a tower which stood in that city near the Grimmagate. He was, however, soon set at liberty; and he made a pilgrimage to Rome, where Leo X. absolved him from his sins, and appointed him commissarius apostolicus in Germany. He now carried on his traffic in indulgences more impudently than ever; he sold indulgences for all crimes, murder, perjury, adultery; and not only for crimes already committed, but also for those which a person might thereafter commit. At last, in 1517, Luther openly opposed him, in the celebrated theses which he fixed on the church-door of Wittemberg. Testzel made a reply in another set of theses, which however were immediately burnt by the students in the market-place of Wittemberg. Some time after he returned to Leipsic to his monastery, where he died of the plague, in August 1519.

TETRICUS, (Caius Pesuvvius,) a Roman senator, who was made emperor in Aquitania, A.D. 268, but was deposed by Aurelian, A.D. 274.

TETZEL. See TESTZEL.

TEXEIRA, or TEXERA, (Joseph,) a Portuguese historian, was born in Portugal about 1543, and, after distinguishing himself at the university, entered the order of St. Dominic in 1565. He was prior to the monastery of Santarem in 1578, when king Sebastian undertook his expedition into Africa. In the troubles which ensued Texeira attached himself to the party of Don Antonio, and accompanied that prince to France in 1581, where he went to solicit assistance against Philip II. He published at Paris, in 1582, a compendium of the history of Portugal, for the purpose of supporting Don Antonio's claim to the throne of that kingdom. He was taken prisoner by the Spaniards in the naval battle off Terceira on the 26th of July, 1582, and carried to Lisbon, whence he contrived to make his escape and rejoin Don Antonio, whom he accompanied as his confessor, first to Bretagne, and in 1586 to England. In 1588, having returned to France, he was introduced to Henry III.; and after the murder of that prince, in August 1589, was continued in his office of court-chaplain by Henry IV. In 1596 he was a witness of the public abjuration of Calvinism by the dowager-princess of Condé at Rouen. In 1598 he published his Genealogy of the House of Condé. In 1601 he published a Narrative of the Adventures of Don Sebastian, from his expedition into Africa in 1578, till the 6th of January of this present year 1601. He died in the monastery of the Jacobins at Paris, in 1604. His other works are, De Electionis Jure quod competit viris Portugallensibus in augurandis suis Regibus ac Principibus; Exegesis Genealogica, sive Explicatio Arboris Gentilitiæ invictissimi ac potentissimi Galliarum Regis Henrici ejus Nominis IV.; and, De Flammulâ, seu Vexillo S. Dionysii, vel de Orimphlâ aut Auriflammâ Tractatus.

TEXEIRA, or TEXERA, (Pedro,) a native of Portugal, one of the earliest cultivators of modern Persian literature, was born in 1570, and, after travelling in the East, published at Antwerp, in 1610, Relacion de los Reyes de Persia y Ormuz: Viagi de la India Oriental hasta Italia por Tierra el año de 1604. The date of his death is not known.

THAARUP, (Thomas,) a Danish dramatic poet, born at Copenhagen in 1749. His three musical dramas, Höstgildet, Peters Bryllup, and Hiemkomstem, became very popular. After the death of Storm, Thaarup succeeded him as one of the directors of the theatre at Copenhagen, in which situation he remained till 1800. He died in 1821. Some of his hymns have been translated into German by Voss.

THABET BEN KORRAH, an eminent physician, philosopher, and geometrician, was born at Harran, in Mesopotamia, in 835, and studied at Bagdad, where he resided with the celebrated astronomer Mohammed Ben Musa, who introduced him to Motadhed Billah, sixteenth of the Abbasside Khalifs, who appointed him one of his astrologers. He died in 901.

THABET BEN SENAN, the grandson of the preceding, a physician, philosopher, and mathematician, was superintendent of the hospital at Bagdad. He expounded the writings of Hippocrates and Galen; and he wrote a History of his Own Times, from the year A.H. 290 (A.D. 903) to the year of his own death, A.H. 363 (A.D. 973-4), which is highly praised by Abul Farage.

THALES, the reputed founder of the Ionic school of philosophy, and one of the seven sages of Greece, was born at Miletus, in Lesser Asia, about B.C. 640. He is supposed to have been descended from Phœnician parents who had emigrated from their native country, and settled in that city. He visited Crete, and thence sailed to Egypt, where, as some writers affirm, he acquired all his knowledge of philosophy and mathematics from the priests of Memphis. Upon his return to Miletus he was regarded with extraordinary veneration for his wisdom and attainments. He reached the age of ninety, and died through mere infirmity, as he was attending the Olympic games. He is represented as having held that the first principle of natural bodies, or the substance out of which all things are formed, is water; by which he probably meant an aggregate fluid mass in which were blended the seeds of every thing afterwards brought into separate existence. Whether besides this passive principle he admitted an intelligent efficient cause, has been a subject of much debate. It seems probable that he admitted the ancient doctrine concerning God as the animating principle, or soul, of the world. According to him, a principle of motion, wherever it exists, is mind. Thus he taught that the magnet, and amber, have a soul, which is the cause of their attractive powers; the soul being considered by him as a moving power, which has the cause of motion within itself, and is perpetually in action. Respecting the material world, he held that night was created before day; that the stars are fiery bodies; that the moon is an opaque body, illuminated by the sun, which last he calculated to be 720 times larger than the moon; and that the earth is a spherical body, placed in the centre of the universe. In mathematics he is reported to have been the inventor of various fundamental propositions, which were afterwards incorporated into Euclid's Elements. He appears likewise to have been a considerable improver of astronomy. He is mentioned as the first Greek who predicted a solar eclipse. His knowledge of geometry was said to be derived from Egypt; and Pamphila attributes to him the discovery of the right-angled triangle of the semi-circle; a discovery attributed also to Pythagoras. Hieronymus says that he measured the height of the pyramids of Egypt by observing the shadow which an object cast when it was of the same length as the height of the object. He taught the Greeks the division of the heavens into five zones, and the solstitial and equinoctial points, and fixed the revolution of the sun at 365 days.

THAULER. See TAULER.

THEDEN, (John Christian Anthony,) a German surgeon, was born in 1714, at Steinbeck, in the duchy of Mecklenburg, and studied at Rostock, Hamburgh, Lubeck, and Dantzic, in which last city he obtained some employment in the troops of the king of Prussia. In 1742 he went to Berlin, where the celebrated Schaarschmidt procured for him the post of chief surgeon during the second war in Silesia. At the end of three years he returned to Berlin, and devoted himself with unremitting attention to the study of anatomy and surgery. Frederic the Great at length made him his chief military surgeon. He died in 1797, at the age of eighty-three. He wrote, Neue Bemerkungen und Erfahrungen zur Bereicherung der Wundarzneykunst und Medicin; Unterricht für die Unterwundärzte bey Armeen; and, Sendschreiben an Richter, die neu erfundenen Catheter aus der Resina elastica betreffend, Berlin, 1777, 8vo.

THELLUSSON, (Peter,) a native of Geneva, descended from an ancient family of French Protestants who had fled thither from religious persecution, was the son of Isaac de Thellusson, ambassador from that city to the court of Louis XV. He settled, as a merchant, in London, where he accumulated enormous wealth. He died at his seat at Plastow, in Kent, on the 21st July, 1797. The testamentary disposition which he made of his property has alone given celebrity to his name. To his widow and children, (three sons and three daughters) he bequeathed about 100,000*l.* and the remainder, amounting to more than 600,000*l.* he left to trustees, to accumulate during the lives of his three sons and the lives of their sons; after that period the estates directed to be purchased with the produce of the accumulating fund were to be conveyed to the eldest male descendant of his three sons, with benefit of survivorship. This singular will was contested by the heirs at law, but was finally established by a decision of the House of Lords on the 25th June, 1805. It however occasioned the passing of the Act of the 40th of George III. cap. 98, restraining the power of devising property for the purpose of accumulation to twenty-one years after the death of the testator.

THELWALL, (John,) a miscellaneous writer, political agitator, and lecturer on elocution, was born in London in 1764. His father was a silk mercer; and young Thelwall received the ordinary education of a tradesman's son, and was apprenticed to a tailor, with whom, however, he remained only a short time. He now turned his attention to the law; but, after several years' study, he abandoned it, and embraced literature as a profession. In 1787 he published by subscription poems on several subjects, in 2 vols, which introduced him to the editorship of a magazine. He then took a house near the Borough hospitals, and studied anatomy, physiology, and chemistry. He began his career as an orator, before he was twenty years of age, at the Society of Free Debate held at Coachmakers' Hall; and he joined in the political struggles of the period by becoming a member of the Corresponding Society, where his boldness and fluency of speech attracted the notice of the leading men of the day. With Thomas Hardy and John Horne Tooke he was tried for high treason, and acquitted. After his acquittal he lectured on politics and political history for several years: and he then became (1801) a lecturer and tutor in elocution, and in the application of elocutionary science to the cure of stammering and other impediments to speech. He communicated papers to the Medical and Physical Journal, on defective and difficult utterance; and to the Monthly Magazine, on elocution and its kindred sciences. He died in 1834. Besides the publications already mentioned, he wrote, Poems written in the Tower and in Newgate; The Tribune; Political Miscellanies; A Letter to Mr. Cline on Stammering; The Peripatetic; and, The Daughter of Adoption, a novel.

THEMISON, the founder of a celebrated medical sect called Methodici, and one of the most eminent physicians of his time, was born at Laodicea, in Syria, in the first century B.C., and is supposed to have practised at Rome. He is said by Sprengel to have been the first person who made use of leeches. He is also said to have been himself attacked with hydrophobia, and to have recovered. He wrote several medical works, of which none remain.

THEMISTIUS, a native of Paphlagonia, who, in the latter half of the fourth century of the Christian era, though a heathen, shed the lustre of genius upon Greek eloquence and philosophy. He was so eminent in his profession, that he was surnamed Euphrades. Constantius made him a senator; Julian appointed him præfect of Constantinople in 362; and Theodosius the Great intrusted him with the education of his son Arcadius. He was also the preceptor of Libanius and Augustine, and the correspondent of Gregory Nazianzen. He was likewise employed in various embassies. He had deeply studied the writings of Plato and Aristotle; and he taught the Peripatetic philosophy, as well as rhetoric, at Rome and Constantinople. Thirty-three of his orations are extant in the original Greek, and one in a Latin translation. The most complete edition is that of Hardouin, Paris, 1684, fol. An oration of Themistius was discovered by Angelo Mai, and published by him at Milan, 1816, 8vo. W. Dindorf also published, in 1830, two orations of Themistius, corrected from a Milan MS. The philosophical works of Themistius consist of commentaries, in the form of paraphrases, on some of Aristotle's works in Greek, and two Latin translations of commentaries, one upon the work, On Heaven, and the other upon the twelfth book of the Metaphysics.

THEMISTOCLES, an illustrious Athenian, was born about B.C. 514, and after the banishment of Aristides, B.C. 483, was elected archon eponymus. He persuaded his countrymen to make war upon Ægina; and by his management he made Athens a great naval power. In B.C. 480, he defeated the fleet of Xerxes off Salamis. After this he persuaded the Athenians to fortify their city, against the remonstrances of Sparta. Notwithstanding these and other services, Themistocles experienced the ingratitude common in democratic states, and was banished, B.C. 472. He committed suicide at Magnesia, in Asia Minor, when he was in the sixty-fifth year of his age.

THEOBALD, (Lewis,) a miscellaneous writer and critic, was born at Sittingbourne, in Kent, and educated at Isleworth, in Middlesex. He afterwards applied himself to the law, but quitted it for the profession of a writer. His first literary production was Electra, a tragedy, which appeared in 1714. He afterwards engaged in a paper called The Censor, published in Mist's Weekly Journal; and, by delivering his opinion with too little reserve concerning some eminent wits, he exposed himself to their resentment. Upon the publication of Pope's Homer, he praised it in the most

extravagant terms; but he afterwards thought proper to retract his opinion, and abused the very performance he had before affected to admire. Pope at first made Theobald the hero of his Dunciad; but he afterwards deposed him from that dignity, and bestowed it upon Cibber. In 1726 Theobald published a piece in 8vo, called Shakspeare Restored, or Specimens of Blunders committed and unamended in Pope's edition of this Poet. Of this, it is said he was so vain as to aver, in one of Mist's Journals, "that to expose any errors in it was impracticable;" and, in another, "that whatever care might for the future be taken, either by Mr. Pope, or any other assistants, he would give above five hundred emendations, that would escape them all." In 1720 he introduced upon the stage a tragedy called The Double Falsehood: the greatest part of which he asserted was Shakspeare's. The arguments which Theobald uses to prove the play to be Shakspeare's are, indeed, far from satisfactory, and it was afterwards Dr. Farmer's opinion that it was Shirley's. It was, however, vindicated by Theobald, who was attacked again in The Art of Sinking in Poetry. Theobald, besides his edition of Shakspeare's plays (published in 1733) in which he collated the ancient copies, and corrected with great pains and ingenuity many faults, was the author of several dramatic pieces. He was also concerned in various translations; and at his death, in 1744, he had made some progress in an edition of the works of Beaumont and Fletcher. He also wrote a Life of Sir Walter Raleigh. His edition of Shakspeare utterly destroyed that of Pope. It has been asserted that of Theobald's edition, which was in seven volumes, 8vo, nearly thirteen thousand copies were sold.

THEOCRITUS, an ancient Greek pastoral poet, was a Syracusan, of whose family nothing more is known than that his father's name was Praxagoras, and his mother's Philinna. He lived in the time of Ptolemy Philadelphus, whose reign extended from B.C. 284 to 247. It is conjectured that he left Sicily in disgust, and visited the court of that munificent patron of letters, Ptolemy, at Alexandria, of whom he gives a splendid eulogy. No other circumstances are recorded of the life of Theocritus, except that he was on terms of intimacy with Aratus, author of the Phenomena. The compositions of Theocritus bear the name of Idylls, by which word is meant not one particular class of subjects, but miscellaneous or occasional pieces of various but moderate lengths. Of these there are thirty, all written in the new Doric dialect; yet few of them are properly pastorals, though the greater part refer to country life and manners. His poetry in general is highly agreeable to all who have a taste for genuine simplicity and the beauties of nature. Of the editions of Theocritus, some of the most esteemed are those of Dan. Heinsius, R. West, Th. Warton, Valkenaer, cum Bione et Moscho, Schaefer, Leipsic, 1811, fol. Kiessling, Leipsic, 1819, J. Geel, Amsterdam, 1821, 8vo, and E. F. Wüstemann, 1830, 8vo; the introductory essay gives a good account of the literature of Theocritus. There is an English translation by Fawkes, 8vo, 1767, and a translation, including Bion and Moschus, by Polwhele, 4to, 1786, and in 2 vols, 12mo, 1811.

THEODATUS, king of the Goths, was placed on the throne of Italy by his aunt Amalasonta, whom he married, and afterwards put to death. He was defeated by Belisarius, the general of Justinian, and then murdered by his own soldiers, in 536.

THEODORE of Mopsuestia, so called from Mopsuestia, a city in Cilicia, of which he was made bishop in 394, was educated and ordained priest in a monastery, and became one of the greatest scholars of his time, and had the famous Nestorius for a disciple. He died in 429. He wrote a great number of learned works, of which are now only extant, A Commentary on the Psalms, which is in father Corder's Catena, the authenticity of which was verified in one of his dissertations by the duke of Orleans, who died in 1752, at Paris, one of the most learned princes Europe has produced. Theodore left also, a Commentary in MS. on the Twelve Minor Prophets; and several Fragments, enumerated by Dupin, which are printed in the Bibliotheca of Photius. Those parts of his works supposed to contain the distinction of two persons in Christ, the letter from Ibas, bishop of Edessa, who defended him, and the anathemas published by the celebrated Theodoret, bishop of Cyrus, against St. Cyril, in favour of Theodore of Mopsuestia, occasioned no little disturbance in the church. This dispute is called the affair of the Three Chapters, and was not settled till the fifth general council (the second council of Constantinople), 553, when he and his writings were anathematized. He is still one of the first theo-

logical authorities among the Syrian Christians.

THEODORE, archbishop of Canterbury, was a monk of Tarsus, and was ordained bishop by pope Vitalianus, and sent into England, at the desire of king Egbert, in 668, to govern the church of Canterbury. He died in 690. What remains of his form of discipline, called the Penitential, and of his other works, has been collected by James Petit, and printed at Paris, 1677, 2 vols, 4to, with learned notes.

THEODORE, (Studita,) an eminent ecclesiastic of the ninth century, was abbot of the monastery of Studa, in the suburbs of Constantinople. He died in 826. There are extant of his 134 Catechetical Sermons, translated into Latin by Livineius, canon of Antwerp; a number of Epistles; a Doctrinal Treatise on the Worship of Images; and various other treatises. Sirmond published his works in Greek and Latin, at the end of his own works.

THEODORE, king of Corsica, son of Anthony baron de Niewhoff and de Stein, in Westphalia, was born in 1696, at Metz, where his father then held an office at the court of Lorraine. Young Theodore was for some time in the suite of baron Görtz, the Swedish minister; but after his execution he left the Swedish for the Spanish service. He afterwards visited France, Holland, and England, and in 1736 landed in Corsica, while the inhabitants of that island were in a state of rebellion against their tyrannical masters, the Genoese. His character for boldness and enterprise was such, that he was treated with unusual respect by the heads of the insurrection; and as he had brought with him supplies of arms and money, he was soon regarded as the future deliverer of the oppressed Corsicans, and solemnly declared king of the island, 15th April, 1736. He collected an army of 25,000 men, and laid siege to Bastia, which he took. Assistance from abroad was also expected; but his popularity at last began to vanish when the promised succours from France and England did not arrive. His subjects grew dissatisfied, and threatened to reduce him to a private station; but Theodore, not trusting to the negotiations of ambassadors, determined in person to solicit the crowned heads of Europe for assistance; and, after appointing a regency of forty-seven to manage the public affairs in his absence, he left the island. He now travelled in disguise; but when he reached Paris, he was ordered to leave the kingdom; and, after retiring to Amsterdam, where he met with some protection, he embarked for the Mediterranean, but was soon after seized at Naples, and thrown into prison. He afterwards fled to England, where he lay for many years in the King's Bench prison; but he was at length released, and was supported by a subscription till his death, in 1756. He was interred in the churchyard of St. Anne's, Soho, where a monument was erected to his memory.

THEODORET, a learned prelate and ecclesiastical historian, was born at Antioch about 393. At the age of seven he was placed in the monastery of St. Euprepius, where his masters were Theodore of Mopsuestia and John Chrysostom, and his fellow-disciples, John afterwards bishop of Antioch, and the famous Nestorius. In 420 he was chosen bishop of Cyrus, a city of Syria, near the Euphrates. In the council of Ephesus he was one of the most strenuous defenders of the Eastern prelates; and he composed five books against Cyril, patriarch of Alexandria, in which he undertook to refute his Anathematisms, and accused him of heresy. He refused to subscribe the condemnation of Nestorius, and was displeased at his being forsaken on the pacification between the patriarch of Antioch and Cyril. After the death of Cyril, (between whom and Theodoret there had been an inveterate and undisguised antipathy), his successor Dioscorus followed up his plan of enforcing upon the whole Eastern church the doctrine of the coalescence of the Deity and humanity into one nature in the person of Christ; and because Theodoret refused to subscribe to this doctrine he caused him to be anathematized, and in a general synod at Ephesus deposed him in his absence. Theodoret was afterwards, upon his submission, at the council of Chalcedon, restored to the church of Cyrus. He died in 457. Theodoret is one of the fathers of the church who is judged to have written the best on a variety of subjects. As a commentator on the Scriptures he bears a high rank among the ancients for the purity of his Attic style, and the clearness and good sense of his explanations. In this character he follows two methods; one, that of explaining difficult passages by way of question and answer; the other, that of a running commentary upon the text. The first is that which he adopts for the Pentateuch and the other historical books of the Old Testament; the second, for the

prophetic books and Psalms, and for the fourteen Epistles of St. Paul. He takes very little notice of the Catholic Epistles, and none (in his unquestioned works) of the book of Revelation. His Ecclesiastical History, in five books, is a kind of supplement to those of Socrates and Sozomen, after which it was written. It begins where that of Eusebius ends, namely, at the rise of Arianism in 322 or 323, and it terminates in 428. He wrote also, Philotheus, or On the Monastic Life; The Beggar, or the Many-shaped,—this is a very learned work against the Eutychians; Of Heretical Fables; The Cure of the false Opinions of the Heathen; Ten Orations against the Heathen; Apology for Christianity; and Letters. The edition of his works by Sirmond is in 4 vols, fol. Greek and Latin, printed at Paris in 1642. To these the Jesuit Garnier added a fifth in 1684. The best edition of Theodoret is that of Schulze, Halle, 1768-1774, 5 vols, 8vo.

THEODORIC, or THEODERIC I. king of the Visigoths, son of the renowned Alaric, succeeded to the kingdom established in the south of France on the death of Wallia in 419. In 439 Litorius, the Roman general, with a body of auxiliary Huns, invested Toulouse, the capital of Theodoric, and, after a long and sanguinary engagement, entirely defeated the enemy, and took Litorius prisoner. In 450 Attila the Hun, at the instigation of Genseric, made his dreadful invasion of Gaul. This event produced an alliance between the Visigoths and Romans; and Theodoric at the head of his army, and accompanied by his two elder sons, Thorismond and Theodoric, marched to join Ætius for the relief of Orleans, then besieged by the Huns. They were met by Attila on the plains of Châlons sur Marne, (451). In this engagement Theodoric commanded the right wing; and whilst he was encouraging his troops, who were hard pressed by the Huns, he received a wound from a Goth in the service of Attila, which unhorsed him, when he was trampled to death under the feet of his own cavalry. His body was discovered under a heap of slain after the combat, and his funeral rites were performed in the face of the retiring enemy. He was succeeded by his son Thorismond.

THEODORIC, or THEODERIC, king of the Ostrogoths, surnamed the Great, was born near Vienna, in 455. His father, Theodomir, was one of three brothers who conjointly ruled the nation of Ostrogoths settled in Pannonia; and the moment of his birth was marked by a defeat of the Huns, who had attacked his uncle Walamir. When he was eight years old, the emperor Leo having formed a subsidiary treaty with the Goths, he was sent to Constantinople as a hostage, to secure the performance of the conditions on their part. This circumstance probably laid the foundation of that cultured character which distinguished Theodoric among the national princes; though he must have derived it rather from the habits of society and from conversation than from the instruction of the schools, since it is affirmed that whilst he rendered himself expert in all military exercises, he remained so ignorant of even the rudiments of science, that he was unable to write his name. After residing ten years at the court of Leo, where he was treated with the greatest kindness, he was restored to his father, who was at this time sole ruler of the Ostrogoths. After distinguishing himself by important services to the emperor Zeno, who had been driven from his throne by Basiliscus, he became consul in 484. He was afterwards sent to Italy, where he defeated and slew Odoacer, and was saluted by the army "King of Italy," (493). He now took up his residence at Ravenna, which thenceforth became the centre of the arts and sciences. He strengthened his power by marrying, in 509, Andofleda, the sister of Clovis, king of the Franes, and by making an alliance with Anastasius, emperor of the East, and the Vandals of Africa. In his efforts for the improvement of his dominions he was ably seconded by his active secretary, the celebrated Cassiodorus. But he sullied the glory of his reign, and forfeited his peace of mind, by putting to death Symmachus and Boethius. He died on the 26th August, 526, in the seventy-second year of his age.

THEODORIC, a bishop and celebrated surgeon of the thirteenth century, was a pupil of Hugo of Lucca, and was made bishop of Bitonti and Cervia successively. Towards the end of his life he settled at Bologna, where he died in 1298. His surgical work, entitled Chirurgia Secundum Medicationem Hugonis de Lucca, was published at Venice in 1490 and 1519, fol.

THEODORUS PRISCIANUS, a medical writer of the fourth century, was a pupil of Vindicianus, and belonged to the sect of the Empirici, but appears to have also mixed up some opinions of the

NATIONAL ARCHIVES OF INDIA

Methodici, and even of the Dogmatici. He wrote, Rerum Medicarum Libri Quatuor, first published in 1532, fol. at Strasburg, and also in the same year at Basle, 4to.; and, Diæta seu de Salutaribus Rebus Liber,—this was first published together with Hildegardis Physica, Argentor. 1533, fol.; and it first appeared in a separate form at Halle, 1632, 8vo, edited by G. E. Schreiner, and was afterwards inserted in Rivinus's collection of ancient physicians, Leipsic, 1654, 8vo.

THEODORUS, or DIODORUS, of Tarsus, was made bishop of Tarsus in 394. The Catholic churches of Antioch having been shut up by order of the emperor Valens (364-378), who was an adherent of Arianism, Theodorus preached in the fields round the town, and he was always surrounded by a numerous congregation of Catholics. He also defended the orthodox faith with great intrepidity against the attacks of the Arians and the tyranny of Valens. None of his works are extant, nor is the date of his death known.

THEODORUS I. (pope,) son of Theodorus, patriarch of Jerusalem, succeeded John IV. in 641. The heresy of the Monothelites was then disturbing the church, and it was supported by the emperor Constans, and by Paulus, patriarch of Constantinople. Theodorus held a council at Rome in 648, in which Paulus was excommunicated. He died in 649, and was succeeded by Martin I.

THEODORUS II. (pope,) a native of Rome, was elected pope after the death of Romanus, in 897, and died three weeks after his election. He was succeeded by John IX.

THEODORUS LASCARIS, emperor of Nicæa, who had married Anna Angela Comnena, second daughter of the emperor Alexis III., bravely defended Constantinople, in 1204, against the Latins, who at length succeeded in taking the city. Theodore Lascaris, who had been proclaimed emperor, escaped with his wife Anna, and fled to the opposite shore of Asia. The Latins chose Baldwin, count of Flanders, emperor of Constantinople. Theodore, assisted by the Turks of Koniah, or Iconium, made himself master of the important town of Nicæa and the greater part of Bithynia. But his conquests were soon taken from him by Louis, count of Blois. Theodore retired to Brusa; but he was pursued and obliged to fight with Henry, count of Flanders, the brother of the emperor Baldwin, who defeated him. Theodore afterwards became master of Bithynia, and was crowned emperor of Nicea in that city by the new patriarch, Michael Autorienus. In 1207 Theodore was besieged by the Franks in Nicomedia; but in a sally he made prisoner count Thierry de Los, or more correctly Diedrik van Looz, a powerful baron from the Low Countries, and a descendant of the first dukes of Lower Lorraine. In 1210 the old emperor Alexis III., with the assistance of the Turks, sought to recover the throne from his son-in-law, but was defeated and made prisoner by him in the neighbourhood of Antioch. Alexis was confined to a monastery at Nicæa, where he died some years afterwards. Theodore died in 1222, being between forty-five and fifty years old. His successor was his brother-in-law John Vatatzes.

THEODOSIUS of Bithynia, or of Tripolis in Lydia, a mathematician, who is supposed to have flourished about the second or third century, and wrote, Σφαιρικα; Περι νυκτων και ἡμερων; and, Περι οικησεων. The first mentioned treatise was translated by the Arabs; and from their version a Latin one was made at Venice in 1518, and another at Vienna, in 1529, with Scholia. John Pena, regius professor of astronomy, gave the first Greek text, with Latin, Paris, 1557; and Dr. Isaac Barrow gave a Latin edition in 1675. But the best edition is the Oxford one, Greek and Latin, 8vo, 1707. The other works were published by Dasypodius, in Latin, Strasburg, 1572, 8vo.

THEODOSIUS I., surnamed the Great, was born in 345, and was instructed in the art of war by his father Theodosius, one of the greatest generals of his time, who took him with him in his campaigns in Britain, Germany, and Africa. He soon distinguished himself as a soldier, and was raised to the rank of duke of Moesia, with an independent command, and vanquished the Sarmatians. After the death of his father (376) who was murdered at Carthage, through the envy of the courtiers, Theodosius retired to Cauca in Spain, where he devoted himself to agriculture. But on the 16th of January, 379, the emperor Gratian raised him at Sirmium to the dignity of Augustus, with the command over Illyricum and all the eastern provinces of the empire. He established his head-quarters at Thessalonica, strengthened the garrisons in those parts of the empire, restored discipline among the troops, and at length drove the Visigoths out of Thrace. At

Thessalonica he was seized with a severe illness, and, being of a Christian family, was baptized, at the advice of his friends, in the hope that the rite would contribute to his recovery. He soon after went to Constantinople, whence he immediately expelled all the Arians, assigned the churches they had occupied to the orthodox Christians, and appointed Gregory Nazianzen archbishop of Constantinople (A.D. 380). He then held a council at Constantinople of 150 bishops to complete the system, the foundation of which had been laid at the council of Nice. In 383 he raised his son Arcadius to the rank of Augustus: in the same year his benefactor Gratian was murdered in a rebellion. Maximus had set himself up as emperor, and had conquered Gaul; and Theodosius left him in possession of the countries which he was occupying north of the Alps, on condition that he should not disturb Valentinian, the brother of Gratian, in his rule over Italy, Africa, and western Illyricum. The empire was thus divided among three emperors. In 387 Maximus invaded Italy, and took Milan, the residence of Valentinian. The young emperor fled to Thessalonica, to implore the protection of Theodosius, who placed himself at the head of a well-disciplined army, with which he marched into Pannonia to meet Maximus, who had pitched his camp in the neighbourhood of Siscia, on the Drave. Maximus was defeated, and fled to Aquileia, but was delivered into the hands of the conqueror, who gave him up as a victim to the rage of the soldiers, but magnanimously spared the lives of the friends and relatives of the usurper. In 389 Theodosius entered Rome in triumph. During his stay in Italy an insurrection broke out at Antioch, which was soon put down; and Theodosius generously pardoned the insurgents. In 390 another insurrection broke out at Thessalonica; and Theodosius was at first undecided whether he should take vengeance upon the city, or exercise clemency as he had done towards Antioch. Rufinus persuaded him to take the former course; and commissioners were accordingly sent to punish the criminal inhabitants. Theodosius, however, soon regretted his step, and countermanded his orders; but it was too late: a general massacre had already taken place in the devoted city, in which no less than 7000 lives were sacrificed. When Ambrose, the archbishop of Milan, was informed of this cruel massacre, he was seized with indignation and grief; and eight months later, when the emperor, on Christmas-day, wanted to attend the service in the great church of Milan, he was stopped in the porch by Ambrose, and was not admitted until he had promised to do public penance for his cruelty. It was not till after the lapse of eight months from that day that the emperor, who had performed all the acts of public penance which the archbishop had imposed upon him, was restored to the communion of the faithful. In 391 he returned to Constantinople; and his arrival there was immediately followed by the total abolition of paganism throughout the Roman empire. In 394 he marched against Eugenius, (who had been raised to the imperial throne after the murder of Valentinian in 392,) and defeated and put him to death near Aquileia. Theodosius was now sole emperor of the Roman world. But his health was rapidly declining; and he died on the 17th of January, 395, at Milan, whence his body was conveyed to Constantinople. Shortly before his death he had given to his son Honorius the empire of the West, while his other son Arcadius received the throne of the East.

THEODOSIUS II., or the Younger, the son of Arcadius, and grandson of Theodosius the Great, was born in 401, and succeeded his father in 408; but the government was in the hands of Anthemius, the præfectus prætorio till 414, when it was assumed by Pulcheria, the sister of Theodosius, who held it till his death, in 450. In 421 he had married Eudocia, the daughter of Leontius, an Athenian sophist. Theodosius was a weak prince; he passed his whole life in a perpetual infancy, surrounded by women and eunuchs; and he idled away his time in hunting, painting, carving, and making elegant transcripts of sacred books. The whole government was carried on in his name; but he blindly acquiesced in all that his sister did. His long reign was one of almost undisturbed peace. It was only during the last years of his life that the European parts of the empire were harassed by Attila and his Huns. The reign of Theodosius II. is memorable for the collection of laws that was made in it, and known by the name of Codex Theodosianus. It was completed and promulgated as law in the Eastern empire in 438.

THEODOSIUS III., emperor of Constantinople, succeeded Anastasius II. in 715. He had not enjoyed his elevation

much more than a year, when Leo III. was proclaimed emperor, and Theodosius spent the remainder of his life in a monastery.

THEODOTION, an Ebionite, of Ephesus, was the author of a Greek version of the Old Testament, and lived in the former part of the second century. It occupied one column of Origen's Hexapla. Theodotion was not well skilled in Hebrew; and his version agrees almost exactly with the Septuagint, except that it supplies the deficiencies of that version, and omits those parts of it which are not in the Hebrew text. His version of Daniel was substituted by the ancient church for the Septuagint version of that book.

THEODULF, a learned prelate of the eighth century, was a native of Cisalpine Gaul, of a Gothic family, and was invited to France by Charlemagne, who promoted him to the bishopric of Orleans, and the abbacy of the monastery of Fleury. He died about 821. He was the author of several works, of which Sirmond gave an edition in 1646, 8vo. One of his hymns, beginning

"Gloria laus et honor tibi sit, Rex Christe Redemptor,"

has been adopted by the Romish church for the service on Palm Sunday.

THEODULUS, or as he is otherwise called, Thomas Magister, a Greek monk and grammarian of Constantinople, flourished about the beginning of the fourteenth century. His extant works are, a kind of Lexicon, well known to Greek scholars, entitled Eclogæ Vocum Atticarum; Laudatio Gregorii Theologi; Orationes Gratulatoriæ Quatuor; Epistolæ VIII.; Vitæ Pindari, Euripidis, et Aristophanis.

THEOGNIS, an elegiac poet of Megara, flourished at the close of the sixth century, B.C. He lost his landed property in a revolution, which had been brought about by the democratic party; and he lived in exile at Thebes. His fragments abound in allusions to that revolution; and he expresses in bitter language his complaints against that base class which had usurped the station and property of the aristocratic body to which he belonged. It appears from his verses that he had been in Sicily, Eubœa, and Sparta.

THEON, a Greek painter, a native of Samos, who appears to have lived in the time of Philip and Alexander of Macedon. He is mentioned by Quintilian, Pliny, and Ælian.

THEON, a celebrated mathematician of Smyrna, flourished, according to Bullialdus, (Bouillaud,) under the emperors Trajan and Adrian, at the same time with Plutarch, who, in his treatise De Orbe Luna, calls him an eminent astronomer. He was a follower of the Platonic philosophy, and wrote a work entitled De iis quæ in Mathematicis ad Platonis lectionem utilia sunt. Bullialdus published two parts of this work at Paris, in 1644; and De Gelder, of Leyden, published the part on arithmetic, with notes, in 1827.

THEON, (Ælius,) a rhetorician and grammarian of Alexandria, who flourished about A.D. 315. He wrote a commentary on Xenophon, and on the orations of Demosthenes and Isocrates; a work on Rhetoric; one on the Structure of Language; and, Progymnasmata, or practical Rules on Rhetoric, derived from the Examples of the best Greek Orators,—this last, which is extant, was long used, like the Progymnasmata of Aphthonius, as a text-book in schools. The first edition appeared at Rome, 1520, 4to; the other editions are, that of D. Heinsius, Leyden, 1626, Scheffer, Upsal, 1670 and 1680, and Walz, in the Rhetores Græci.

THEON, a mathematician of the Alexandrian school, and father of the learned but unfortunate Hypatia, [see HYPATIA,] flourished about A.D. 365. He professed the ancient heathen doctrines, and was the author of various works, among which were, Recensio Elementorum Euclidis, published by Commandine in one of his editions; Fasti Græci priores, et Fragmenta Commentarii in Ptolomæi Canonem expeditum, sive Recensio succincta Chronologica Regum à Nabonassaro ad Antoninum Pium; Scholia in Aratum, said to be interpolated, and by Grotius denied to be his; and, Commentarius in Magnum Ptolomæi Syntaxin; Halma published an edition of this at Paris, in 1821, 2 vols, 4to. It is said by some that Theon gave an edition of Euclid, not a commentary on that writer; and that he made some additions to his works.

THEOPHANES, a Greek historian and poet, was a native of Mitylene, in the island of Lesbos. When Pompey was appointed to the chief command against Mithridates, he took Theophanes with him as the historian of his actions; and when the civil war broke out between Pompey and Cæsar, he accompanied the former, and he is mentioned by Cæsar (Bel. Civil.) as one of those whom Pompey principally consulted. After the battle

of Pharsalia he embarked with him in his flight; and it was through his persuasion that Pompey altered his purpose of taking refuge with Juba king of Mauritania, and sailed to Egypt, where he met his fate. Theophanes afterwards joined the party of Cæsar. Of his writings the most important was a History of the wars of the Romans in different countries under the command of Pompey. Of this nothing remains but five fragments or passages quoted by Strabo, Plutarch, and Stobæus; but Plutarch appears to have made great use of his authority in his Life of Pompey. Of the poetry of Theophanes, for which he was celebrated in his time, there remain only two epigrams, inserted in the Anthologia. After his death the Lesbians paid divine honours to his memory for the benefits he had conferred upon them in prevailing upon Pompey, on his triumphant return from Asia, to restore to them their liberty, and the privileges of which they had been deprived for having supported the king of Pontus.

THEOPHANES, (George,) a Constantinopolitan Greek, of a rich and noble family, and an abbot. He was exiled by the emperor Leo the Armenian to the isle of Samothrace, where he died in 818. He composed a chronicle, which began where that of Syncellus ended, namely, at the times of Maximian and Maximin, and was carried down to the beginning of the reign of Michael Curopalata. This work was printed at the royal press at Paris, with the Latin version and notes of F. Goar, under the care of Combefis, in 1665, fol.

THEOPHANES, (Prokopovitch,) archbishop of Novogorod, a Russian historian and miscellaneous writer, was born at Kiof, in 1681, and studied at the seminary at the Bratskoi convent in Kiof. In his eighteenth year he visited Italy, and, after a residence of three years at Rome, where he acquired a taste for the fine arts, he returned to Kiof, and read lectures in the Latin and Sclavonian art of poetry at the seminary in which he had been educated, where, at the age of twenty-five, he was appointed prefect of the seminary, and professor of philosophy. In 1711 he was made abbot of the monastery of Bratskoi, rector of its seminary, and professor of divinity. In 1718 he was promoted to the bishopric of Pleskof; and in 1720 he was created archbishop of the same diocese; and soon after the accession of Catharine I. he was raised to the primacy of the church, as archbishop of Novogorod, and metropolitan of all Russia. He died in 1736. His writings are sermons and theological tracts; a treatise on rhetoric, with rules for composing Latin and Sclavonian poetry; some Latin verses; and especially a Life of Peter the Great, by whom he had been patronized, and whom he had attended in his campaign against the Turks.

THEOPHILE VIAUD, or DE VIAU, a French poet, was born in 1590, at Boussères-Sainte-Radegonde, in the Agenois. He was a Calvinist by education, but was licentious both in his conduct and his writings. In 1619 he found it expedient to withdraw to England, where he attempted to get an introduction to James I.; but that prince, having heard something to his disadvantage, refused to see him. After his return he abjured Calvinism. A licentious work, entitled Le Parnasse Satirique, which appeared in 1622, was generally imputed to Theophile, who was prosecuted on that account, and brought to Paris, where he was kept in prison for two years. The parliament took the case into consideration, and, upon his repeated protestations of innocence, sentenced him only to banishment. He was afterwards protected by the duc de Montmorenci. He died in 1626. His works consist of odes, elegies, sonnets, &c.; tragedies; a dramatic dialogue on the immortality of the soul, entitled Socrate Mourant; apologies for himself; and, letters. But his name is embalmed in the satires of Boileau, where it will live when his own works are forgotten.

THEOPHILUS was brought up in the pagan religion, and was consecrated bishop of Antioch in 168 or 170, and governed that see for twelve or thirteen years. He was a vigorous opponent of heresy, and wrote a book against Marcion, and a treatise against Hermogenes, with some other tracts, which have perished. There are extant three books addressed by him to Autolycus, a learned heathen, who had written a vindication of his religion against the attacks of the Christians. These books afford the earliest example of the use of the word *Trinity*, applied by the author to the three persons of the Godhead, the third of whom he terms Wisdom. The Books of Theophilus to Autolycus were published in Latin by Conrad Gesner, Zurich, 1546, and were inserted in the Orthodoxographia, Basle, 1555. They were annexed in Greek and Latin to the supplement of the Bibliotheca Patrum, 1624; and were

printed at the end of the edition of Justin Martyr's works by Morell: they were also published at Oxford, in 1684, 12mo, by Dr. Fell; and at Hamburgh, in 1723, 8vo, by J. C. Wolfius.

THEOPHILUS, patriarch of Alexandria, was consecrated to that see in 385, after the death of Timotheus. He obtained power and reputation by his zeal in promoting the demolition of the temple of Serapis and the other temples of heathenism in Egypt in 389. He afterwards quarrelled with Chrysostom, when the latter was raised to the see of Constantinople in 397; and, though reconciled to him in appearance, he continued to be secretly his enemy, and at last, in 403, formally deposed him. He died in 412. He wrote a treatise against Origen, and some other works. Some of his letters are extant among those of Jerome; and in the collections of Zonaras and Balsamon some of his canonical epistles are given. Dupin observes that "he was a good politician, but a bad author. He knew better how to manage a court intrigue, than to resolve a question in divinity. The only rule for his opinions was his interest or his ambition."

THEOPHILUS, a distinguished teacher of jurisprudence at Constantinople, flourished in the reign of Justinian, (527—565,) and, at the command of the emperor, was employed among those who compiled the Digest; and afterwards he undertook, along with Dorotheus and Tribonian, to compose the Institutes. He is also generally supposed to be the author of the Greek paraphrase of the Institutes, which was discovered in the beginning of the sixteenth century by Viglius ab Aytta Zuichemius at Louvain, who published it, with a dedication to the emperor Charles V. Basle, 1534, fol. Theophilus also wrote a commentary on the first three parts of the Digest, which is lost, with the exception of a few fragments.

THEOPHILUS PROTOSPATHARIUS, the author of several Greek medical works, which are still extant, is believed to have lived in the seventh century of the Christian era. He was a Christian, and a man of great piety, as appears from almost all his writings; in his physiological work, especially, he everywhere points out with admiration the wisdom, power, and goodness of God as displayed in the human body. Five of his works remain, of which the most interesting is an anatomical and physiological treatise, in five books, entitled Περι της του Ανθρωπου Κατασκευης; it is almost entirely abridged from Galen's great work, De Usu Partium Corporis Humani. It was first translated into Latin by J. P. Crassus, and published at Venice, 1536, 8vo, together with Hippocrates' De Purgantibus Medicamentis. This translation was frequently reprinted, and is inserted by H. Stephens in his Medicæ Artis Principes, Paris, 1567, fol. The last edition of this work is that by Dr. Greenhill, printed at the Oxford university press, Gr. and Lat. 8vo, 1842. His Υπομνεμα εις τους Ιπποκρατους Αφορισμους, was published in Dietz's Scholia in Hippocratem et Galenum, Reg. Pruss. 8vo, 1834. His treatise Περι Ονρων was published by Guidot, Lugd. Bat. in 1703, and in 1731 is inserted by J. L. Ideler in his Physici et Medici Græci Minores, Berol. 1841, 8vo. His treatise Περι Σφυγμων was first published by F. Z. Ermerins in his Anecdota Medica Græca, Lugd. Bat. 8vo, 1840.

THEOPHILUS, emperor of Constantinople, succeeded his father, Michael the Stammerer, in 829. He was engaged throughout his reign in wars with the Saracens, and died in 842. He was succeeded by his son Michael, a child then in his fifth year, under the guardianship of his mother Theodora.

THEOPHRASTUS, an illustrious Greek philosopher, was born B.C. 371, at Eresus, a maritime town of the island of Lesbos. After an education in the rudiments of learning in his own country, his father Melantas, who is said to have been a fuller, sent him to Athens, where he became a disciple of Plato, and afterwards of Aristotle, who, when he withdrew to Chalcis, nominated Theophrastus his successor in the Lyceum (B.C. 323), in filling which office he combined with the profundity and sagacity of Aristotle the fascinating eloquence of Plato. His fame extended to foreign countries, and he received an invitation to Egypt from Ptolemy, and to Macedon from Cassander. He deserved well of his country, which he is said to have twice freed from the domination of tyrants. He contributed liberally towards the expense attending the public meetings of the philosophers; and he consulted the dignity of his profession by appearing in the schools in an elegant dress, and being very attentive to the graces of elocution. For this last quality he was so conspicuous, that Aristotle, it is said, changed his original name of *Tyrtamus*, first to *Euphrastus*, (the Fine Speaker,) and afterwards to *Theophrastus*,

(the Divine Speaker.) Towards the close of life he grew so infirm, that he was carried to the school on a couch. He reached, however, the age of 85, yet complained of the shortness of human life; observing that nature had granted longevity to stags and crows, to whom it is of little value, but had denied it to man, who, when just arrived within sight of the summit of science, was carried off without being allowed to attain it. His funeral was attended by the whole population of Athens. Theophrastus was the author of a great number of works on different topics, dialectical, metaphysical, moral, and physical. His opinions in several particulars differed from those of Aristotle, and formed some material additions to the Peripatetic system. Of his writings, of which Diogenes Laertius enumerates more than two hundred, but a few have reached our times. The most popular is one of an ethical kind, entitled Characters, in which thirty brief sketches are given of moral classes of men, such as the flatterer, the impudent, the discontented, the garrulous, the superstitious, &c., marked by characteristic strokes, which display much shrewdness and observation of mankind. Many modern critics have maintained that the work in its present form is not to be regarded as a production of Theophrastus; and they ground their persuasion upon the undeniable fact, that nearly all the definitions of the vices that occur in the book contain some error, which, it must be presumed, would not have been the case if the work had been written by Theophrastus. Other critics attribute all the defects and inaccuracies of the work to the bad MSS. upon which the text is based. This opinion has received considerable support from the discovery of a Munich codex, part of which was published by Fr. Thiersch in 1832, in the Acta Philologorum Monacensium, (vol. iii. fasc. 3). This MS. contains the titles of all the thirty chapters, but the text of only twenty-one. The first five chapters and the introduction, which were edited by Thiersch, are considerably shorter than the common text, and the language is perfectly pure. There can be but little doubt that this is the genuine text of the work of Theophrastus, and that the common one is only a paraphrase, made, perhaps, by Maximus Planudes, who is known to have written a commentary on the Characters of Theophrastus. His other remaining works are on subjects of natural history. Of these the principal is a History of Plants, in ten books, composed in the manner of Aristotle, in so far as it first assembles the parts and properties common to all plants, and then gives the diversities, taken from obvious and leading marks. Though nothing like modern science is to be found in this work, yet it exhibits frequent tokens of an enlarged and philosophic mind. The latest edition of it was published at Oxford, in 1813, with a glossary and notes, by Stackhouse. His other extant works are, On the Causes of Plants; On Stones; On Winds; On Fire; On Honey; On the Signs of Fair Weather and of Tempests, and Rain; On Animals which change their Colour; On Animals which are born suddenly; On Fish which live out of Water; On the Senses and the Imagination; and, a fragment of a work on Metaphysics. Of the whole extant works of Theophrastus the best edition is that of Dan. Heinsius, Gr. and Lat. fol. Lugd. B. 1613. The editions of the Characters are very numerous. Among the most esteemed are those of Is. Casaubon; of Needham, with the notes of Duport, Cantab. 1712; and of J. Fr. Fischer, Coburg. The Characters have been translated into French by John de la Bruyère, Paris, 1696, 12mo, often reprinted, and edited by Schweighäuser, Paris, 1802; and by Levesque, Paris, 1782, 12mo; into German by Rommel, and by Hottinger; and into English by Budgell, London, 1713, 8vo, and by Howell, London, 1824.

THEOPHYLACT, named SIMOCATTA, a Greek historian, a native of Locris, who flourished about A.D. 612, and wrote, in eight books, The History of the Reign of the Emperor Maurice, ending with the Massacre of this Prince and his Children by Phocas, (582—602.) He is accounted by Casaubon one of the best of the later Greek historians. The History was printed at the Louvre in 1647, fol., and makes a part of the Byzantine Historians. The same author wrote Epistles, Moral, Rural, and Amatory, of which an edition was given by Aldus; and also Physical Problems, published by Vulcanius at Leyden, afterwards by Andrew Schottus, and in 1835, at Paris, by Boissonade. A work of his, entitled a History of the Habitable World, is cited by Eustathius in his commentary on the Periegesis of Dionysius. Theophylact is said to have died about A.D. 640.

THEOPHYLACT, archbishop of Achris, the capital of Bulgaria, flourished in the eleventh century, under the emperors Michael Ducas, Nicephorus Boto-

niates, and Alexis Comnenus. He was a native of Constantinople. He zealously exerted himself to establish the Christian faith in his diocese, and composed several works, which have ranked him among the principal ecclesiastical writers of that age. It is not known when he died; but he appears to have been living in 1077. His principal work is, Commentaries upon the Four Gospels, the Acts of the Apostles, and the Epistles of St. Paul. They are chiefly abridged from Chrysostom and others, but contain observations of his own. He likewise wrote Commentaries upon the Twelve Minor Prophets. Meursius published in 1617 Seventy-five Epistles of this author in Greek, of which a Latin translation was printed in 1622. They have been inserted in the Bibliotheca Patrum. A tract in the name of Theophylact, entitled, Oratio in Adorationem Crucis medio Jejuniorum Tempore, was published by Gretser; and Poussines printed at Paris, in 1651, in Greek and Latin, a piece attributed to this author, with the title, Institutio Regia ad Constantinum Porphyrogenitum, reprinted in the Imperium Orientale of Banduri. His works were published, Gr. et Lat. at Venice, 1754, fol.

THEOPOMPUS, a Greek historian, a native of the island of Chios, was born about B.C. 380, and was instructed in rhetoric by Isocrates during his stay in Chios. He wrote, like his master, a great number of orations, which were recited at rhetorical contests. The democratic party, to which he was opposed, compelled him to leave Chios, and he went to Asia Minor; but at the age of forty-five he obtained leave to return to his country through the interference of Alexander the Great, and he became one of the principal supports of the aristocratic party. At the death of Alexander the popular party again expelled Theopompus, who took refuge in Egypt, whence he was obliged to flee by Ptolemæus Philadelphus. He died about B.C. 308. The loss of his works, of which we now only possess numerous fragments, is one of the greatest that ancient history has sustained. He wrote, An Abridgement of Herodotus,—a few fragments of this are still extant; A History of Greece,—this took up the history of Greece where Thucydides breaks off, B.C. 411, and carried the events down to the battle of Cnidus, B.C. 394,—it consisted of twelve books, of which many fragments are extant; The History of Philip of Macedon and his Time,—in 58 Books,—many fragments of this work remain; and, Panegyrics on Mausolus, Philip, and Alexander. The fragments of Theopompus have been published by Wichers, Lug. Bat. 1829, 8vo; they are also contained in C. and J. Müller's Fragmenta Historicorum Græcorum, Paris, 1841.

THERAMENES, an eminent philosopher and commander of Athens, was a native of Ceos, and the adopted son of Hagnon, or Agnon, an Athenian, and acted a prominent part at the close of the Peloponnesian war. In B.C. 409, in conjunction with Antiphon, Phrynichus, and Pisander, he endeavoured to overturn the democratical constitution of Athens. In B.C. 410 he took part with Thrasybulus in the battle of Cyzicus, and, in B.C. 406, in the battle of Arginusæ. In the following year, shortly after the battle of Ægos Potami, he was sent on an embassy to Lysander, whom, by his indirect conduct, he put in possession of Piræus. After the retirement of the Spartan general from Athens, Theramenes, Critias, and their associates, who had assumed the supreme power, wishing to subvert the democratical constitution, proposed that the supreme authority should be placed in thirty persons, who should draw up a new code of laws. The proposal was adopted; and Theramenes himself was one of the Thirty, and he nominated ten of the others. But the atrocious cruelty of those Thirty at length excited the disgust of Theramenes himself, and his colleagues (among whom Critias was the most flagitious), fearing lest he should betray them, resolved to rid themselves of him. An accusation was brought against him in the name of the Thirty by Critias before the council, and, through his management, Theramenes was condemned without trial. When he had drunk the poison which was administered to him, he dashed the cup with the last few drops to the ground, and said, "This is to the health of my dear Critias," (B.C. 404.)

THESPIS, the reputed inventor of tragedy, was a native of Icaria, in Attica, and lived about B.C. 535. The invention of Thespis consisted in introducing a person who at the Dionysiac festivals in the city of Athens entered into conversation with the chorus, or related a story to it. The designation of this actor was ὑποκριτης, that is, the answerer, because what he said or acted answered or corresponded with the songs of the chorus. By means of masks, the invention of which was likewise ascribed to him, he

was enabled to act different characters one after another.

THEVENOT, (Melchisedec,) librarian to the king of France, and a celebrated writer of travels, was born at Paris about 1620, and had scarcely gone through his academical studies when he discovered a strong passion for visiting foreign countries; but his journeys never extended beyond the limits of Europe. In 1645 he was sent as the king's envoy to Genoa, and in 1652 to Rome, where he assisted at the conclave which elected Alexander VII. In 1655 he attended Mazarin during the campaign in Flanders. On his return to Paris he devoted himself entirely to study. The meetings of scientific men which had been held in the houses of Père Mersenne and Montmor were transferred to Thévenot's mansion; and with this association, under the auspices of Colbert, originated the Academy of Sciences, which commenced operations in June, 1666. The king's library was to be the place of meeting: the historians were to assemble there on the Mondays and Thursdays of every week; the amateurs of the belles-lettres on the Tuesdays and Fridays; the mathematicians and natural philosophers on the Wednesdays and Saturdays; and general assemblies of all the three classes were to be held on the first Thursday of every month. The historical class was allowed to drop, it being feared that its inquiries might occasion dangerous discussions. Thévenot's task was to collect and publish in French whatever useful arts were practised among other nations. About this time (1659) he invented an air-level, of which he caused the description to be printed. To render geography more perfect, he collected and published three large volumes of a collection of Voyages, the first volume of which, in folio, was published at Paris, in 1662. The second volume appeared in 1664; the third in 1666; and the fourth in 1672. He afterwards published in the same form a number of separate accounts of voyages, which, together with some left half printed at his death, were bulky enough to form a fifth volume. In 1683 Thévenot published a small book in 12mo, entitled, Recueil de Voyages de M. Thévenot. It contains A Discourse on the Art of Navigation, with some Problems which may supply in part the deficiencies of this useful art. In the following year he was appointed librarian of the Royal Library, which office he resigned after the death of Louvois. He died in 1692.

THEVENOT, (John,) a traveller, nephew of the preceding, was born at Paris in 1633, and studied at the college of Navarre. Having contracted a taste for reading books of travels, he caught the contagious spirit of adventure, and commenced traveller himself in 1652. He visited England, Holland, Germany, and Italy; and at Rome (1654-55) he witnessed the solemnities of the installation of Alexander VII. There he became acquainted with the celebrated Orientalist d'Herbelot, who freely communicated to him the information he had collected regarding the East; and the result of their conversations was, that Thévenot determined to visit Asia. From Malta (1655) he proceeded to Constantinople. Travelling through Brusa and Smyrna, and visiting Chio, Samos, and Rhodes, he arrived at Alexandria on the 29th of December, 1666. He proceeded to Cairo, whence he made in the course of two years two excursions,—the first to Suez and Mount Sinai; the other to Jerusalem, and some of the adjoining districts of Syria. He arrived at Leghorn, on his return, in 1659. After re-visiting Paris, he embarked in November, 1663, at Marseilles, to renew his researches in the East. He proceeded to India and Persia; but he was cut off by a fever, at Miana, on his way from Ispahan to Tabriz, on the 28th November, 1667. The narrative of his first journey to the East was prepared for the press by himself, but was not published till after his departure from Persia. The account of his travels in Persia was published in 1674; and that of his travels in India was published in 1684. They were both reprinted at Amsterdam, in 1689, 5 vols, 12mo, and at the same place, in the same form, in 1705, 1725, and 1727. A Dutch translation of them was published in 1681, an English translation in 1687, and a German translation in 1693.

THEVET, (Andrew,) a French traveller, was born at Angoulême, in the beginning of the sixteenth century, and entered the Franciscan order, and afterwards visited Italy, the Holy Land, Egypt, Greece, and the Brazils. At his return to France, in 1556, he took the habit of an ecclesiastic, and was appointed almoner to queen Catharine de' Medici, historiographer of France, and cosmographer to the king. He died in 1590. He wrote, Cosmographie du Levant; A History of Illustrious Men, 8 vols, 12mo, or 1684, 2 vols, fol.,—this is a work of very little merit, but the folio edition is valued on account

of the portraits; and, Les Singularités de la France Antarctique.

THEW, (Robert,) an engraver, was born in 1758, at Pattrington, in Holderness, in the East Riding of York, where his father was an innkeeper, and was apprenticed to a cooper. During the American war he became a private in the Northumberland militia; at the conclusion of which, in 1783, he came to settle at Hull, where he commenced engraver of shop-bills, cards, &c. He engraved and published a plan of Hull, which is dated May 6, 1784, and afterwards solicited subscriptions for two views of the dock at that place, which he published in 1786. He was now appointed historical engraver to the prince of Wales, afterwards George IV. In 1788, the marquis of Caermarthen (afterwards duke of Leeds), whose patronage he first obtained by constructing a very curious camera obscura, recommended him to Alderman Boydell, who immediately offered him 300 guineas to engrave a plate from Northcote's picture of Edward V. taking leave of his brother the duke of York. He afterwards engraved, for Boydell, a number of capital plates from the Shakspeare gallery, and from the paintings by Sir Joshua Reynolds, Shee, Westall, Smirke, Fuseli, Northcote, Peters, &c. Of Boydell's Shakspeare, nineteen of the large plates are from his hand. He had received very little instruction, but depended solely on native genius, aided by an intense application. His best work is his engraving, from Westall, of cardinal Wolsey entering Leicester Abbey. He died in 1802.

THIBAUT VI., count of Champagne, and king of Navarre, memorable as one of the earliest Troubadours, was a posthumous child of Thibaut V., count of Champagne, by Blanche, daughter of Sancho the Wise, king of Navarre, and was born in 1201. In 1239 he embarked for the East as one of the crusaders, and passed a year or two in Romania. On his return he cultivated literature, especially poetry, of which he was both a patron and a composer. He died in 1253. It was for some time commonly believed, from the authority of Matthew Paris, and other writers, that the theme of some of Thibaut's songs was Blanche of Castille, mother of St. Louis; but this scandalous report has been fully disproved by the modern editor of his poems, Levesque de la Ravallière, who published the works of Thibaut in 2 vols, 12mo, 1742, with observations. The poems attributed to Thibaut are sixty-six in number: the versification is correct and mellifluous.

THIELEN, or COUWENBERG, (John Philip Van,) a painter, was born at Mechlin, in 1618, of a noble family, and was lord of Couwenberg, on which account he usually inscribed his pictures J. P. Couwenberg. An early inclination for the art induced him to take lessons of Daniel Segers, the celebrated flower-painter; and his progress was such, that he afterwards followed it as a profession. His pictures, like those of his instructor, usually represent garlands of flowers, surrounding some subjects of history; festoons, decorating vases ornamented with bas-reliefs; and bouquets in vessels of crystal, which he represented with surprising lustre and clearness. In competition with Segers, he was engaged to paint a picture for the Abbey of St. Bernard, near Antwerp; on which occasion he exerted all his ability, and his performance was judged to be little inferior to that of his master. He always copied from nature, and chose his flowers in the entire perfection of their beauty, grouping them with great elegance. Though his pictures are less brilliant and forcible than those of Segers, they are very highly finished and delicately coloured. He particularly excelled in representing the various insects which he introduced into his pictures, which he designed with the utmost precision, and finished with exquisite delicacy. He was much employed by the king of Spain, and most of his finest works are in the Spanish royal collection. He died in 1667.

THIERRI I., or THEODORIC, eldest son of Clovis I., obtained, as his share of the kingdom of France, the kingdom of Austrasia, of which he made Metz the capital. The greater part of his reign was occupied in repelling the invasion of the Danes, and in quarrels with his brother Childebert, king of Paris. He died in 534, in the fifty-first year of his age, and the twenty-third of his reign.

THIERRI II., or THEODORIC the Younger, king of Austrasia and of Burgundy, was the son of Childebert, and was born in 587. He was engaged in disputes with his brother Theodebert II., in consequence of the intrigues of his grandmother Brunehaut; and at last he took him prisoner, and suffered him to be cruelly put to death, at the instigation of Brunehaut, who soon after caused Thierri

to be poisoned, in 613, in the twenty-sixth year of his age.

THIERRI I., king of France, youngest son of Clovis II., and brother of Clotaire III., and of Childeric II., was placed upon the throne of Neustria and Burgundy in 670, by Ebroïn, maire du palais, by whom he suffered himself to be governed. He was defeated at Testri, in Vermandois, by Pepin of Austrasia, and died in 692, in the fortieth year of his age.

THIERRI II., or IV., surnamed de Chelles, only son of Dagobert III., succeeded Childeric II., in 720, when he was taken from a monastery to ascend the throne. He was king only in name, the sovereign power being wholly in the hands of his minister, Charles Martel. He died in 736, or 737.

THIERRI, or THEODORIC DE NIEM, a German, who was secretary to several popes, and attended John XXIII. to the council of Constance; but when that pontiff fled, he wrote against him. He died about 1417. His works are—History of the Schism; Privileges of the Emperors in the Investitures of Bishops; History of John XXIII.; Journal of the Council of Constance.

THIERRY, (Henry,) a printer of eminence at Paris, in the fifteenth century. His family became celebrated in France for several generations as printers, and some valuable works at various times have issued from their press. One of their descendants was bookseller to Boileau, and was immortalized by the poet.

THIERS, (John Baptist,) a theologian, was born in 1636, at Chartres, and became a bachelor of the Sorbonne; and, after being for some time a professor in the college of du Plessis, he was made curé of Champrond, in the diocese of Chartres. He removed to Mans, where the bishop gave him the cure of Vibraie. He died in 1703. His temper led him to delight in polemics, and he chose singular and uncommon subjects. His principal works are, Traité des Superstitions que regardent les Sacramens; Traité de l'Exposition du Saint Sacrement de l'Autel; L'Avocat des Pauvres, qui fait voir les Obligations qu'ont les Bénéficiers de faire un bon Usage des Biens de l'Eglise; De Festorum Dierum Imminutione; Traité des Jeux permis et défendus; Histoire des Perruques, où l'on fait voir leur Origine, leur Usage, leur Forme; L'Abus et l'Irrégularité de celles des Ecclésiastiques,—this is reckoned one of his most curious and entertaining tracts; Dissertation sur les Porches des Eglises; Traité de la Clôture des Religieuses; Traité de l'Absolution de l'Hérésie; Traité de Cloches.

THION DE LA CHAUME, (Claude-Esprit,) an eminent physician, and army surgeon, was born at Paris, in 1750, and studied there, but took his doctor's degree at Rheims. In 1773 he was appointed physician to the military hospital at Monaco, then occupied by a French garrison; and in 1778 to that at Ajaccio, in Corsica. His skill led to his being appointed chief physician to the troops destined to lay siege to Minorca, and shortly afterwards to Gibraltar. Here he had to treat a fatal epidemic which prevailed among the combined French and Spanish forces in a typhoid form, the description of which same disease immortalized the name of Pringle towards the middle of the last century. In 1782, at Algesiras, he evinced his self-devotion by his treatment of the sick, which was attended with great success. When peace was concluded he returned to France, and was received with distinction by the Comte d'Artois (afterwards Charles X.), who made him one of his own physicians. He died of consumption, at Montpellier, October 28, 1786, at the age of thirty-six. He published an account of the epidemic at Algesiras, in the second volume of the Journal de Médecine Militaire.

THIRLBY, (Styan,) a learned critic, the son of the Rev. Mr. Thirlby, vicar of St. Margaret's, Leicester, was born about 1692, and educated at the free school of Leicester, and at Jesus College, Cambridge, of which he became fellow. In 1710 he published, The University of Cambridge vindicated from the imputation of disloyalty it lies under on account of not addressing; as also from the malicious and foul aspersions of Dr. Bentley, late master of Trinity college, and of a certain officer and pretended reformer in the said university; this was followed in 1712 by An answer to Mr. Whiston's seventeen suspicions concerning Athanasius, in his Historical Preface; and by two other pamphlets on the same subject. In 1723 he published his edition of Justin Martyr, fol.; the dedication to which has always been considered as a masterly production. The Greek text is that of Stephens' edition; the Latin version is Langius's, corrected in many places. Thus far he went on in the study of divinity; but his versatility led him to try the round of the other learned professions. His next pursuit was physic, and for a while he was

called Doctor. While he was a nominal physician, he lived some time with the duke of Chandos, as *librarian, and is reported to have affected* a perverse and indolent independence, so as capriciously to refuse his company when it was desired. Hence the duke and he were soon weary of each other. He then studied the civil law, in which he lectured while Sir Edward Walpole was his pupil; but he was a careless tutor, scarcely ever reading lectures. Dr. Jortin, who was one of his pupils, was very early in life recommended by him to translate some of Eustathius's notes for the use of Pope's Homer, and complained "that Pope having accepted and approved his performance, never testified any curiosity or desire to see him." The civil law displeasing him, Thirlby next applied to the common law, and had chambers in the Temple, with a view of being entered of that society, and being called to the bar; but of this scheme he likewise grew weary. He came, however, to London, to the house of his friend, Sir Edward Walpole, who procured for him the office of a king's waiter in the port of London, in May, 1741, a sinecure place worth about 100*l.* per annum. While he was in Sir Edward's house, he kept a miscellaneous book of memorables, containing whatever was said or done amiss by Sir Edward or any part of his family. The remainder of his days were passed in private lodgings, where he lived in a very retired manner, seeing only a few friends, and indulging occasionally in excessive drinking, being sometimes in a state of intoxication for five or six weeks together; and, as is usual with such men, appeared to be so even when sober; and in his cups he was jealous and quarrelsome. He contributed some notes to Theobald's Shakspeare; and afterwards projected an edition of his own. Dr. Jortin undertook to read over that poet, with a view to mark the passages where he had either imitated Greek and Latin writers, or at least had fallen into the same thoughts and expressions. Thirlby, however, dropped his design; but left a Shakspeare, with some abusive remarks on Warburton in the margin of the first volume, and a few attempts at emendation. His copy of the great dramatist's works became the property of Sir Edward Walpole, to whom he bequeathed all his books and papers, and who lent it to Dr. Johnson when he was preparing his edition of Shakspeare for the press; accordingly the name of Thirlby appears in it as a commentator. He died in 1753.

THIROUX-D'ARCONVILLE, (Marie Geneviève Charlotte,) born in 1720, married, at the age of fourteen, a counseller of the parliament of Paris, and in her twenty-third year, having been disfigured by the small-pox, forsook the gaieties of fashionable life, and devoted herself to literature and the fine arts. She made the acquaintance of the literati and wits of the day, among whom were Voltaire, Gresset, Sainte Palaye, Turgot, Malesherbes, Jussieu, Fourcroy, &c. She cultivated the fine arts, the science of medals, anatomy, and botany. She also founded an hospital. She died in 1805. Her works are, Traité de l'Amitié; Traité des Passions; Vie du Cardinal d'Ossat; Vie de Marie de Médicis; Histoire de François II.

THOMAS AQUINAS, called the Angelical Doctor, was of the noble family of Aquine, descended from the kings of Arragon and Sicily. He was educated by the monks of Mount Cassino, and removed to Naples; but the inclination which he had to embrace an ecclesiastical life was opposed by his mother, who, with great difficulty, obtained him from the power of the monks, and confined him in her castle for two years. He, however, escaped, and fled to Naples, and afterwards to Rome; and when improved by study, and the famous lectures of Albertus Magnus at Cologne, he appeared at Paris, and read public lectures to applauding audiences. On his return to Italy he became divinity professor to several universities, and at last settled at Naples, where he led an exemplary life of chastity and devotion, and refused the archbishopric of the city, in the most disinterested manner, when offered by Clement IV. Gregory X. invited him to the council of Lyons to read the book which he had written against the Greeks; and he died, on his way to join the pontiff, at the monastery of Fossanuova, near Terracina, March 7, 1274, in the fiftieth year of his age. He was canonised in 1323. His writings, which are numerous, and mostly upon theological subjects, prove him to have been a man of great learning, and extensive knowledge. They have often been published, in 17 vols, fol. His authority in religion became decisive in the Roman Catholic schools, and he approached so near to the erudition of St. Augustine, that he was said, in the true spirit of the metempsychosis, to possess the transmigrated soul of that

celebrated saint. It was in defence of Thomas Aquinas that Henry VIII. composed the book which procured him from the pope the title of Defender of the Faith.

THOMAS, (William,) a learned writer, was born in Wales, and educated at Oxford. In 1544 he visited Italy. In 1549 he was appointed, on account of his knowledge of modern languages, clerk of the council to Edward VI., who gave him a prebend of St. Paul's, and the living of Presthend, in South Wales. On the accession of Mary he was deprived of his employment at court, and is said to have meditated the death of the queen; but Bale says that it was Gardiner whom he formed a design of murdering. Others think that he was concerned in Wyatt's rebellion. It is certain that for some of these charges he was committed to the Tower in 1553, together with William Winter and Sir Nicholas Throgmorton. He was executed at Tyburn on the 18th May, 1553. His works are, The History of Italy; The Principal Rules of the Italian Grammar, with a Dictionary for the better Understanding of Boccacce, Petrarch, and Dante; Le Peregrynne, or a Defence of King Henry VIII. to Aretine, the Italian Poet; Common Places of State, written for the use of Edward VI.; Of the Vanity of the World; and, Translation of Cato's Speech, and Valerius's Answer, from the 4th Decade of Livy.

THOMAS, (James Ernest,) a painter, was born at Hagelstein, in 1588, and learnt the principles of design at Landau. When he was only seventeen he went to Italy, and spent fifteen years at Rome, Naples, and Genoa. At the first-mentioned city he associated with Elsheimer, Lastman, and Pinas; and in their company studied nature in the environs, observing accurately the varying tinges of light on all objects at the different hours of the day, from sunrise to sunset. He also studied the manner of the most eminent masters; and he acquired a neat, delicate, and beautiful manner of touching his trees, skies, and figures, which procured him universal admiration. He died at Landau in 1653.

THOMAS, (John,) a painter, was born at Ypres, in Flanders, about 1610, and was a pupil of Rubens. He then travelled to Italy with his friend and fellow student, Abraham Diepenbeke. He proved a worthy disciple of that great school, and distinguished himself by several considerable works, particularly in Germany, where he passed the greater part of his life. The emperor Leopold appointed him his principal painter in 1662. In the church of the Barefooted Carmelites, at Antwerp, is an altar-piece by this master, representing St. Francis kneeling before the Virgin and Infant Christ. He died in 1673.

THOMAS, (William,) a pious and exemplary prelate, was born at Bristol, in 1613, and was educated at the public school at Caermarthen, and at St. John's college, Oxford, whence he removed to Jesus college, of which he became fellow and tutor. He was afterwards appointed vicar of Penbryn, in Cardiganshire, and chaplain to the earl of Northumberland, who presented him to the vicarage of Laugharn, with the rectory of Lansedurnen annexed. During the troubles that ensued, he continued to discharge his duties, and showed himself to be an active, intrepid, and benevolent parish priest. At length the parliamentary committee deprived him of the living of Laugharn; and he was obliged to support himself and his family by keeping a school. At the restoration he was reinstated in his benefice, and by the king's letters patent made chanter of St. David's. In 1661 he was presented to the rectory of Llanbeder in the Valley, in Pembrokeshire, by lord chancellor Hyde, and made chaplain to the duke of York, whom he attended in his voyage to Dunkirk, in one of the sea engagements against the Dutch. He was promoted to the deanery of Worcester in 1665; and in 1670 he was presented to the rectory of Hampton Lovet. In 1677 he was promoted to the see of St. David's, and held the deanery of Worcester *in commendam*. Here he was very instrumental in promoting the translation of the Bible into Welsh. In 1683 he was translated to the see of Worcester, in the room of Bishop Fleetwood. On the 4th May, 1688, James II. ordered the bishops to take care that his Declaration of Liberty of Conscience should be read in the neighbourhood of London, on the 20th and 27th of that month, and in all other churches and chapels on the 3d and 10th of June. The bishop resolved not to disperse the Declaration, and signified to all the clergy his utter dislike of it. Soon after he received a letter from court, containing a reprimand for not obeying the king's orders; the answer to which was, as he himself says, without any tincture of collusion, but declaratory of his firm resolution not to comply. Upon king William's accession, his ill health

would not allow him to attend the Convention; and, as he was unwilling to take the oaths of allegiance to William and Mary, he prepared to resign all his preferments. He died, however, before the time fixed for his retirement from Worcester, the 25th June, 1689, in the seventy-sixth year of his age, and was buried in the cloisters of his cathedral. He published, An Apology for the Church of England; A Sermon preached at Caermarthen Assizes; and, The Mammon of Unrighteousness, a Sermon. A Letter to the Clergy, and an imperfect work, entitled Roman Oracles Silenced, were published after his death.

THOMAS, (William,) a divine and antiquary, grandson of the preceding, was born in 1670, and educated at Westminster school, and at Trinity college, Cambridge. He obtained the living of Exal, in Warwickshire, and sometime after was presented to the rectory of St. Nicholas, in Worcester. He died in 1738. He published, Antiquitates Prioratus majoris Malverne; An enlarged edition of Dugdale's Warwickshire, 2 vols, fol.; A survey of Worcester Cathedral. He had made collections for a History of Worcestershire, which were of great service to Dr. Nash, who wrote a memoir of him.

THOMAS, (Elizabeth,) known by the name of Corinna, with which Dryden flattered her, was born in 1675; and, after a life of ill health and various disappointments, died in 1730, in her fifty-sixth year. Among other misfortunes she laboured under the displeasure of Pope, who placed her in a conspicuous situation in the Dunciad. He once paid her a visit, in company with Henry Cromwell, esq., whose letters, by some accident, fell into her hands, with some of Pope's answers. As soon as that gentleman died, Curll found means to obtain them from her, and immediately committed them to the press: this so exasperated Pope, that he never forgave her. Her poems were published after her death by Curll; and two volumes of letters (under the title of Pylades and Corinna), which passed between her and a Mr. Gwynnet, who was to have married her.

THOMAS, (John,) a learned prelate, was born at Carlisle in 1712, and educated at Queen's college, Oxford. On leaving the university he lived in the family of Sir William Clayton, as tutor to his son. He then entered into orders, and obtained the rectory of Blechingley, in Surrey. In 1742 he took the degree of doctor of laws. In 1748 he was appointed chaplain to the king; in 1754 was made prebendary of Westminster; in 1762 sub-almoner; and in 1766 vicar of St. Bride's, Fleet-street, London. In 1768 he succeeded bishop Pearce in the deanery of Westminster; and in 1774 he was consecrated bishop of Rochester. He died in 1793. His sermons and charges were published in 2 vols, 8vo. in 1803, with a memoir prefixed.

THOMAS, (Anthony Leonard,) a French writer, was born at Clermont-Ferrand, in Auvergne, in 1732, and was educated at home till his tenth year, when he was sent to a school in Paris. He obtained two prizes at the college Du Plessis, studied rhetoric at the college of Lisieux, and philosophy at that of Beauvais. The profession to which he was destined was the law; but his attachment to literature caused him to accept a professorship in the college of Beauvais. The Duke de Praslin, a lover of letters, who was at this time minister for foreign affairs, appointed him his confidential secretary. He had established a high reputation for eloquence, and had five times gained the prize for his compositions from the French Academy, when the duke advised him to become a candidate for a seat in it; but, discovering that the purpose was to set himself as a competitor to Marmontel, he with commendable modesty declined the appointment. This led to his dismission from the post he held under the duke, who, however, procured for him the place of secretary-interpreter for the Swiss cantons. Thenceforth Thomas lived as a man of letters, residing at Paris, with a sister who superintended his domestic concerns, and assiduously frequenting the meetings of the French Academy, of which he became a member in 1767. He had begun his career in 1756 by Reflections Historical and Literary on Voltaire's Poem on Natural Religion, in which he had defended revelation with force, but without fanaticism. In the following year he published, on the occasion of the earthquake at Lisbon, a Mémoire sur les Causes des Tremblemens de Terre, which was crowned by the Academy of Rouen. In 1759 he gained the prize of the Academy and the national applause by his éloge on maréchal Saxe, which was followed by three more, also crowned by the Academy, of d'Aguesseau, Duguay-Trouin, and Sully. In all these he displayed a copious and animated eloquence, a spirit of

philosophical reflection, and occasionally the courage to utter bold truths. Superior to the preceding, in depth of knowledge, was his éloge on Descartes, which, however, was thought, by some judges, on account of its learned details, better adapted to the Academy of Sciences, than to the French Academy. His éloge on Marcus Aurelius raised his reputation to the summit. His Essai sur le Caractère, les Mœurs, et l'Esprit des Femmes, dans tous les Siècles, 1772, is a brilliant performance, containing fine writing and philosophical observation; but it is said to be "a panegyric in which incense is not always offered by the hand of truth." Another of his works was, Essai sur les Eloges, 2 vols. 1773, a performance rich in strokes of eloquence, in striking portraits, and just ideas. Thomas was also a poet, and his Epître au Peuple, his Ode sur les Temps, and his Poème de Jumarville, are mentioned as productions of a noble and elevated imagination. They seem, however, to have been the result of study and effort, rather than the natural effusions of a poetical fancy. He left an unfinished poem of the epic kind entitled La Petréide, the hero of which was the Czar Peter, and which is said to contain some striking passages. His health, which was always delicate, having been much impaired by incessant study, it was at length thought necessary for him to pass the winter in a more southern climate, and he went to Languedoc and Provence, and thence to Nice. Returning to Lyons, he died at the seat of the archbishop, in the arms of his sister, in September, 1785, at the age of fifty-three. His works in verse and prose were published at Paris in 1802, in 7 vols, 8vo.

THOMAS, (Christian.) See THOMASIUS.

THOMASIN, or TOMASIN, surnamed Tirkeläre, Clär, or Zerkler, a German poet, a native of Friuli, and born about 1186, is the author of a noble didactic poem in German, called Der Welsche Gast, and which consists of ten books. It has never been published entire; but fragments of it are printed in Eschenburg's Denkmäler Altdeutscher Dichtkunst.

THOMASIUS, (James,) a native of Leipsic, of an ancient family, became, at the celebrated Thomasschule in that city, professor of eloquence, belles-lettres, and philosophy, and had among his pupils the celebrated Leibnitz. He was a man of mild manners and great benevolence of heart. He died in 1684, aged sixty-two. He wrote, The Origin of Philosophical and Ecclesiastical History; and several Dissertations, &c., all in Latin, published in 11 vols, 8vo.

THOMASIUS, (Christian,) a celebrated philosopher, son of the preceding, was born at Leipsic, in 1655, and was educated at first under the care of his father. In his fourteenth year he was found sufficiently prepared to enter the university. The chief subjects of his studies were philosophy and law, more especially the law of nature, which he regarded as the basis of all other laws. In 1675 he went to Frankfort-on-the-Oder, where he began a course of lectures on law; and in 1679, after having obtained the degree of doctor of laws, he made a literary journey to Holland. On returning to Leipsic, he commenced the practice of the law. But this occupation did not offer sufficient scope for him, and he again became an academical teacher. The boldness with which he attacked old opinions of all kinds, together with their champions, involved him in numerous disputes. One of his publications, on Polygamy, especially gave just offence; he asserted that polygamy was at least not contrary to any law of nature. But he was about to make a startling innovation. Up to this time it had been the general custom in all German universities to deliver lectures in Latin, and to make all public announcements of them in the same language. In 1687 Thomasius published his programme in German, and announced that he would deliver a course of lectures in German, which he published the same year, entitled, Discours, welcher Gestalt man denen Franzosen im gemeinen Leben und Wandel nachahmen soll. It ere long became the practice in all German universities to lecture in German; and, as a necessary consequence of this, books of a scientific character began to be written in German. In 1688 he established a German Monthly Review, under the title, Freimüthige, jedoch vernunft und gesetzmässige Gedanken über allerhand, fürnemlich aber neue Bücher, which he conducted, with prodigious effect, from 1688 till 1690. At length two divines, Pfeifer and Carpzovius, charged him with atheism. In 1689, H. G. Masius, court preacher to the king of Denmark, persuaded the king of Denmark to have all the published parts of Thomasius's Journal burnt in the market-place of Copenhagen by the public executioner. The chief consistory of Wittemberg issued an order for his apprehension; but he fled to Ber-

lin, where he met with the protection of Frederic III., the great elector of Brandenburg (afterwards king Frederic I.), who permitted him to settle at Halle, and to lecture in the Ritteracademie (academy for young noblemen) of that place. The increase in the number of students induced the elector in 1694 to found the university of Halle, in which he appointed Thomasius professor of jurisprudence, and conferred upon him the title of councillor. In 1709 Frederic I. of Prussia gave him the title of privy-councillor. In 1710 he was elected rector of the university of Halle, and dean of the faculty of jurisprudence. He died in 1728. Of his numerous works the following, besides those already mentioned, are the principal, Einleitung zu der Vernunftlehre, worinnen durch eine leichte, und allen vernünftigen Menschen, waserlei Standes oder Geschlechts sie seyn, verständliche Manier, der Weg gezeiget wird, ohne die Syllogistica, das Wahre, Wahrscheinliche und Falsche von einander zu entscheiden und neue Wahrheiten zu erfinden, Halle, 1691, 8vo,—this was the first readable book that had ever been produced in Germany on logic; Von der Kunst vernünftig und tugendhaft zu lieben, als dem einzigen Mittel zu einem glückseligen, galanten, und vergnügten Leben zu gelangen, oder Einleitung der Sittenlehre; Historie der Weisheit und Thorheit; Weitere Erläuterung durch unterschiedene Exempel, anderer Menschen Gemüther kennen zu lernen; Der Kern wahrer und nützlicher Weltweisheit,—this is a translation of Xenophon's Memorabilia of Socrates, taken from the French translation of Charpentier; Versuch vom Wesen des Geistes, oder Grundlehren die einem Studioso Juris zu wissen und auf Universitäten zu lernen nöthig sind; and, Ernsthafte aber doch muntere und vernünftige Gedanken und Erinnerungen über allerhand auserlesene juristische Händel, Halle, 1720-21. His miscellaneous and smaller essays appeared in a collection under the title, Kleine Deutsche Schriften mit Fleiss zusammengetragen, Halle, 1701, 8vo.

THOMASSIN, (Lewis,) a learned French divine, was born in 1619, at Aix, in Provence, and admitted at the age of fourteen into the congregation of the Oratory. After teaching ethics in his congregation, and philosophy at Pezenas, he was appointed professor of divinity at Saumur. Being invited to Paris in 1654, he began to hold conferences of positive theology in the seminary of St. Magloire, and continued them till 1668. He died in 1695. His principal works are, L'Ancienne et Nouvelle Discipline de l'Eglise, 1725, 3 vols, fol.; Dogmes Théologiques; Traité Dogmatique et Historique des edits et autres Moyens dont on s'est servi dans tous les tems pour établir et maintenir l'unité dans l'Eglise; Directions for Studying and Teaching Philosophy in a Christian manner; the same "for the Profane Historians;" A plan of the same kind for Grammar or the Languages with relation to the Holy Scriptures; A Universal Hebrew Glossary,—in this he endeavours to trace all words in other languages to Hebrew roots; Dissertations on the Councils; and, Mémoires sur la Grâce.

THOMOND, (Thomas,) an architect, was born at Nancy, in 1759, and completed his professional education at Paris. The storm of the Revolution obliged him to emigrate, and he repaired to Petersburg, where the taste he displayed in architectural subjects led to his being employed by the government. One of the first works intrusted to him was the Great Theatre (erected by the German architect Tischbein, 1782-83), which, in 1804, he was commissioned to improve. The façade and octastyle Ionic portico which he added to that structure is one of the noblest pieces of architecture in the northern capital of Russia, and, of its kind and date, in Europe. He next erected the Imperial Birzha, or Exchange. He also erected the mausoleum of the emperor Paul at Pavlovska, the theatre at Odessa, and the Pultava monument. He died in 1813.

THOMPSON, (Sir B.) See RUMFORD.

THOMPSON, (William,) a poet and divine, was born at Brough, in Westmoreland, and educated at Queen's college, Oxford, of which he became fellow. He was afterwards presented to the livings of South Weston and Hampton Poyle, in Oxfordshire. He subsequently became dean of Raphoe, in Ireland, where he died about 1766. In 1753 he superintended an edition of the Virgidemiarum of bishop Hall. To his own volumes of poems, published in 1757, was added Gondibert and Bertha, a tragedy, the subject taken from Davenant's poem of Gondibert. His studies lay much among the old English poets, in whose history and writings he was critically skilled. His best poems are, The Nativity, Hymn to May, and, Sickness.

THOMPSON, (Edward,) a miscellaneous writer, was born at Hull about 1738, and educated at Beverley, and at

Hampstead. He early embraced a maritime life, and served in the navy during the war. On the peace, in 1762, he turned his attention to literature, and wrote a licentious poem, under the title of the Meretriciad, which led to his introduction to Churchill, with whose principles, political and moral, he appears to have been at perfect agreement. Of this, his subsequent poems, The Soldier, The Courtezan, and, The Demirep, afford sufficient proof. In 1767 he published his Sailor's Letters, 2 vols, 12mo. He afterwards edited the works of Oldham in 3 vols, and in 1777, those of Paul Whitehead, in one vol, 4to, and of Andrew Marvell, in 3 vols, 4to. When the war with France commenced he was, in 1778, appointed to the command of the *Hyæna*, and was in Rodney's famous action off Cape St. Vincent. In 1785 he was appointed commander of the *Grampus*, and sent to the coast of Africa, where he died in the following year. His sea songs, especially those three beautiful and affecting compositions, beginning, "Loose every sail to the breeze," "The topsail shivers in the wind," and, "Behold upon the gallant wave," are much admired.

THOMSON, (James,) the celebrated author of The Seasons, the son of a Scotch minister, was born on the 11th September, 1700, at Ednam, in Roxburghshire, and educated with a view to the church at the grammar-school at Jedburgh and at the university of Edinburgh. In the second year of his admission his studies were for some time interrupted by the death of his father; but his mother soon after repaired with her numerous family to Edinburgh, where she lived in a decent and frugal manner, till her favourite son had finished his academical course. The divinity-chair at Edinburgh was then filled by Mr. Hamilton, whose lectures Thomson attended for about a year, when there was prescribed to him, for the subject of an exercise, a Psalm in which the power and majesty of God are celebrated. Of this Psalm he gave a paraphrase and illustration, as the nature of the exercise required, but in a style so gorgeous, that it surprised the whole audience. Mr. Hamilton complimented him upon the performance, but at the same time told him, that if he designed to be useful in the ministry, he must keep a stricter rein upon his imagination, and express himself in language more intelligible to an ordinary congregation. Some encouragement held out to him by lady Grisel Bailie, a friend of his mother, following the intimation of the professor, Thomson resolved to give up divinity, and try his fortune in London as a poet. In 1725 he arrived in the metropolis. He found out his college acquaintance Mallet, at that time tutor to the son of the duke of Montrose, and showed him his poem of Winter, then composed in detached passages of description. Mallet advised him to form them into a connected piece, and print it immediately; but it was some time before a publisher could be met with willing to undertake the risk. At length Millar purchased it for a small sum, and it appeared in 1726, with a preface, a dedication to Sir Spencer Compton, and some copies of commendatory verses prefixed. The public, however, did not attend to its merits, till Mr. Whateley, a gentleman of acknowledged taste, casting his eye upon it accidentally, discerned its beauties, and made it his business to give it reputation in the circles which he frequented. The author was now brought into notice. Sir Spencer Compton, who had hitherto neglected him, sent him twenty guineas; he was introduced to Pope; and his acquaintance was sought by Dr. Rundle, afterwards bishop of Derry, who recommended him to lord chancellor Talbot. In 1727 he published Summer; A Poem sacred to the Memory of Sir Isaac Newton; and, Britannia. His Spring, published in 1728, and addressed to the countess of Hertford, procured him an invitation to pass a summer at lord Hertford's country seat. The Seasons were not completed by the addition of Autumn till 1730, when he published his poems collectively. In 1728 he had the influence to bring upon the stage of Drury Lane his tragedy of Sophonisba. Its success, however, was not great. Not long afterwards the recommendation of Dr. Rundle caused him to be selected as the travelling associate of the hon. Mr. Talbot, eldest son of the chancellor, with whom he visited most of the courts and capitals of Europe. On his return he wrote his poem on Liberty, upon the composition of which he spent two years. It consisted of five parts: Ancient and Modern Italy compared; Greece; Rome; Britain; The Prospect. The poem does not now appear in its original state, having been abridged by Sir George (afterwards lord) Lyttelton. While he was writing the first part of Liberty, he received a severe shock, by the death of his noble friend and fellow traveller; and this was soon followed by another still more severe,

and of more general concern—the death of lord Talbot himself. At the same time he found himself reduced from an easy competence to a state of precarious dependence, in which he passed the remainder of his life, excepting only the two last years of it; during which he enjoyed the place of surveyor-general of the Leeward islands, worth about 300*l.* a year, procured for him by the generous friendship of lord Lyttelton. Immediately upon his return to England with Mr. Talbot, the chancellor had made him his secretary of briefs, a place of little attendance, suiting his retired, indolent way of life, and equal to all his wants. This place fell with his patron; yet could not his genius or habitual evenness of temper be depressed by this reverse of fortune. He resumed, in time, his usual cheerfulness, and never abated one article in his way of living, which, though simple, was genial and elegant. The profits arising from his works were not inconsiderable; his Tragedy of Agamemnon, acted in 1738, yielded a good sum. In the same year he edited his own works in 2 vols, and wrote a preface to Milton's Areopagitica. His chief dependence was on the protection and bounty of his royal highness Frederic prince of Wales, who, upon the recommendation of lord Lyttelton, then his chief favourite, settled on Thomson a handsome allowance, and always received him very graciously. It happened, however, that the favour of his royal highness was, in one instance, of some disadvantage to Thomson, in the refusal of a license for his tragedy of Edward and Eleonora, which he had prepared for the stage in 1739. This proceeded from the misunderstandings which then subsisted between the court of the prince of Wales and that of the king his father. Thomson's next dramatic performance (1740) was the masque of Alfred, written jointly with Mallet, by command of the prince of Wales, for the entertainment of his royal highness's court at his summer residence at Clifden. This masque contains the national song of Rule Britannia, which Mr. Bolton Corney assigns to Mallet. In 1745 his Tancred and Sigismunda, taken from an interesting story in Gil Blas, was performed with applause. He had, in the mean time, been finishing his Castle of Indolence, an allegorical poem, in two cantos, which had been many years under his hands: the stanza which he uses in this work is that of Spenser, borrowed from the Italian poets. This was the last piece Thomson himself published, his tragedy of Coriolanus being only prepared for the theatre, when a fever carried him off on the 27th August, 1748. His remains were deposited in the church-yard of Richmond, in Surrey, under a plain stone, without any inscription; but in 1762 a monument was erected to his memory in Westminster Abbey.

THORDO, the Latinized name of a celebrated Danish lawyer, whose real name was Thord, or, more completely, Thord Deghn, and who lived in the reign of Waldemar III., king of Denmark, and was chief judge of the province of Jutland. He made a collection of Danish laws, which he formed into a kind of code. They are of very great value to the student of the social and political history of Denmark. Editions of this code appeared at Ripen, 1504, 4to; and at Copenhagen, 1508, 4to.

THORDSEN, or THEODORI STURLA, called also FRODE or POLYHISTOR, an Icelandic poet, lawyer, and historian, was born in Iceland, about 1218. His father was Thordur Sturleson, brother to the celebrated Snorro. He held the office of chief justice of Iceland for many years. He died in 1288. His works are, Landnama Saga, or, Liber Originum Islandiæ, the greater part of which was introduced by Torfæus into the fourth part of his History of Norway. The Landnama Saga was begun by Arius or Are Frode, and continued by Kolskeg, Brand, Styrmer Frode, Thordsen, and Hauco Erlandi. An extract from it was first published in Latin by Arngrim Jonæ in his specimen Islandiæ, but it was afterwards published entire by Bishop Thordur Thorlaksen, Skalholt, 1688, 4to; and by J. Finnæus, Havn. 1774, 4to.

THORER, (Alban,) Lat. *Torinus*, a Swiss physician, was born in 1489, at Winterthur, in the canton of Zurich, and studied polite literature at Basle. After teaching rhetoric for some years, he took the degree of doctor of medicine at Montpellier. Upon his return to Basle, in 1537, he was appointed professor of practical medicine. He died in 1550. Like several of his contemporaries, he employed himself in translating the works of the Greek medical writers into Latin, of which he published the following, Polybi Opuscula aliquot nunc primum è Græco in Latinum conversa, &c.; Alexander Trallianus, Lat.; the first Latin translation of Paulus Ægineta; and, Translation of Theophilus, De Urinis. He also retouched the old Latin translation of Yahia Ibn Serapion

Ben Ibrahim, and published it with the title, Jani Damasceni Therapeuticæ Methodi Libri VII., partim Albano Torino, partim Gerardo Cremonensi Metaphraste, Basle, 1543, fol. He also published a Greek edition, in one volume, of several of Hippocrates' works; and he edited Apicius, De Re Culinariâ; S. Epiphanius, De Prophetarum Vitis; Agapeti Scheda Regia, at the end of Onosandri Strategicus; and, Emmanuel Chrysoloræ, Epitome Grammatices Græcæ.

THORESBY, (Ralph,) an eminent antiquary, was born at Leeds, in 1658. His father was a merchant in that town, and was of the Presbyterian sect. He founded the collection entitled Museum Thoresbianum, which began with his purchase of lord Fairfax's cabinet of coins and medals. Ralph received his education in the grammar school at Leeds, and then in London; and, being designed for the mercantile profession, he was sent in his twentieth year to Rotterdam, to acquire the Dutch and French languages. His father died in 1679, and he succeeded him in the business. Having imbibed in his early years a taste for antiquarian research from his father, he pursued the studies belonging to that science with so much ardour, that they became the principal employment of his life. He formed connexions with the most distinguished votaries of the same pursuits at that time, among whom are mentioned as his particular intimates, Mr. Thornton, recorder of Leeds, and bishop Nicolson. He had been an occasional conformist to the Established Church, to which he was especially induced when the dangers from Popery in the reign of James II. rendered union among the Protestants more than usually desirable; and at length he joined in full communion with the Church of England. In the mean time his correspondences with the learned were increasing; and an account which he sent to Dr. Martin Lister of some Roman antiquities discovered in Yorkshire, being communicated to the Royal Society, procured him admission to that body in 1697. Having long entertained the design of writing a history of his native town, and made large collections of materials for that purpose, he published the work in 1714 under the title of Ducatus Leodensis: or the Topography of Leeds, and Parts adjacent; to which was subjoined a catalogue of the antiquities, &c., contained in the Museum Thoresbianum. The work is more than its title promises, since it contains a large body of genealogical information, comprehending the descents of nearly all the families of consequence who inhabited the central parts of the West Riding. A new edition was published in 1816 by Thomas Dunham Whitaker, LL.D. Thoresby also published Vicaria Leodensis, or, the History of the Church of Leeds, London, 1724, 8vo. This scanty topic he enlarged by observations on the original of parochial churches, and the ancient manner of building them, and other matters of ecclesiastical antiquity, and also by biographical memoirs of several vicars of Leeds, and the lives of Drs. Matthew Hutton, Edwin Sandys, Tobie Matthews, John Thoresby, archbishops of York, and of Henry earl of Huntingdon. He died in the following year (1725) of a paralytic affection, at the age of sixty-eight, and was buried in St. Peter's church, at Leeds. Mr. Thoresby was a man of great regularity of manners, and exemplary in the discharge of his social and religious duties. As an antiquarian, he was thoroughly acquainted with the history of his own country, and with the subsidiary branches of genealogy and heraldry, and was particularly skilled in the knowledge of coins and medals. Besides his own writings, he lent his assistance to various works of the antiquarian and biographical class, among which are enumerated Gibson's edition of Camden's Britannia; Calamy's Memoirs of Divines; Walker's Sufferings of the Clergy; and, Collins's Peerage of England. He kept during the greater part of his life an exact diary of each day's occurrences. Large extracts from the portions which remain of it were published under the care of Mr. Hunter, in 1830, 2 vols, 8vo, and two more volumes were published at the same time of selections from the letters of his various friends.

THORIUS, (John,) an English writer, but of foreign extraction, was the son of a physician, and born in London in 1568. He became a member of Christ church, Oxford; but when he died is uncertain. He published A Spanish Dictionary and Grammar, 1590, 4to; and some translations from that language.

THORIUS, (Raphael,) a French physician, whose real name was Thoris. He settled in England; but though he studied at Oxford, he does not appear to have taken any degree in that university. He died of the plague, at London, in 1625. He wrote a Latin poem in praise of tobacco, entitled Hymnus Tabaci, 1627, 8vo; and reprinted in the Musæ Anglicanæ, 1697. He was also the author of

Epist. duæ de Isaaci Casauboni morbi mortisque causâ.

THORLAKSEN, (Gudbrand,) an Icelandic writer, was born at Stadarbakke, in the district of Holum, in 1542, and educated at the university of Copenhagen. In 1564 he became rector of the school of Holum, and in 1570 was appointed bishop of the diocese of that name. His first care, after being raised to the episcopal chair, was to diffuse knowledge among his countrymen, and with that view he established a printing-press at Holum. He was one of the most learned of the Icelandic bishops. He died in 1629, in the eighty-fifth year of his age. A considerable number of works, partly by himself, and partly by others, on theological and moral subjects, issued from his press. He constructed also a map of Iceland, which was engraved by Ortelius.

THORNDIKE, (Herbert,) a learned divine, was educated at Trinity college, Cambridge, of which he became fellow. In 1638 he was proctor of that university. In 1642 he was presented to the rectory of Barley, in Hertfordshire; and in 1643 he was elected master of Sidney college, Cambridge. At the usurpation he was ejected from his living, but he was restored to it at the restoration, but he resigned it on being made a prebendary of Westminster. He assisted Dr. Walton in his edition of the Polyglott Bible, particularly in marking the variations in the Syriac version of the Old Testament. He also wrote, A Discourse concerning the primitive Forme of the Government of Churches; A Discourse of Religious Assemblies and the Publike Service of God; A Discourse of the Right of the Church in a Christian State, with a Review by way of Appendix; Just Weights and Measures, that is, the present State of Religion weighed in the Balance, and measured by the Standard of the Sanctuary; A Discourse of the Forbearance of the Penalties, which a due Reformation requires; Origines Ecclesiæ, seu de ratione ac jure finiendi Controversias Ecclesiæ; and, An Epilogue to the Tragedy of the Church of England, in three books, viz. 1. Of the Principles of Christian Truth. 2. Of the Covenant of Grace. 3. Of the Laws of the Church; this is his principal work. He was a member of the Savoy Conference, and in the little he said completely undeceived the non-conformists, who, from his early publications, had supposed he was of their side. There was also a suspicion that he had a little too much leaning to the church of Rome. But that he was a man of great learning, and an able Oriental scholar, seems indisputable. He died in 1672, and was interred in Westminster Abbey.

THORNHILL, (Sir James,) an eminent painter, was born at Weymouth, in 1676, of an ancient family in Dorsetshire; but his father's imprudence having reduced him to sell his estate, the son was under the necessity of adopting a profession for his support. Accordingly he came to London, where his uncle, Dr. Sydenham, the celebrated physician, placed him under the tuition of an artist of little note. For his further improvement he travelled, through Holland and Flanders, to France, where he purchased several good pictures. On his return to England his abilities attracted much notice; and queen Anne appointed him to paint in the dome of St. Paul's the history of that saint, which he executed in a noble manner, on eight panels, in two colours, relieved with gold: they have been engraved in eight prints, by Du Bosc, Beauvais, Baron, G. Vandergucht, and Simonneau. The queen also nominated him her first history painter. He afterwards executed several public works, particularly at Hampton Court, where he painted an apartment, in which the queen and prince George of Denmark were represented allegorically; as also another piece, painted entirely on the wall, where the same subject is treated in a different manner. He painted also in the chapel at All Souls', Oxford, the portrait of the founder, over the altar, and the ceiling and figures between the windows; an altar-piece for Weymouth church; the hall at Blenheim; the chapel at lord Oxford's, at Wimple, in Cambridgeshire; and a Solomon for Mr. Sykes, at More Park, in Hertfordshire. But his masterpiece is the refectory and saloon of the Hospital at Greenwich, in which he displayed a fine taste for allegorical composition. He was knighted by George I. He died in 1734, in the fifty-seventh year of his age, leaving a son, James, who became serjeant-painter to the king; and a daughter, who married Hogarth. He sat in parliament for some years as member for Weymouth; and he was a Fellow of the Royal Society. He had a good genius for portrait, landscape, and architecture. By the favour of the earl of Halifax he was allowed to copy Raffaelle's cartoons at Hampton Court, on which he spent three years. He

executed also a smaller set, of one fourth part of the dimensions. At his sale the smaller set sold for 75 guineas, the large for 200*l*. These were purchased by the duke of Bedford; and when the house of that nobleman, in Bloomsbury-square, was pulled down, several years ago, the noble owner gave them to the Royal Academy.

THORNTON, (Bonnel,) a humorous miscellaneous writer, was born in London, in 1724, and educated at Westminster school, and at Christ Church, Oxford. He studied medicine, and took his degree of M.B. in 1754; but he preferred a literary life to the labours of the medical profession. The first publication, in which he was engaged with Smart and others, was The Student, or Oxford and Cambridge Miscellany, in monthly numbers, which was collected in 2 vols, 8vo, 1748. In 1754, The Connoisseur was undertaken jointly with Colman, and was continued for two years. In 1766, after the example of his friend Colman, who had translated Terence, he published a translation of Plautus, 5 vols, which, though possessing merit, and admired by Warburton for its pure and elegant style, met with but little success. In this he was assisted by Warner and Colman. In 1767 he published, as an additional canto to Garth's Dispensary, The Battle of the Wigs, to ridicule the quarrels then kindled between the fellows and licentiates of The College of Physicians. He wrote besides, the Oxford Barber, and some periodical essays, &c., in the Public Advertiser, and other publications. He was also a proprietor of the St. James's Chronicle, and a contributor to it. He likewise projected an exhibition of sign paintings; and he brought out a burlesque Ode for St. Cecilia's Day, which afforded much amusement. He died in 1768. His epitaph was written in Latin by his friend Dr. Warton, and placed on his monument in Westminster Abbey.

THORPE, (John,) a physician and antiquary, was born in 1682, at Newhouse, in the parish of Penshurst, in Kent, and educated at University college, Oxford, where he was admitted B.M. in 1707, and took his doctor's degree in 1710. In 1705 he was elected a fellow of the Royal Society, to the Transactions of which he had in 1704 contributed a letter concerning Worms in the Heads of Sheep, &c., and afterwards An Account of a great quantity of Hydatides found in the Abdomen. He was also assistant to Dr. (afterwards Sir) Hans Sloane, in the publication of the Philosophical Transactions. In 1715 he removed from London to Rochester, where he practised for thirty-five years. He died in 1750. He published, A List of Lands contributory to Rochester-bridge; A Collection of Statutes concerning Rochester-bridge; and Articles of the High Court of Chancery for settling and governing Sir Joseph Williamson's Mathematical School at Rochester. He published also a volume of Scheuchzer's Itinera Alpina.

THORPE, (John,) an antiquary, son of the preceding, was born in 1714, and educated at University college, Oxford. He was elected a fellow of the Antiquarian Society in 1755, and published from his father's MSS. Registrum Roffense, or a Collection of Ancient Records, &c., necessary for illustrating the Ecclesiastical History and Antiquities of the Diocese and Cathedral Church of Rochester, &c. London, 1769, fol. He also published in 1788 Custumale Roffense, from the original MSS. in the Archives of the Dean and Chapter of Rochester. In the Philosophical Transactions is a letter by him on Chestnut Trees; and he communicated to the Bibl. Topographica Britannica, Illustrations of several Antiquities in Kent, which had hitherto remained undescribed. He died in 1792.

THOU, (James Augustus,) Lat. *Thuanus*, a celebrated magistrate and historian, third son of a first president of the parliament of Paris, was born there on the 8th October, 1553. He was so weak and sickly a child, that there was no hope of rearing him for the first five years of his life; and even then he was not addicted to the amusements of childhood, but would divert himself with drawing and painting, for which he had a decided taste. When he was ten years old he was placed in the college of Burgundy; but in less than a year he was attacked with a violent fever, and taken home. The physicians gave him over for many months; but he recovered, and applied again to books, though with great moderation; for his constitution was not able to undergo the least fatigue. He was afterwards placed under the care of private tutors; and regard seems to have been had, in the choice of them, to the delicacy of his health, as well as to the improvement of his understanding; for they were physicians, and successively four of them. Then he studied under the famous Dionysius Lambinus, and Joannes Pellerinus, who was professor of the Greek language in the Royal college.

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In 1570 he went to Orleans, to study the law; and there the writings of Cujacius inspired him with such an esteem for that celebrated professor, that he repaired to him at Valence, in Dauphiné, where he attended his lectures on Papinian. Here he met with Joseph Scaliger, then on a visit to Cujacius, and commenced a friendship with him, which he cultivated ever after. His father, unwilling to have him long at a distance from him, recalled him in about a year; and he returned to Paris some time before that terrible massacre of the Protestants, which was perpetrated on St. Bartholomew's day in 1572. As he was designed for the church, he went to live with his uncle Nicholas de Thou, who, being just made bishop of Chartres, resigned to him a canonry of Nôtre Dame. After visiting Italy, Flanders, and Holland, he in 1578 was made ecclesiastical counsellor to the parliament—an honourable post, but accepted by him with reluctance, on account of his great love for retirement and study. In 1579 he accompanied his eldest brother to the baths of Plombières, and then made an excursion into Germany. His brother died soon after; and he now embraced a civil instead of an ecclesiastical career. In 1582, while on a visit to Bordeaux, he made the acquaintance of Montaigne. The same year his father died; and having also by this time lost his second brother, he, in 1584, resigned his rank as an ecclesiastical counsellor, and on the 10th of April was appointed master of requests. In 1587 he married Marie, daughter of François Barbanson, Sieur de Cani. In the next year, when Henry III. found himself obliged to leave Paris, De Thou accompanied him to Normandy, and afterwards to Picardy. At Chartres, in August, 1588, he was admitted a counsellor of state; and from this date he took a leading part in all the principal public transactions which followed. After the murder of Henry III. (1589) he joined his successor Henry IV., who in 1591 appointed him keeper of the royal library, in the room of Amyot. In 1594 he succeeded his uncle as one of the presidents au mortier of the parlement of Paris. He had a large share in arranging the Edict of Nantes, published in 1598. In 1601 his wife died. In 1604 he published the first eighteen books of his History, a second part of which followed in 1609, when the work was inserted in the Index Expurgatorius. In 1611, the year after the assassination of Henry IV. he was appointed one of the three directors charged with the management of the finances, on the retirement of the great Sully. De Thou died at Paris on the 7th of May, 1617, in the sixty-fourth year of his age. By a second wife, whose family name was de Bourdeilles, he left three sons and three daughters.—His son, Francis Augustus, fell a sacrifice to the revenge of Richelieu, who caused this unfortunate young man to be put to death for his alleged participation in the conspiracy of Cinqmars:—he was executed at Lyons, on the 12th of September, 1642, in the thirty-fifth year of his age. Besides his celebrated History, written in Latin, in 138 books, of which the first 80 appeared in his life-time, the remainder not till 1620, and extending from 1544 to 1607, De Thou wrote several Latin poems, the principal of which, entitled De Re Accipitrariâ, was published in 1584. The best edition of his History is that published at London in 1733, in 7 vols, fol., under the superintendence of Samuel Buckley, Esq., and at the expense of Dr. Mead.

THOUARS, (Louis Marie Aubert du Petit,) a French botanist, was born at the château de Boumois, in Anjou, in 1756, and educated, for the army, at the school of La Flèche. He went to the Isle of France, where he remained for nearly ten years, and collected most of the materials for the numerous works which he published on his return. He also made a voyage to Madagascar, and collected plants from that island. He returned to Paris in 1802. In 1804 he published, Plantes des Iles de l'Afrique Australe formant des Genres nouveaux, 4to; and Histoire des Végétaux des Iles de France, de Bourbon, et de Madagascar, 4to. In 1806 he was appointed director of the royal nursery-ground at Paris, which office he held till the closing of that institution a short time before his death, which took place in May, 1831. The chief of his other works are, Histoire des Végétaux recueillies dans les Iles Australes d'Afrique; Genera Nova Madagascariensia; Histoire des Plantes Orchidées recueillies dans les Trois Iles Australes d'Afrique; Essai sur l'Organisation des Plantes. He contributed to the Biographie Universelle the lives of many of the botanists.

THOURET, (Michael Augustine,) a French physician, was born in 1748, at Pont-l'Evêque, in Normandy, and educated at his native town, and at the university of Caen. In 1774 he was

admitted gratuitously by the Faculty of Medicine at Paris to the degree of M.D. The most important public work in which he took a part was the exhumation of the bodies in the cemetery of the Holy Innocents. This cemetery, together with a church of the same name, stood on the spot now occupied by the Marché des Innocens, and had become in process of time so unhealthy from being the principal burial-ground in Paris, that it was absolutely necessary to destroy it. This difficult undertaking was, after several abortive efforts, at last accomplished, in 1785, the work being carried on without any intermission by night and by day for more than six months. Of this proceeding he wrote an account, entitled, Rapports sur les Exhumations du Cimetière des SS. Innocens. He died in 1810. He was a member of the Royal Society of Medicine at Paris, and dean of the Faculty of Medicine.

THOYNARD, (Nicholas,) born of a good family at Orleans, in 1629, applied himself at an early age to the study of the learned languages, and especially to the medallic science. He published, two short Latin dissertations on particular medals, and notes upon Lactantius De Mortibus Persecutorum, and also a critique on Richard Simon's translation of the New Testament; but his principal performance was a Concord of the Four Evangelists, in Greek and Latin, which was in the press at his death, in 1706, and appeared in 1707 with learned notes, chronological and historical. In this performance he asserts that St. Matthew, of all the evangelists, paid the least regard in his narrative to the order of time.

THRASEA PÆTUS, a Roman senator of distinguished virtue and patriotism, to which he fell a sacrifice in the reign of Nero, was a native of Padua, and was brought up in the tenets of Stoicism. He was a warm admirer of the character of Cato the younger, of whom he composed the Life, which Plutarch made use of in his biography. He was put to death by order of Nero, A.D. 66.

THRASYBULUS, an eminent Athenian, the restorer of liberty to his country, was the son of Lycus, and was born at Steiria in Attica. He was commander of a trireme at the time of the government of the Four Hundred, which succeeded the subversion of the democracy, B.C. 411. Together with Thrasyllus, he effected the destruction of the aristocratical partisans in the camp at Samos, and re-established democracy there; after which he obtained the recal of Alcibiades, then in exile at Magnesia. He afterwards distinguished himself at the battle of Arginusæ. When the Lacedæmonians had established in Athens the government of the Thirty Tyrants, Thrasybulus was one of the citizens who took refuge in the Theban territory. With a small body of fugitives he took possession of Phyle, on the frontier of Bœotia, and, after various successes, he expelled the Thirty Tyrants. He gained several victories in Thrace; and in an action at Mitylene, in Lesbos, slew Therimachus, the Spartan general. He was himself slain by the Aspendians, in Pamphylia, B.C. 389.

THRELKELD, (Caleb,) a naturalist, was born in 1676, at Kirkoswald, in Cumberland, and studied at Glasgow. He became a dissenting minister; but he afterwards took his degree as doctor of physic, and settled in Dublin, where he died in 1728. He published Synopsis Stirpium Hibernicarum, 12mo.

THROSBY, (John,) a topographer, was born in 1740. He became parish clerk of St. Martin's, Leicester. His works are, Memoirs of Leicester; Select Views in Leicestershire, with a Supplement; The History and Antiquities of Leicester; Letters on the Roman Cloaca at Leicester; Thoroton's History of Nottinghamshire, with additions. He died in 1803.

THUANUS. See THOU.

THUCYDIDES was born in the 77th Olympiad, in B.C. 471, and was the son of Olorus, or Orolus, which name, being that of a Thracian prince, indicates a connexion with that country. His mother's family was one of the principal in Athens, and was related to that of Miltiades. He received the liberal education usual among Athenians of rank, and was instructed in rhetoric by Antiphon, and in philosophy by Anaxagoras. Marcellinus, Suidas, and Photius, relate a well-known story respecting his youthful sensibility, which was so acute that, at the age of about sixteen, he was affected even to tears on hearing Herodotus recite his history. Suidas alone says that this happened at Olympia. He was at Athens during the second year of the Peloponnesian war, (B.C. 430,) and was one of those who suffered from the dreadful pestilence. In the eighth year of that war he had a command in Thrace, where he was opposed to the distinguished Spartan general, Brasidas; and the latter having surprised Amphipolis, Thucydides

was banished for not saving the town, which had fallen before he could arrive there. His exile was fortunate for literature, since he occupied himself during the twenty years of its continuance (B. C. 424—B. C. 403) in making the inquiries through different parts of Greece which enabled him to compose his History; conversing with the principal actors on both sides in the events which he recorded, and sparing no pains to obtain an accurate view of their causes, and of the different interests of states and individuals. He resided a considerable time in Thrace, where he had some valuable gold mines; but of his farther life, or of the time and place of his death, nothing certain is known. The history of Thucydides comprehends the transactions of the first twenty years of the Peloponnesian war, disposed in eight books; it indeed goes back some years earlier to the war between Corinth and Corcyra; but this is by way of preliminary to his subject, while developing the causes of the long contest which he afterwards describes, and which continued still seven years beyond the close of his narrative, which he lived to bring down only to B.C. 411. The work is supposed by some to have been published by Xenophon, the first two books of whose Hellenics, which seem to have borne the title of the Paralipomena of Thucydides, complete the history of the Peloponnesian war. Lucian says that Demosthenes wrote over Thucydides' History eight times with his own hand. And Lucian himself, in his admirable little treatise, How History ought to be written, continually exemplifies the virtues required in an historian by instances taken from Thucydides; and it seems as if the image of Thucydides History, impressed upon Lucian's mind, suggested to him all the precepts he there delivers. Among the Romans, also, Sallust is believed to have taken Thucydides for his model. Sagacity in tracing causes and effects, and a philosophical spirit in forming his judgment of human affairs, place Thucydides in the highest class of historical writers. The Greek text was first published by Aldus, Venice, 1502, and the scholia in the following year. The first Latin translation, which was made by Laurentius Valla, appeared at Paris in 1513, fol. The first Greek and Latin edition was that of Henry Stephens, the Latin being the translation of Valla, with corrections by Stephens, 1564, fol. Among later editions may be enumerated Hudson's, Oxford, 1696; Wasse's and Duker's, Amsterdam, 1731; Foulis, Glasgow, 1759, 8 vols, 12mo; Poppo's, Leipsic, 10 vols, 8vo, 1821-1838; Haack's, with selections from the Greek scholia and short notes, 2 vols, 8vo, Leipsic, 1820, reprinted in London, in 3 vols, 8vo, 1823; Göller's, 2 vols, 8vo, Leipsic, 1836, reprinted in London; and Arnold's, 3 vols, 8vo, Oxford, 1830-1835. There is an English translation, made by Thomas Nicolls, from the French version of Seysel, London, 1550, fol.; another by Thomas Hobbes, 1634; which was followed, in 1753, by that of William Smith. The most recent version is by S. T. Bloomfield, 3 vols, 8vo, London, 1829. There is a translation in German by Klein, 1826, 8vo; and in French, by Gail.

THUILLIER, (Vincent,) a learned Benedictine, was born at Coucy, in the diocese of Laon, in 1685, and entered the congregation of St. Maur in 1703. He was professor of philosophy and theology in the abbey of St. Germain des Pres, of which he was made sub-prior. He died in 1736. He was at first a warm opponent, and then a zealous defender, of the famous bull Unigenitus, in which last capacity he published Lettres d'un ancien Professeur de Théologie de la Congrégation de St. Maur, qui a révoqué son appel de la Constitution Unigenitus. Another of his publications relative to this topic was a History of the new edition of Saint Augustin, given by the Benedictines of St. Maur. He also published a French translation of Polybius, with the Chevalier de Folard's Commentaire sur l'Art Militaire, 1721-28, 6 vols, 4to.

THULDEN, or TULDEN, (Theodore van,) an eminent painter, was born at Bois-le-Duc in 1607, and was brought up in the great school of Rubens, of whom he was one of the most distinguished disciples, and who employed him as an assistant in some of his principal works, and especially in the pictures for the Luxembourg Gallery, painted in honour of Mary de' Medici. He visited Paris in 1633, where he was engaged to paint a series of twenty-four pictures of the Life of St. John of Matha for the choir of the church of the Mathurins, of which he etched and published the plates. On his return to Flanders he painted several pictures for the churches and public edifices at Antwerp, Mechlin, Ghent, Bruges, and other cities, some of which have been mistaken for the works of Rubens. In

NATIONAL SCHOOL OF PHARMACY

1636 he was chosen director of the Academy at Antwerp. He sometimes painted rural pastimes, and village festivals, in which he excelled. Among his most esteemed works are the Martyrdom of St. Sebastian, in the church of the Bernardines, at Mechlin; the Martyrdom of St. Adrian, in the church of St. Michael, at Ghent; and the Assumption of the Virgin, formerly in the church of the Jesuits at Bruges, which is considered his finest work. He died in 1676.

THUMMEL, (Moritz August von,) a German writer, was born at Schönfeld, near Leipsic, in 1738, and was educated at Kossleben, in Thuringia, and at the university of Leipsic, where he found in Gellert not only an instructor, but a friend; and he also formed an acquaintance with Weisse, Rabener, von Kleist, &c., and, among others, with an old advocate named Balz, who at his death, in 1776, left him the whole of his fortune, 24,000 dollars. In 1783 he retired to Sonneborn, at which place, and at Gotha, he continued to reside until his death, in 1817. His Wilhelmine, a comic poem in prose, published in 1764, is a masterpiece of polished humour and playful satire. It was translated into French, Dutch, Italian, and Russian; and it has been reprinted entire in Wolff's Encyclopädie (1842). This was followed by his poetical tale, Die Inoculation der Liebe, and other pieces in verse; and by his Reise in den Mittaglichen Provinzen von Frankreich, 9 vols, 1799-1805; this last is his most popular work, and is highly praised by Schiller.

THUNBERG, (Charles Peter,) a Swedish traveller and botanist, was born in 1743, at Jönkoping, in Sweden, where his father was a minister, and educated at Upsal, where he became a pupil of Linnæus. In 1771, while on a visit to Amsterdam, he was appointed surgeon to one of the Dutch East India Company's vessels, in which he sailed for the Cape of Good Hope, where he remained three winters. In 1773 he set sail for Java and the Japan Isles, where he remained five years, making large collections of the plants of these countries, as well as observations on the habits, manners, and language of their inhabitants. He returned to his native country in 1779, making first a short stay in England, where he was introduced to Sir Joseph Banks, Dryander, and Solander. During his absence he had been made demonstrator of botany at Upsal in 1777; and in 1784 he was installed in the chair of the great Linnæus as professor of botany. In 1785 he was made a knight of the order of Wasa, and in 1815 commander of the same order. In 1784 he published at Leipsic, Flora Japonica, sistens Plantas Insularum Japonicarum, secundum Systema Sexuale emendatum, 8vo., illustrated with thirty-nine engravings. In 1788 he commenced the publication of an account of his travels, under the title, Resa uti Europa, Africa, Asia, forattad ären 1770-1779, Upsal, 4 vols, 8vo; this has been translated into German, English, and French. His other works are, Prodromus Plantarum Capensium, 1772-1775 collectarum; Icones Plantarum Japonicarum, a series of plates illustrative of the botany of the Japan Isles; Flora Capensis; Plantarum Brasiliensium Decas Prima; this he published in conjunction with Billberg. He also wrote numerous memoirs and academical dissertations, besides several papers in the London Philosophical Transactions, and the Transactions of the Linnæan Society, also in the Transactions of Russian, German, French, and Dutch scientific Societies and Journals, and in those of Sweden. He was elected an honorary member of sixty-six learned societies. He died in 1828, at the advanced age of eighty-five. Several species of plants have been named after him.

THURLOE, (John,) secretary of state to the two protectors Oliver and Richard Cromwell, was son of Thomas Thurloe, rector of Abbots-Roding, in Essex, where he was born in 1616. He was educated for the profession of the law, and was afterwards recommended to the patronage of Oliver St. John, an eminent lawyer, and successively solicitor-general to Charles I., and lord chief justice of the Common Pleas; by whose interest (Jan. 1645) he was appointed one of the secretaries to the parliament commissioners at the treaty of Uxbridge. In 1647 he was admitted of Lincoln's-inn; and in March, 1648, he was made receiver or clerk of the cursitors' fines. Though connected with the great republican leaders, he declares that he was not accessary to the death of Charles I. In March, 1651, he attended the lord chief justice St. John, and Walter Strickland, esq., ambassadors to the United Provinces, as their secretary. He returned to England in that year, and in April, 1652, was preferred to the office of secretary to the council of state; and, upon Cromwell's assuming the protectorship in December, 1653, he became secretary of state. In Feb. 1654, he

was chosen one of the masters of the upper bench of the society of Lincoln's-inn; and in Aug. 1655, he had the care and charge of the postage, both foreign and inland, committed to him by the Protector, from whom he farmed the office at a rent of 4,000*l.* a year. In 1656 he was chosen member of parliament for the Isle of Ely; and in April, 1657, he received the thanks of the parliament for his vigilance in detecting the plot of Harrison and other fifth-monarchy-men, and for many great services to the public. On July 13 of the same year he was sworn one of the privy council to the Protector, according to the "humble petition and advice;" and in November he was selected one of the governors of the Charter-house. In February, 1658, he was made chancellor of the university of Glasgow. Upon the death of Oliver, (Sept. 1658,) Thurloe was continued in the post of secretary and privy counsellor to his son and successor Richard. In December in the same year he was chosen member of parliament for the university of Cambridge. In April, 1660, he made an offer of his service for the restoration of Charles II. But, on May 15 following, he was committed by the House of Commons to the custody of their serjeant-at-arms, upon a charge of high treason; he was, however, soon released, and he retired to Great Milton, in Oxfordshire, where he generally resided, except in term time, when he came to his chambers at Lincoln's-inn. He was likewise often solicited by Charles II. to engage in the administration of public business, but thought proper to decline those offers. He died suddenly, at his chambers in Lincoln's-inn, February 21, 1668, aged fifty-one. He was twice married, first to a lady of the name of Peyton, by whom he had two sons who died before him; and secondly to Anne, third daughter of Sir John Lytcote, of East Mousley, in Surrey, by whom he had four sons and two daughters. His State Papers, in 7 vols, fol., edited by Dr. Birch, in 1742, are, for historical purposes, an invaluable collection.

THURLOW, (Edward, lord,) a distinguished statesman and lawyer, the second son of the Rev. Thomas Thurlow, rector of Little Ashfield, near Stowmarket, in Suffolk, was born there in 1732, and was educated at the grammar-school of Canterbury, and at Caius college, Cambridge. He afterwards entered the society of the Middle Temple; and in 1758 he was called to the bar, and joined the western circuit in the ensuing spring. His employment in preparing and arranging the documentary evidence for the trial of the appeal in the House of Lords against the decision of the Court of Session in the great Douglas Cause brought his talents under the immediate notice of persons of power and influence, and in 1761 he obtained the rank of king's counsel. In the new parliament called in 1768 he was returned as member for the borough of Tamworth, and became a constant supporter of lord North's administration. Upon Dunning's resignation of the office of solicitor-general, in March, 1770, Thurlow received the appointment; and in January, 1771, he succeeded Sir William De Grey as attorney-general. Soon after his introduction to office he attracted the particular notice of George III. by the zeal and energy displayed by him in supporting the policy of lord North's government respecting America. In June, 1778, he was appointed lord chancellor, and was raised to the peerage with the title of Baron Thurlow of Ashfield in the county of Suffolk. Four years afterwards, in March, 1782, when the ephemeral Rockingham administration was formed, Thurlow remained in possession of the great seal by the express command of the king; and he even opposed in the House of Lords, with all his characteristic energy, the measures which they supported. When, however, the famous coalition was formed between lord North and Mr. Fox, lord Thurlow was compelled to retire from office; but he was soon reinstated under the administration of Mr. Pitt, to whom he nevertheless bore a strong and undisguised antipathy, and even voted against that minister's favourite scheme for continuing the Sinking Fund. This led to his retirement, on the remonstrance of Mr. Pitt; on which occasion he was created Baron Thurlow, of Thurlow, in the county of Suffolk, with remainder, failing his male issue, to his three nephews, one of whom afterwards succeeded to the title, under this limitation. He now ceased to take any leading part in politics. He died in 1826.

THURMER, (Joseph,) a German architect, was born at Munich, in 1789, and was a pupil of Fischer. In 1817, after visiting Rome, he joined Hübsch, Heger, and Koch, in a professional excursion to Greece, where he spent five months in drawing the remains of buildings at Athens, some few of which drawings he published on his return, with the title of, Ansichten von Athen und seine Denk-

maler, 1823-6. He published in 1826, conjointly with Gutensohn, a Collection of Architectural Studies, and Decorations from Buildings at Rome, of the fifteenth and sixteenth centuries. This led to his receiving an invitation to Dresden, where he was made professor-extraordinary at the school of architecture; and in 1832 he was promoted to be first professor of architecture. Here he erected the post-office. He died in 1833. A bronze bust and monument to him was erected by his friends and pupils, in 1838, at the Academy of Arts.

THURNEYSSER ZUM THURN, (Leonard,) a celebrated alchemist and astrologer, was born in 1531, at Basle, where his father was a goldsmith. After travelling in England and Germany, he was appointed, in 1558, by the emperor Maximilian II., superintendent of the mines in the Tyrol, where he established on his own account foundries for the purifying of sulphur. The archduke Ferdinand sent him to travel in Scotland, the Orkney Islands, Spain, and Portugal; and he also visited the coasts of Barbary, Ethiopia, Egypt, Arabia, Syria, and Palestine, and returned to the Tyrol in 1567. Two years afterwards, at the request of the same prince, he visited the mines of Hungary and Bohemia. At Frankfort on the Oder he became acquainted with the elector of Brandenburg, who made him his physician, and took him to Berlin, where he soon acquired considerable wealth, and was regarded as one of the most learned men of his age. At length, however, by the envy of others, and still more by his own imprudence, his knavery was detected, and he was, in 1584, obliged to leave Berlin. He went to Prague, Cologne, and Rome, and after having thus led a wandering life for some years, he died in a monastery at Cologne, in 1596.

THWAITES, (Edward,) a learned scholar, was born in 1667, and educated at Queen's college, Oxford, where he obtained a fellowship. He taught the Saxon language; and in 1708 he was appointed regius professor of Greek. He assisted Dr. Hickes in the compilation of his Thesaurus; and published, Dionysii Orbis Descriptio; Heptateuchus, Liber Job, et Evangelium Nicodemi Anglo-Saxonicè, Hist. Judith, fragmentum Dano-Saxonicè; and, Grammatica Anglo-Saxonica ex Hickesiano linguarum Septentrionalium Thesauro excerpta. He died in 1711.

THYNNE, (Francis,) a herald and antiquary, the son of William Thynne, the editor of Chaucer, and steward of the household to Henry VIII., was born at Stretton, in Shropshire, and educated at Tunbridge school, and at Magdalen college, Oxford. He afterwards became a member of Lincoln's-inn; and in 1602 he was made Lancaster herald. He died in 1611. Hearne published, A Discourse of the Duty and Office of an Herald of Arms, written by Thynne, who also continued Holinshed's Chronicle, and wrote a History of Dover Castle and the Cinque Ports, which remain in MS. He also intended to publish an edition of Chaucer; but he relinquished that design to Speght; on whose edition he wrote, in 1599, Animadversions and Corrections, addressed to Sir Thomas Egerton. This work lay in MS. till 1810, when Mr. Todd published it in his Illustrations of the Lives and Writings of Gower and Chaucer.

THYSIUS, (Anthony,) an eminent philologist, was born in 1603, at Harderwyck, in Holland, and became professor of eloquence and poetry in the University of Leyden, and public librarian. He published in 1639, Exercitationes Miscellaneæ, consisting of dissertations on scriptural and mythological subjects; and in 1646, Memorabilia celebriorum veterum Rerumpublicarum, cum Tractatu juris publici de Potestate Principis, part of which was reprinted by Gronovius in his Thesaurus Græc. Another of his works was, Historia Navalis, or an account of all the victories obtained at sea by the Dutch. He was the editor of several of the editions of Latin classics, called, Variorum; of which were, Velleius Paterculus, Sallust, Valerius Maximus, Seneca the Tragedian, Lactantius, and Aulus Gellius. He died in 1670.

TIARINI, (Alessandro,) an eminent painter, was born at Bologna in 1577, and was a disciple of Prospero Fontana, and afterwards of Bartolommeo Cesi. But being obliged to quit Bologna, on account of a quarrel, he fled to Florence, where he finished his studies in the school of Domenico Cresti, called Passignano, who conceived so high an opinion of his abilities, that he became his associate in several paintings at Florence, Pisa, and Bologna. Ferdinand, duke of Mantua, took him into his favour, and employed him for several years. Tiarini had a strong and beautiful style of colouring: he designed his subjects with taste, his expression was usually just, and he gave to his heads dignity and grace. In

the church of St. Salvator, at Bologna, is a Nativity, painted in his best style, with figures larger than life: and in the church of St. Agnes are the Marriage of St. Catherine, and the Annunciation, admirably designed, while the characters are marked with judgment and expression. But his principal performance is a picture in the Capella del Rosario, in the church of S. Domenico at Bologna, of that saint raising a dead child to life. This piece drew strong terms of praise from Lodovico Caracci, who pronounced it superior to most of the productions of the age. Two other celebrated pictures of his are, The Exhumation of a Dead Monk, in the Convent of San Michele in Bosco; and St. Peter repenting his Denial of Christ, standing outside the door of the house of the high-priest, with the Mocking of Christ in the background, illuminated by torchlight. Many of Tiarini's pictures, out of Bologna, have been attributed to one or other of the Caracci: such was the case with the celebrated Deposition from the Cross, now in the Gallery of the Academy of Bologna, formerly in the church of the college of Montalto: it is engraved in the work of Rosaspina, La Pinacoteca della Ponteficia Accademia delle Belle Arti in Bologna. He died in 1668, in the ninety-first year of his age.

TIBALDI. See PELLEGRINO.

TIBALDI, (Domenico,) a painter and architect, was born in 1541. Of the numerous buildings which he erected at Bologna the principal are, the Palazzo Magnani, the Dogana, or custom-house, the chapel in the cathedral, and the small church of the Madonna del Borgo. He also practised engraving with success, and in that branch of art was the instructor of Agostino Caracci. He died in 1583.

TIBERIUS, (Claudius Nero,) Roman emperor, born at Rome, on the 16th November, B.C. 42, was the son of Tiberius Claudius Nero, of the ancient Claudian family, and of Livia Drusilla, the daughter of Livius Drusillus Claudianus, whom her husband gave up, in B.C. 38, to Octavianus, (afterwards Augustus,) she being then pregnant with Nero Claudius Drusus. From early years, Tiberius was well instructed in Greek and Roman literature; and at the age of nine he pronounced a funeral oration for his father, which was much applauded. His first military service was in the rank of a tribune in the Cantabrian war. Soon after he was commander-in-chief of the army sent to seat Tigranes on the Armenian throne. On his return he was made prætor, and accompanied Augustus into Gaul. His younger brother Drusus being engaged in war with the Rhetians and Vindelicians, Tiberius was sent to join him, and gained a decisive victory over them. In B.C. 13 he was raised to the consulate. In B.C. 12 Augustus obliged him to divorce his wife Vipsania Agrippina, (the daughter of Agrippa, by whom he had one son, Drusus, and who was a second time pregnant,) and caused him to marry his daughter Julia, the widow of Marcellus and of Agrippa, and the mother of Caius and Lucius Cæsar. The measure was doubly displeasing to Tiberius, both because he was attached to Vipsania, and on account of the doubtful reputation of Julia, whose subsequent conduct justified his suspicions, and led to her repudiation. After greatly distinguishing himself in various engagements, and twice obtaining the honour of a triumph, he, in B.C. 6, suddenly abandoned his public functions, and, without communicating his motive to any one, retired to Rhodes, where he lived in privacy for eight years. He returned to Rome in A.D. 2; and in A.D. 4, his stepsons, Caius and Lucius Cæsar, being now dead, he was adopted by Augustus, who at the same time required him to adopt his nephew Germanicus; and he likewise adopted Agrippa Posthumus, the youngest of his grand-children, whom he afterwards banished. On the 29th August, A.D. 14, Augustus died at Nola, and Tiberius without opposition succeeded to the empire, being then in the fifty-fifth year of his age. His natural severity gradually degenerated into cruelty; and he showed symptoms of that misanthropy, and that gloomy state of mind, which increased with years. In A.D. 22, Sejanus, the son of a Præfectus Prætorio, succeeded in obtaining his confidence, and to him Tiberius adandoned the direction of public affairs. In A.D. 26 Sejanus persuaded him to retire to Capua and Nola, whence he removed to the island of Capreæ, in the Gulf of Naples, where he led a life of revolting debauchery. No doubt seems to be entertained that he was at this time affected with insanity. In A.D. 31 Sejanus was put to death by command of the emperor, who now took up his residence at a villa near Misenum, where he was suffocated in his bed on the 16th March, A.D. 37, by order of Macro, the commander of the Prætorian guard, in the seventy-eighth year of his age, and the

twenty-third of his reign. He was succeeded by Caligula, the third son of Germanicus.

TIBERIUS II., ANICIUS THRAX, FLAVIUS CONSTANTINUS, one of the greatest and most virtuous emperors of the East, was born in Thrace, towards the middle of the sixth century, and was educated at the court of Justinian, whose successor, Justin II., chose him as a colleague in the empire, which he governed alone on the death of the latter, until A.D. 582, when he died, after a reign of four years.

TIBERIUS, an Alexandrine grammarian, who probably lived in the fourth century. All his works are lost, with the exception of one, called *περι των παρα Δημοσθενει σχηματων*, which was published at Rome in 1643. Gale incorporated it in his Rhetores Selecti, Oxford, 1676, 8vo. A reprint of this collection of rhetoricians was edited by J. F. Fischer, Leipsic, 1773, 8vo. In 1815, J. F. Boissonade published at London a new edition, in 8vo, from a Vatican MS., in which there are twenty-six chapters more than had ever before been published.

TIBERIUS ABSIMARUS became emperor of the East in A.D. 698, took Constantinople, and carried on a sanguinary war against the Turks. He was put to death in A.D. 705, by order of Justinian II.

TIBULLUS, (Albius,) a celebrated Roman poet of the Augustan age, was of equestrian rank, and inherited an ample patrimony, which appears to have been much diminished, either through his own prodigality, or from the devastation of the civil wars. It appears that, for some unknown reasons, he did not experience the bounty of those patrons of literature—Augustus and Mæcenas, whose names he never mentions in his poems. His particular patron and friend was M. Valerius Messala Corvinus, of whom he has composed a panegyric, and whom he accompanied in his expeditions. The disposition of Tibullus, however, inclined him to a life of peace and rural retirement, which he enjoyed at his estate at Pedum, a town between Præneste and Tibur. He was upon intimate terms with Horace, who has addressed to him an Ode and an Epistle. The object of the former is to console him for the loss of a mistress whom he calls Glycera. The Epistle gives a very pleasing picture of Tibullus in his country retreat, strolling in his woods, and either composing poetry, or meditating on philosophical topics. Horace here terms him the candid judge of his writings, and represents him as fortunate in the possession of every worldly advantage. Quintilian places him at the head of the Roman elegiac poets (Inst. Orat., x. 1.) His poems are distinguished by great tenderness of feeling, which sometimes, however, degenerates into effeminacy. He constantly describes the pleasures of a country life and the beauties of nature, for which he had an exquisite relish. From an epigram of Domitius Marsus it may be inferred that he died soon after Virgil, about B.C. 18, when he was nearly forty years of age. Ovid, who complains that time had robbed him of the friendship of Tibullus, lamented his death in a beautiful elegy, (Amor iii. 9,) in which he represents his mother and sister as mourners at his funeral. The poems of Tibullus are, Elegies in three books, and a Panegyric of Messala, comprising thirty-six pieces. These have been commonly printed in conjunction with those of Catullus and Propertius. Of the separate editions the most esteemed are those of Brookhusius, Amst. 1708, 4to; of Vulpius, Patav. 1749, 4to; of Heyne, Lips. 1755, 1777, 8vo; Voss, 1811, 8vo; Bach, 1819, 8vo; Goldbery, 1826; Lachmann, 1829, 8vo; and Dissen, 1835, two vols, 8vo; of these the two last are the best. There is an English translation by Dart, 1720, and one by Grainger, 1759.

TICKELL, (Thomas,) a poet, the son of a clergyman in Cumberland, was born at Bridekirk, near Carlisle, in 1686, and educated at Queen's college, Oxford, of which he became fellow. He soon after came to London, and was introduced to Addison, with whom he ingratiated himself by a copy of verses in praise of his opera of Rosamond. He was one of the contributors to the Spectator; but the papers by his hand are not ascertained. He also assisted in the Guardian; and all the papers on pastoral poetry in that work are ascribed to him, except one, which was Pope's. When the negotiations were carrying on which terminated in the peace of Utrecht, he published his poem entitled The Prospect of Peace, which ran through six editions: this success was owing to Addison's commendations of the poem in No. 523 of the Spectator—commendations which were amply repaid by Tickell's lines on Addison's Cato. On the arrival of George I. Tickell presented him with a piece called The Royal Progress, which was printed in the Spectator. He served the cause

more effectually by two satirical poems on the Jacobite party, An Imitation of the Prophecy of Nereus, and An Epistle from a Lady in England to a Gentleman at Avignon. In 1717 he was taken to Ireland by Addison, (who went thither as secretary to lord Sunderland,) and was initiated in public business. About the time that Pope published the first volume of his translation of Homer's Iliad, Tickell published a translation of the first book of that poem. This attempt was patronized by Addison in such a manner as to occasion a breach in his friendship with Pope. [See Pope.] Tickell was now upon the most friendly and intimate terms with Addison, who, when made secretary of state, appointed him to the place of under-secretary; and recommended him to his successor, Craggs, who continued the appointment. When Addison died, he entrusted to his friend the charge of publishing his works; and Tickell well repaid the honour, by prefixing a life of the author, and an elegy on his death, which obtained the praise of Dr. Johnson. In 1725 he was appointed secretary to the lords justices of Ireland, which lucrative post he retained till his death, at Bath, in 1740, in the 54th year of his age.—His grandson, Richard Tickell, born at Bath, was a political writer on the side of government in the American war; and in 1778 he published a pamphlet, called Anticipation, in which he imitated the several members of opposition with great effect. For this he obtained the place of commissioner of the stamp-office. He was also the author of some dramatic pieces and poems. He died in 1793.

TICOZZI, (Stefano,) an Italian ecclesiastic and miscellaneous writer, was born in 1762, in the Val Sassina, in the province of Como, and studied at Milan, and at Pavia. When the French invaded Lombardy in 1796 he favoured the revolutionary movement, and in 1800 was appointed to several political offices under the Italian republic. In 1806 he was made sub-prefect of the department of the Piave, under Napoleon's administration. He lost his situation on the fall of Napoleon, and retired to Milan. His chief publications are, Dizionario degli Architetti, Scultori, Pittori, Intagliatori in rame e in pietra, Coniatori di Medaglie, Musaicisti, Niellatori, Intarsiatori d'ogni Etá e d'ogni Nazione, Milan, 4 vols, 8vo,—this is a useful compilation, although not always exact as to dates; Memorie Storiche; Raccolta di Lettere sulla Pittura, Scultura, ed Architettura, scritti dai più celebri Personaggi dei Secoli xv., xvi., e xvii., continuata fino ad nostri Giorni, 8 vols, 8vo; Storia di Milano del Conte Pietro Verri, dai suoi più rimoti Tempi fino al 1525, continuata fino alla presente Eta; Life of Correggio, and, A Treatise on the Art of distinguishing Copies from the Originals in Paintings. He died in 1836.

TIEDEMANN, (Dietrich, or Thierry,) a philosopher and professor of Greek, was born in 1748, at Bremervörde, near Bremen, and educated at Verden, at the Athenæum of Bremen, and at Göttingen, where he studied theology and jurisprudence, both of which he abandoned for philosophy and its history. In 1769 he became tutor in a nobleman's family; and in 1772 he published Versuch einer Erklärung des Ursprungs der Sprache, Riga, 8vo. In 1774 he returned to Göttingen, where his friend Meiners, who was now a professor in the university, introduced him to Heyne, who made him a member of the philological seminary. In 1776 he published at Leipsic his System der Stoischen Philosophie, with a preface by Heyne, who had recommended the publication. In the same year Heyne obtained for him the professorship of ancient literature at the Carolinum in Cassel; whence, in 1786, when that institution was broken up, he was transferred with the other professors to Marburg, where he lectured on logic, metaphysics, the law of nature, moral philosophy, psychology, universal history, history of philosophy, and sometimes also on some classical Greek writer. He was a vehement opponent of the philosophy of Kant. He died in 1803. Besides the works already mentioned, he wrote, Untersuchungen über den Menschen; Griechenlands erste Philosophen, oder Leben und Systeme des Orpheus, Pherecydes, Thales, und Pythagoras; Hermes Trismegists Poemander, oder von der göttlichen Macht, und Weisheit,—this is a translation from the Greek of Hermes Trismegistus; Geist der Speculativen Philosophie,—this is a history of philosophy from the time of Thales down to Leibnitz and Christian Wolff; Theaetet, oder über das menschliche Wissen; Handbuch der Psychologie; De Antiquis quibusdam Musei Fridericiani Simulacris; Dialogorum Platonis Argumenta exposita et illustrata; Dissertatio de Quæstione; quæ fuerit Artium Magicarum Origo, quomodo illæ ab Asiæ Populis ad Græcos atque Romanos et ab his ad cæteras Gentes sint Propagatæ?

TIEDGE, (Christopher Augustus,) an

eminent German poet, was born at Gardelegen, in Altmark, in 1752, and studied the law at Halle; but he soon abandoned that profession, and, in 1776, accepted the situation of private teacher in the Arnstadt family at Elrich in Hohenstein. Here he made the acquaintance of Gökingk, Gleim, and other literary persons of that day, including the baroness von der Recke, in whose house he continued to reside till his death, in 1841. His principal poems are, his Urania, his Wanderungen durch den Markt des Lebens; his Poetical Epistles; Elegies; and, Frauenspiegel.

TIEPOLO, (Giovanni Batista,) commonly called Il Tiepoletto, one of the last eminent painters of the Venetian school, was born at Venice, in 1692, and was a pupil of Gregorio Lazzarini. He afterwards studied the works of Paolo Veronese; and, though very unequal to that distinguished painter in the airs of his heads and the turn of his figures, he approached him in the splendour of his colouring, and in the breadth of his light and shadow. Possessed of a lively invention, and an uncommon facility of execution, he was admirably qualified for the functions of a copious machinist, and his large fresco works, of ceilings, and other decorations, representing allegorical subjects, are considered his best performances. One of his best pictures in oil is the Martyrdom of St. Agatha, in the church of St. Antonio, at Padua. After giving proofs of his ability at Milan, and in other cities in Italy, Tiepolo was invited by Charles III. to Madrid, where he painted the ceiling of the saloon in the new palace, and the hall of the royal guard; he also painted the chief altarpiece for the convent church of St. Paschal, at Aranjuez. He died at Madrid in 1769.

TIERNEY, (George) a statesman and political writer, the son of a London merchant, was born in 1756, and, being designed for the bar, was educated in one of the Inns of Court; but he relinquished that profession for politics. In 1787 he published The real Situation of the East India Company, considered with reference to their Rights and Privileges, 8vo. In 1796 he became member of parliament for Southwark, which he continued to represent till 1806, when he resigned; he afterwards represented successively Athlone, Bandonbridge, Appleby, and Knaresborough. He soon attained high reputation as a debater in parliament, and was one of the most formidable opponents of Mr. Pitt, with whom he fought a duel in 1798. Though he was a steadfast opponent of the war with France, he joined in the vote of thanks, in the House of Commons, to Nelson, on account of his victory of the Nile. His opposition to the war rendered him likewise an opponent of the financial system of Mr. Pitt. He had made the science of finance his great study, and for several years it was his almost uniform custom to bring forward a series of resolutions in opposition to those of the chancellor of the exchequer. On the change of administration, previous to the peace of Amiens, he was appointed treasurer of the navy. During the administration of Fox and Grenville, he was Irish secretary, and afterwards president of the Board of Control. But when his party quitted office, he also retired; and on the death of Mr. Ponsonby he became leader of the opposition in the House of Commons. On the formation of the Canning ministry he was made master of the mint; but he went out of office with lord Goderich. He died suddenly at his house in London, January 26, 1830.

TIGRANES, king of Armenia, was the ally and son-in-law of Mithridates the Great, whom he joined in his warfare against the Romans, which commenced B.C. 74. In B.C. 69, they joined their armies to meet Lucullus, who had crossed the Euphrates and the Tigris, and had laid siege to Tigranocerta, the new capital of the Armenian kingdom. A battle ensued near this town, in which Tigranes was completely defeated, and his capital fell into the hands of the Romans. Pompey entered Asia Minor in B.C. 66, and in the same year he defeated Mithridates in a great battle on the Euphrates. Tigranes was reinstated in Armenia, having ceded to the Romans his kingdom of Syria, (which he had held for eighteen years,) including Phœnicia, and all his conquests in Cilicia, Galatia, and Cappadocia. The date of his death is not known.

TILENUS, (Daniel,) a learned Protestant divine of the French Church, was born at Goldberg, in Silesia, in 1563, and went to France about 1590, and was naturalized by Henry IV. He at first distinguished himself as an opponent of the tenets of Arminius; but he afterwards enlisted on the side of the Remonstrants. His principal controversy was with Peter Du Moulin, which was carried on with great warmth. James I. of England, among others, wrote a letter in 1614 to the synod of Tonneins on this subject, which, with the answer and proceedings of that assembly, may be seen in Quick's

Synodicon, vol. i. Tilenus had, before this, been appointed by the maréchal de Bouillon to be professor at the college of Sedan, which de Bouillon had founded; but about 1619, or 1620, Tilenus was obliged to resign, in consequence of persisting in his peculiar sentiments; and he went to Paris, where he lived on his property. He afterwards had a controversy with John Cameron, divinity professor at Saumur, concerning the subject of grace and free will. This lasted five days, and an account of it was published, under the title of Collatio inter Tilenum et Cameronem, &c. Some time after Tilenus addressed a letter to the Scotch nation, disapproving of the presbyterian, and commending the episcopal form of the reformed church, as established in England. This so much pleased James I., who hated presbyterianism, that he invited the author to England, where he received him very graciously, and offered him a pension. He died in 1683. His works are numerous, but are now little read.

TILLEMANS, (Peter,) a painter, was born at Antwerp in 1684, and was instructed in landscape painting by an artist of no note. He visited England in 1708, and first attracted notice by his excellent copies after Borgognone and other artists, particularly Teniers. He also painted landscapes, with small figures, sea-ports, and views, of his own composition; and he was employed by several persons of distinction. He also excelled in painted views of the principal country-seats, huntings, races; and he drew horses admirably. He was patronised by the Duke of Devonshire, for whom he painted one of his best pictures, representing a view of Chatsworth; and he was much employed by lord Byron, whom he instructed in drawing. He died at Norton, in Suffolk, in 1734.

TILLEMONT, (Sebastian Le Nain de,) an eminent church historian and critic, was born at Paris in 1637, and about the age of ten was sent to the famous seminary of the Port Royal, where his proficiency was very extraordinary, and where he very early became fond of the study of history; led to this, perhaps, by the perusal of Baronius. At the age of eighteen he began to read the Fathers, the lives of the Apostles, and their successors in the primitive church, and drew up for himself an account of early ecclesiastical history, after the plan of Usher's Annals. At the age of twenty-three he entered the Episcopal Seminary of Beauvais, where he remained for three or four years, and then went to reside with Godefroi Hermant, a canon of the cathedral of Beauvais, with whom he remained five or six years. He then returned to Paris, and, after receiving the other orders of his church, and being ordained priest in 1676, he settled at Tillemont, (whence he took his name,) about a league from Paris, near Vincennes. About this time he was employed, along with his friend M. de Sacy, on a life of St. Louis; and two years after he travelled in Flanders and Holland. In 1690 he began to publish his History of the Emperors, 4to, and completed it in five volumes. It met with great success, and was reprinted at Brussels, and translated into English. It begins with Augustus, whose edict occasioned the journey of Joseph and Mary to Bethlehem, and thus determined the place of our Lord's nativity; and it ends with the Byzantine Emperor Anastasius, A.D. 518. This was followed by his Ecclesiastical History, Mémoires pour servir à l'Histoire Ecclésiastique des Six Premiers Siècles, &c. 1693, &c. completed in sixteen volumes, 4to. Extreme accuracy of facts and dates constitutes the great merit of this work; and the want of a more methodical arrangement and of a better style is its chief defect. To a complete knowledge of Ecclesiastical History, Tillemont joined an exemplary humility, and regularity of conduct. He was urged to aim at his own advancement in the church; and his friend Buzanval, bishop of Beauvais, wished to have him for his successor; but Tillemont, regardless of dignities, wished for nothing but retirement; and there his perpetual watchings and austerities brought him into a state of languor, which terminated in a disease, of which he died, January 10, 1698, aged sixty-one. He was interred at Port Royal, agreeably to his desire; but when that abbey was destroyed in 1711, his remains were removed to St. André des Arcs, his parish church. M. Tronchai, canon of Laval, published Tillemont's life in 1711, 12mo. He supplied materials for several works published by others, —the Life of St. Louis, begun by De Sacy, and finished and published by La Chaise; the lives of St. Athanasius and St. Basil, by Godefroi Hermant; and the Lives of Tertullian and Origen, by Du Fossé, under the name of La Mothe.

TILLOCH, (Alexander,) a miscellaneous writer and journalist, was born at Glasgow in 1759, and was educated with

a view to following the business of his father, who was a tobacconist. He early applied himself to the improvement of the art of printing; and, after carrying on the tobacco business for a time in his native city, he abandoned it, and for several years exercised that of printing. In 1787 he removed to London, where, in 1789, he, in connexion with other parties, purchased the Star, a daily evening newspaper, of which he became editor, and held that office until within a few years of his death. In June, 1797, he published the first number of the Philosophical Magazine,—a periodical which has ever since maintained a high reputation. In the earlier numbers of the Star, Tilloch published several essays on theological subjects, some of which, relating to the prophecies, were collected into a volume, and published with the name Biblicus. In 1823 he published Dissertations, introductory to the study and right understanding of the language, structure, and contents of the Apocalypse. The last work undertaken by him was a weekly periodical, entitled the Mechanic's Oracle, devoted principally to the instruction and improvement of the working classes. The first number appeared in July, 1824. He died in January, 1825.

TILLOTSON, (John), an eminent English prelate, descended from an ancient family of Tilstons in Cheshire, was the son of Robert Tillotson, a clothier at Sowerby, in the parish of Halifax, in Yorkshire, where he was born in 1630. His father, who was a strict Puritan, carefully brought up his son in the principles of the independents, and, after a proper school education, entered him in his seventeenth year a pensioner of Clare-hall, Cambridge, under the tuition of Mr. David Clarkson, a divine of his own sentiments. In 1651 he was elected fellow of his college, and took pupils. In 1656 he was taken into the family of Edmund Prideaux, attorney-general to the Protector, as tutor to his son, and chaplain. It is affirmed, that soon after the restoration he was episcopally ordained by Dr. Thomas Sydserf, bishop of Galloway, in Scotland, but without oaths or subscriptions. When the act of uniformity passed in 1662, he submitted to it without hesitation, and became curate at Cheshunt, in Hertfordshire. In the following year he was presented to the rectory of Kedington, in Suffolk, which he soon after resigned on being chosen preacher to the society of Lincoln's-inn. In 1664 he married Elizabeth French, daughter of Dr. French, canon of Christ-church, by a sister of Oliver Cromwell, which lady was remarried to the celebrated Dr. Wilkins, then rector of St. Laurence, Jewry; and in the following year Tillotson was appointed lecturer to the same parish. He was now become a distinguished preacher; and he obtained great reputation by a sermon preached before the corporation of London, On the Wisdom of being Religious, which was printed. He also began to engage in controversy, by writing The Rule of Faith, in reply to a book written by one Sargeant, or Smith, a convert to Popery. In 1666 he took the degree of D.D., and in 1669 he was made chaplain to Charles II., and presented to a prebend of Canterbury. In 1672 he was advanced to the deanery of Canterbury. In the following year he was presented to a prebend in the cathedral of St. Paul; and in that year he published Dr. Wilkins's Principles of Natural Religion, with a recommendatory preface. That prelate, who died in his house, had entrusted him with the disposal of all his papers. It was much to Tillotson's honour that Dr. Barrow also at his death (1677) conferred upon him a similar trust, in consequence of which he published that great man's Treatise of the Pope's Supremacy. In 1677 he was made a canon residentiary in the cathedral of St. Paul. When the bill for the exclusion of the duke of York was in agitation, he warmly promoted it. In 1682 he published a volume of Sermons by Dr. Wilkins, from his MSS., to which he prefixed a defence of that prelate's character from the aspersions thrown upon it in the Hist. et Antiq. Univers. Oxon, of Anthony Wood. He was the editor in the following year of the three folio volumes of Dr. Barrow's Sermons. This was the year of the Rye-house plot, and of the execution of lord Russel and Algernon Sidney. To the former of these sufferers Tillotson was called, with Burnet, to assist in the religious preparation for his death. A Discourse against Transubstantiation, which he published near the close of the reign of Charles, and another Against Purgatory, in the commencement of that of James II., were the prelude of a voluminous controversy with the Papists, which subsisted during the whole of the latter period, in which his residence was chiefly at a country-house in Edmonton. In March, 1689, he was appointed clerk of the closet to the king; and in the September of that year he was permitted to exchange the

deanery of Canterbury for that of St. Paul's. On the refusal of Archbishop Sancroft to take the oaths to the new government, Tillotson had been appointed by the chapter of Canterbury to exercise the archiepiscopal jurisdiction during the suspension of that prelate, and in May, 1691, he was consecrated to that high office, and was soon after sworn of the privy-council. This promotion rendered him an object of censure to the nonjurors' party. On the 18th of November, 1694, he was seized in the chapel of Whitehall with a paralytic stroke, the consequences of which proved fatal on the 24th of that month, when he expired in the arms of the pious Mr. Nelson, in the sixty-fifth year of his age. His death was very generally lamented; and his funeral at the church of St. Laurence, Jewry, was honoured by a numerous attendance of persons of rank. He left a widow, but no children, his two daughters having died some years before. So little had he been addicted to the accumulation of property, that had not the king remitted his first-fruits, his debts could not have been paid; and the only provision he left for his widow was the copy-right of his sermons, which produced 2,500*l.*; but a pension of 400*l.*, afterwards raised to 600*l.*, was settled on her by the crown. As a writer Tillotson is principally remembered for his Sermons. He published as many in his life-time as, with his Rule of Faith, filled a folio volume; and after his death two more folio volumes of them were published by his chaplain, Dr. Barker. Dryden owned that if he had any talent for English prose, it was derived from frequent perusal of Tillotson's writings; and something of the same masculine vigour may be discerned in both. Mr. Addison, too, considered Tillotson's writings as the chief standard of our language; and he accordingly marked the particular phrases in the Sermons published during his life-time as the ground-work of an English Dictionary which he had projected. "Tillotson," Warburton says, "was certainly a virtuous, pious, humane, and moderate man, which last quality was a kind of rarity in those times. His notions of civil society were but confused and imperfect, as appears in the affair of lord Russel. As to religion, he was among the class of latitudinarian divines. I think the sermons published in his life-time are fine moral discourses. They bear indeed the character of their author, simple, elegant, candid, clear, and rational. No orator, in the Greek and Roman sense of the word, like Taylor; nor a discourser, in their sense, like Barrow; free from their irregularities, but not able to reach their heights. On which account I prefer them infinitely to him. You cannot sleep with Taylor; you cannot forbear thinking with Barrow. But you may be much at your ease in the midst of a long lecture from Tillotson; clear, and rational, and equable as he is. Perhaps the last quality may account for it." Tillotson's Sermons have been often reprinted in folio and 16mo: to the last edition in folio is prefixed a Life of him by the Rev. Dr. Birch.

TILLY, or TILLI, (John Tzerclaes, count of,) a celebrated general, descended from a noble family of Brussels, was born in 1559, at the castle of Tilly in South Brabant, and at an early age entered the society of Jesuits, which he quitted for the military profession. After having signalized his courage in the imperial service in Hungary against the Turks, he commanded the troops of Bavaria under duke Maximilian, and distinguished himself at the battle of Weitse Berg, near Prague, (8th November, 1620.) He was employed to oppose the duke of Brunswick, in 1622, and entirely expelled him from the Palatinate, the conquest of which he completed by the reduction of Heidelberg and Manheim. In 1623 he gave the duke another defeat at Stadt-Loo, near Munster, in a battle that lasted for three days (4th to 6th August); and in that year he obtained the title of count at the diet of Ratisbon, having before only borne that of baron. When Christiern IV. king of Denmark placed himself, in 1625, at the head of the Protestant confederates in opposition to the emperor, Tilly had the chief command against him; and in the following year he gained a complete victory over him at Lutter, in the duchy of Brunswick. He afterwards crossed the Elbe, and pushed into Holstein, driving the Danish army every where before him. In 1630, when the emperor was obliged to take the command of the imperial troops from Waldstein, it was conferred upon Tilly; and in the subsequent war, in which Gustavus Adolphus headed the Protestant league, the count was his principal antagonist. His first considerable operation was the siege of Magdeburg; and on the 10th May, 1631, he took that city by assault, when cruelties were committed with his connivance, if not by his order, which will ever remain a foul stain

on his memory. After every brutal outrage had been committed, and 30,000 of the inhabitants had been barbarously slaughtered, the town itself was laid in ashes. In a letter to the emperor, Tilly himself said, that since the destruction of Troy and Jerusalem there had been no such spectacle as Magdeburg presented. Gustavus afterwards crossed the Elbe, and advanced into Saxony, where Tilly lay in an intrenched camp near Leipsic. This he was unwilling to quit, till he should receive some expected reinforcements; but the opinion of Pappenheim and a majority of officers led to a contrary decision. The imperial army left its trenches, and marched to meet the Swedes. On the approach of these brave adversaries in exact order Tilly is said to have turned pale, and to have fallen into a kind of reverie for a quarter of an hour, supporting his head upon his hands. In the ensuing combat, however, he performed all the duties of a general and a soldier; but he could not prevent Gustavus from gaining a complete victory; and he was himself, after receiving three musket-shots in his body, with difficulty conveyed to Halle. The subsequent rapid successes of Gustavus caused Waldstein to be recalled to the command of the imperial army; and Tilly was sent into Franconia to defend the entrance into Bavaria. He repulsed Horn, and posted himself so strongly on the Lech, that when Gustavus arrived at the bank, his generals thought it too hazardous to attempt a passage. The Swedish king, however, being determined at all risks to force his way into Bavaria, laid a plan for passing the river upon rafts protected by cannon, which he put in execution April 5, 1632. Tilly made the most determined resistance; but in the midst of the cannonade a ball shattered his thigh, and he was carried to Ingolstadt, where he died of his wound on the day after the battle, in the seventy-third year of his age. Tilly was a little ugly man, with red hair, large whiskers, a pale face, and piercing eyes. He preserved the manners of a monk when at the head of an army; was strictly sober and continent; was an enemy to parade; and used to accompany the march of his troops in dishabille, mounted upon a palfrey. His memory as a soldier would have been generally honoured had it not been associated with the cruelties of Magdeburg. He was popular with his troops, and he died poor.

TIMÆUS, a philosopher and historian, was born in B.C. 352, at Tauromenium, in Sicily, and was a disciple of Philiscus of Miletus. He was driven from his native country by Agathocles, the tyrant of Syracuse; whereupon he went to Athens, where he spent fifty years in study. About B.C. 260, when Athens was taken by Antigonus, he returned to his native country, where he died B.C. 256, at the advanced age of ninety-six. He wrote a history of Sicily from the earliest times down to B.C. 264, where the work of Polybius begins. He is the first Greek historian who regularly recorded events according to Olympiads and the archons of Athens. He also wrote a work on the victors in the Olympian Games, of which we possess a few fragments. The fragments of Timæus are contained in Göller's work, De Situ et Origine Syracusarum, and in C. and T. Müller, Fragmenta Historicorum Græcorum, Paris, 1841.

TIMÆUS, a Pythagorean philosopher, called the Locrian, from the place of his birth, was an instructor of Plato, and wrote a work, Περι της του κοσμου ψυχης, On the Soul of the Universe, written in the Doric dialect. Editions of it have been published by D'Argens, Berlin, 1762, and by J. J. de Gelder, Leyden, 1836. One of Plato's Dialogues is named after him.

TIMÆUS, a Greek sophist, who lived in the third century, and wrote a little vocabulary containing the explanation of words and phrases which occur in Plato. It bears the title, εκ των του Πλατωνος λεξεων, and was first edited, with a commentary, by Ruhnken, Leyden, 1754, and again in 1789. Two editions have since been published, with additional notes by G. A. Koch, Leipsic, 1828 and 1833.

TIMANTHES, one of the most celebrated painters of Greece, was born about B.C. 400, at Sicyon, or, according to some writers, at Cythos, one of the Cyclades. He painted a celebrated picture of the stoning to death of Palamedes, which is said to have made Alexander shudder when he saw it at Ephesus. His most celebrated work was that with which he bore away the palm from Colotes of Teos: the subject was the sacrifice of Iphigenia; in which the painter, with consummate judgment, represented Agamemnon with his mantle over his face, to conceal the intensity of his anguish. Fuseli has well defended this master stroke of art against the objections of Falconet and Sir Joshua Reynolds. Timanthes painted at Samos

a picture in competition with his great contemporary Parrhassius, of which the subject was, the contest of Ajax and Ulysses for the arms of Achilles.

TIMOLEON, a popular leader and statesman of Corinth, the son of Timodemus and Timariste, who, after killing his elder brother Timophanes, who had arrived at sovereign power, went to Sicily, (B.C. 344,) and waged successful war against Dionysius the younger, tyrant of Syracuse, and the petty tyrants of the neighbouring cities, which were by his means formed into popular governments. He died at Syracuse B.C. 337, and was buried in the Agora of that city, where subsequently his grave was surrounded with porticoes, and adorned with a gymnasium, called the Timoleonteum.

TIMOMACHUS, a celebrated painter, a native of Byzantium, said to have been the contemporary of Julius Cæsar, who purchased for 80 Attic talents, (about 17,280*l.*) two of the artist's pictures in encaustic; one representing Ajax the son of Telamon brooding over his misfortunes; the other, unfinished, Medea about to destroy her children. Some writers think that Timomachus lived about B.C. 300.

TIMON, a Greek poet and sceptic philosopher, who lived about B.C. 270, was a native of Phlius, in the territory of Sicyon, and studied philosophy under Stilpo, at Megara, and under Pyrrho, in Elis. He lived for some time at Athens, where he died in the ninetieth year of his age. Diogenes Laertius ascribes to him epic poems; 60 tragedies; satiric dramas; 30 comedies; silli,—these were satires directed against the arrogance and pedantry of the learned; and cinædi, or licentious songs. We possess only a few fragments of these poems, which are collected in H. Stephanus, Poesis Philosophica; in F. Paul, De Sillis Græcorum, and in Brunck's Analecta.

TIMON, surnamed the Misanthrope, was a native of Colyttus, in Attica, and lived during the Peloponnesian war. Phrynicus, Aristophanes, and Antiphanes ridiculed him in their comedies; Lucian's dialogue, in which this misanthrope acts the most prominent part, is well known; and his name is made immortal by the genius of Shakspeare.

TIMOTEO DA URBINO. See VITE.

TIMOTHEUS, an eminent Greek poet and musician, was a native of Miletus, and flourished in the sixth century, B.C. He excelled in lyric and dithyrambic poetry; and Suidas has given a long list of his compositions, none of which are extant. He was also the most celebrated player on the harp in that age, and added two chords to that instrument. The Ephesians are said to have rewarded him with a thousand pieces of gold for a poem composed on the dedication of their famous temple of Diana. He died at the court of Macedon in his 90th year according to the Persian Chronicle, in his 97th according to Suidas, two years before the birth of Alexander the Great; whence he must have been a different person from the Timotheus, who was a favourite musician of that prince, and who is mentioned in Dryden's celebrated Ode to St. Cecilia.

TIMOTHEUS, an eminent Athenian commander, the son of Conon, was liberally educated, and studied eloquence under Isocrates. When, after the peace of Antalcidas, the Athenians renewed the war against the Lacedæmonians, Timotheus was nominated one of their generals, in conjunction with Chabrias and Callistrates. Chabrias, after he had gained the sea-fight at Pollis, having been assassinated, Timotheus was sent to command in his stead, when, by his eloquence, affability, and regard to justice, he drew over several of the Spartan allies. He gained possession of the island of Corcyra, and defeated the enemy in a naval combat off Leucadia, B.C. 376. He then sailed to Thrace, took Torne and Potidæa, and relieved Cyzicus. Being at length in the joint command with Iphicrates and Chares of a fleet lying before Byzantium, during the Social War, B.C. 358, the confederates against the Athenians sailed thither and offered them battle. Timotheus and Iphicrates thought it best to decline this challenge, on account of the tempestuous weather; but Chares was of the contrary opinion, and sent a complaint to Athens of their conduct. The people, with their usual precipitation, condemned the two commanders, and imposed a fine of a hundred talents on Timotheus, who, being unable to pay the sum, retired to Chalcis, where he died.

TIMUR, or, as he is called by the Europeans TAMERLANE, a corruption of Timur-lenk, or Timur the lame, a title which was given him in consequence of a wound that he received in battle in his twenty-sixth year, which lamed him for life, was born in 1335, at Sebz, a suburb of Kesh, a town south-east of Samarcand. He was a direct descendant of Gengis Khan on the female side, and, conse-

quently, of Mongol origin; and, being of royal blood, he held a high rank among the Mongol nobility. At the age of twelve he began his military career; and after the death of his father, Taraghai Nowian, chief of the Turkish tribe of the Berlas, he succeeded him in the command, (1361,) and supported the cause of Houssein, khan of northern Khorasan and Zagatai, who gave him his sister in marriage. The union between Timur and Houssein did not long continue. The avarice and meanness of the latter rendered him unpopular among the lords, who wished to have Timur for their sovereign. A civil war ensued, in which Houssein was defeated and obliged to surrender; and the contest was ended by his being put to death. Timur was then, at a general diet, in 1369, seated on the throne of Zagatai, at the city of Balkh, and invested with the superb title of Saheb Karan, or Emperor of the Age; after which he repaired to Samarcand, which he made the seat of his empire. This elevation, far from satisfying his ambition, only opened farther prospects to it. He made himself master of a part of Siberia, and of the whole country which we now call Turkistan, and which was formerly known by the name of Great Tartary. In 1379 he took and destroyed the town of Khowaresm, and removed the principal inhabitants to Kesh, which became the second capital of his empire. He next attacked Khorasan, or the north-eastern part of Persia, and took Herat by storm, carrying off the iron gates of the town, which were noted for their beautiful workmanship, and which he ordered to be transported to his birthplace, Kesh. The whole of Khorasan was soon under his yoke; and he took the town of Sebsewar by storm. He next (1386) assailed the dominions of Sultan Ahmed, the master of Western Persia; and in one campaign he conquered the provinces of Mazanderan, Rei, and Rustemdar, and took the towns of Sultania, Tabris, and Nakhshiwan. He crossed the Araxes at Julfa, took Kars, now the key of Eastern Turkey, and Tiflis, the capital of Georgia. The prince of Shirwan and Taherten, king of Armenia, submitted to him without resistance. He then marched against Cara Yusuf, prince of Diarbekir; and while a detachment of his army took the fortresses of Akhlat and Adiljuwaz by storm, Timur himself conducted the siege of Wan, which famous fortress fell after a siege of twenty days. He next (1387) marched to southern Persia, and took Ispahan by a general assault, attended with the slaughter of 70,000 of the inhabitants. He now turned his arms against the kingdom of Kiptshak, which was governed by Toktamish-Khan, whom he totally routed in a dreadful battle on the 18th June, 1391. After taking Shiraz and Bagdad, he marched (1394) to the Upper Tigris by Tekrit, and laid siege to Diarbekir, which he took and plundered; and, after having subdued all Armenia and Georgia, he reached the river Terek in the Caucasus, where he fought another bloody battle with the khan of Kiptshak. In 1395 and 1396 he completed the conquest of the whole of Kiptshak, and penetrated as far as Moscow. He now returned to Samarcand, in order to prepare for a campaign against India. Leaving his capital in 1398, he took his way through the passes in the Ghur Mountains; and on the 19th September he crossed the Indus at Attock, where Alexander the Great had entered India, and where Gengis Khan had been compelled to give up his plan of advancing farther. In his victorious career he traversed the Punjab, crossed the rivers Behut, Chunab, Ravee, the Beeah, the Hyphasis of the ancients, where Alexander terminated his conquests, and the Sutlej, the easternmost of the five great rivers of the Punjab, and at last defeated the Indian army near Delhi, which town, with all its immense treasures, fell into the hands of the conqueror. He returned to Samarcand in the same year. He first set himself to quell some disturbances that had broken out, during his Indian campaign, on the confines of Georgia and Anatolia. He then overran the whole country between Persia and Syria. Siwas, (Sebaste,) one of the strongest towns of Asia Minor, which belonged to the Osmanlis, was taken after a siege of eighteen days (1400). Among the prisoners was Ertoghrul, the son of Bajazet, sultan of the Osmanlis, who defended the town for his father, and who was put to death after a short captivity. The fall of Siwas and the murder of Ertoghrul were the signals for war between Timur and Bajazet, who was then besieging Constantinople. Timur had just defeated Ferruj, the sultan of Egypt, and had taken Haleb and Damascus; and these successes he followed up by investing Bagdad, which had revolted, and which he took by storm, on the 9th July, 1401. And now Timur and Bajazet, the two greatest

NATIONAL ACHIVES OF INDIA

conquerors of their time, advanced to meet each other in the field. They met at Angora; and there one of the most eventful battles that have ever been fought took place on the 20th July, 1402. After an obstinate resistance the Osmanlis, who were much less numerous than the Tartars, were routed. Bajazet was made a prisoner, and brought before Timur, who received his royal captive with kindness and generosity. Accompanying Timur on his march, he sat in a kafes, a sedan hanging between two horses; and this was the origin of the fable that Timur had put Bajazet in an iron cage. Bajazet died in his captivity at Akshehr, about a year after the battle of Angora, and his remains were carried to Brusa by his son Musa, who had been taken prisoner along with him. Timur, with the main body of his army, took Ephesus, and laid siege to Smyrna, which fell, after a gallant resistance, in December, 1402. After having thus carried his arms as far as the shore of the Ionian Sea, Timur withdrew to Persia to quell an insurrection, and then retired to Samarcand. He was preparing for the conquest of China, but he died on his march to that country, at Otrar on the Jaxartes, on the 19th February, 1405, in his seventy-first year, after a reign of thirty-six years. A considerable part of his conquests was lost by his successors almost immediately after his death.

TINDAL, (Matthew,) a deistical writer, was born at Beer Ferrers, in Devonshire, about 1657, and studied at Lincoln college, Oxford; but he afterwards removed to Exeter college, and next to a fellowship in All Souls'. In 1685 he took the degree of doctor of laws. In the reign of James II. he professed himself a Romanist; but at the Revolution he recanted, and kept his fellowship. He wrote some tracts against the nonjurors; but he first attracted notice by his work entitled The Rights of the Christian Church asserted against the Romish and all other priests, who claim an independent authority over it; with a Preface concerning the Church of England. This book met with many answers, to which Tindal wrote rejoinders. In 1730 he published, without his name, a treatise, with the title of, Christianity as Old as the Creation, or the Gospel a Republication of the Religion of Nature, in which he attacked the authority of the Scriptures. This was ably answered by Conybeare, Waterland, Foster, and Leland. He left a second volume of this work, but the publication of it was prevented by bishop Gibson. He died in 1733, and his remains were interred, according to his own desire, near those of bishop Burnet, in the church of St. James, Clerkenwell. Tindal's style is unaffected and perspicuous.

TINDAL, (Nicholas,) nephew of the preceding, was born in Devonshire in 1687, and took the degree of master of arts at Exeter college, Oxford, in 1713; after which he was chosen fellow of Trinity college. His first preferment was the vicarage of Great Waltham in Essex; to which the bishop of Winchester (Hoadly) added the rectory of Alverstoke, in Hampshire. He resigned the former living in 1740, on being presented to that of Colbourne in the Isle of Wight. He was also made chaplain of Greenwich Hospital, where he died in 1774. He published a translation of Calmet, on the History of the Hebrews; and wrote part of a history of Essex; but he dropped that undertaking for a translation of Rapin's History of England, which was printed in 2 vols, fol, and 21 vols, 8vo, with a Continuation. He also translated Cantemir's History of the Ottoman Empire; and abridged Spence's Polymetis for schools.

TINDALE. See TYNDALE.

TINDALL, (William,) a divine, born in 1754, and educated at Trinity college, Oxford. He wrote, Juvenile Excursions in Literature and Criticism; History and Antiquities of the Abbey and Borough of Evesham; Plain Truth in a Plain Dress; Evils and Advantages of Genius contrasted, a poem, &c. He was admitted into the Antiquarian Society, and appointed chaplain to the Tower, where, in a fit of melancholy, he shot himself, in 1804.

TINTORETTO, (Giacomo Robusti,) an eminent painter, was born at Venice, in 1512, and was the son of a dyer, *tintore*, on which account he acquired the name of Tintoretto. From his childhood he discovered a marked disposition for the art; and his father, so far from controlling this marked propensity, had him instructed in the rudiments of design, and placed him in the school of Titian, where his progress outstripped that of all his fellow students, and alarmed the jealousy of his instructor, who had the meanness to expel him from his academy in ten days after he had entered it. This apparent indignity, so unjust and unmerited, served only to inspire him with more vigorous and extensive conceptions. He formed the daring project of creating a

new style, founded on a union of the beauties of Venetian colouring with the Florentine grandeur of design. In a short time he established a school of art, and, to excite the emulation of his disciples, had the following line inscribed on the wall of his studio: "Il Disegno di Michel Angelo, ed il Colorito di Tiziano." He furnished himself with the best casts he could procure from the antique marbles and bassi-relievi; and he had models sent him from Florence, taken by Daniello da Volterra from the figures of Morning, Twilight, Night, and Day, at the tomb of the Medici, in San Lorenzo, by Michael Angelo. To these he devoted his unremitted attention; and he copied them at night by the light of a candle, for the purpose of giving greater breadth and power to the effect of his light and shadow. To acquire a perfect acquaintance with foreshortening, which was less studied by the Venetians than the Lombards, he is said to have suspended the models of figures in the air; and he frequented the lectures and dissections of the anatomist, to acquire a complete knowledge of the bones and muscles of the human figure. He is also said to have received much instruction from Schiavone in colouring. Unfortunately for his fame, he wanted that diligence, which is necessary to perfection in the art. Of the fecundity of his invention, and the unexampled rapidity of his execution, (on which latter account he was called Il Furioso,) nearly all his works exhibit very obvious indications; his earliest pictures, however, are finished with exceeding care. The Venetians used to say that he had three pencils,—one of gold, one of silver, and one of iron. The impetuosity of his genius, and the extraordinary promptness of his hand, together with an ardent desire of embracing every opportunity of distinguishing himself, induced him to paint several large works for the convents and monasteries at Venice for little more than the cost of the canvass and colours. It is not to be wondered at, that the effect of this unusual readiness and despatch was the frequent production of works unworthy of his more careful exertions; and it was this inequality in his performances which occasioned Annibale Caracci, in one of his letters to Lodovico, to remark, that "Il Tintoretto was sometimes equal to Tiziano, and was often inferior to himself." Of the merit of his principal works he appears to have been fully sensible, as he particularly distinguished three of them by signing them with his name. These are his admired picture of the Crucifixion, painted for the Scuola di S. Rocco, at Venice, of which there is a fine engraving by Agostino Caracci; the Marriage at Cana, painted for the Refectory of I Crociferi, and now in the Sacristy of S. Maria della Salute, of which there is an etching by his disciple Odoardo Fialetti, and an engraving by Volpato; and his celebrated picture, called Il Miracolo dello Schiavo, representing the Miracle of the Venetian Slave, who, having been condemned to martyrdom by the Turks, invoked the protection of St. Mark, who appearing to succour him, the instruments of the executioners are broken, and the crowd of his persecutors is dispersed; this is in the Academy of Venice; and there is an engraving of it by J. Mathan. Next in merit to these may be ranked his pictures of the Assumption, in the church of I Crociferi; and the Resurrection, in the Scuola di S. Rocco; two colossal pictures at Santa Maria dell' Orto; the one representing the Procession of the Jews, with the Golden Calf; the other, a representation of the Last Judgment. He also painted for the senate, in the council-hall, the Coronation of Frederic Barbarossa, by Adrian IV., at Rome; and he painted, also for the senate, in the hall dello Scrutinio, the celebrated naval victory of the Venetians over the Turks, in the Gulf of Lepanto, in 1571; also several other works in the ducal palace, historical and allegorical, commemorating the history of Venice, of which the most famous are the capture of Zara by storm; and the great picture of Paradise, upon canvass, 74 feet by 34, containing a surprising number of figures. This was his last great work; he commenced it in several pieces in the Scuola Vecchia della Misericordia, and finished it, with the help of his son, in its place on the ceiling of the great council-hall of the Senate, now the library. In the Louvre is his portrait of himself, together with a picture of Susanna. His colouring, unlike that of many of the Venetian school, is cold; and shadow predominates in all his features. He was once asked which were the prettiest colours, and he answered, "black and white." Ridolfi relates some amusing anecdotes respecting him. He died in 1594, in the eighty-second year of his age.—He had a son, Domenico, who was also a painter; and a daughter, Marietta, who excelled in portrait painting.

TIPPOO SAIB, born in 1749, succeeded his father Hyder Aly Khan, as sultan of Mysore in 1782, and ably maintained his independence against the Great Mogul. During the American war he joined the French in hostilities against the English; but after the breaking out of the French Revolution he was alone exposed to the fortunes of the war. In 1790 he was defeated at Travancore; Bangalore was afterwards taken; and, yielding to the force of the British arms, he consented, in 1792, to make peace with lord Cornwallis by delivering up his two sons as hostages, and paying, besides the loss of half of his dominions, above three millions sterling. His intrigues with the French government, and his secret machinations to destroy the English power in India, renewed the war in February, 1799. He was attacked by the British forces in his capital, and at the storming of Seringapatam he was killed whilst bravely defending himself on the ramparts, May 4, 1799, in the fiftieth year of his age. He had been well instructed in early life in the art of war by the French officers in the service of his father. He used to pass a great portion of the day in reading; and his library, consisting of about 12,000 volumes, was well selected. About one-half of this collection is preserved at the East India House, London; the other half was left at Fort William for the use of the college.

TIPTOFT, (John,) earl of Worcester, an early patron of learning, was born at Everton, or Eversten, in Cambridgeshire, and educated at Balliol college, Oxford. He was the son of lord Tibetot, or Tiptoft and Powys; and was created earl of Worcester, on being appointed deputy of Ireland by Henry VI. He was also made knight of the garter by Edward IV.; and constituted constable of the Tower, and lord treasurer. When he visited Rome, for the purpose of inspecting the Vatican, he delivered a Latin oration to the pope. After this he went on a pilgrimage to Jerusalem; and on his return presented many valuable manuscripts to the university of Oxford. He was beheaded at the Tower, on a charge of high treason, in 1470. He was the patron of Caxton, who printed his translation of Cicero de Amicitiâ; Cæsar's Commentaries, as touching British affairs; and other works.

TIRABOSCHI, (Girolamo), an eminent bibliographer and historian of Roman and Italian literature, was born at Bergamo in 1731, and received his education at the Jesuits' college at Monza. In his sixteenth year he entered into that order, and about 1766 was made professor, first of grammar, and afterwards of rhetoric, in the society's college of Brera, at Milan, where he was also appointed under-librarian. In 1766 he published Vetera Humiliatorum Monumenta, 3 vols, 4to, Milan; in which he gave a history of the order of Humiliated (Umiliati) Monks, suppressed by Pius V. The office of librarian to the duke of Modena, which had been filled by a succession of learned men, becoming vacant in 1770 by the death of father Granelli, Tiraboschi was appointed to it. In 1772 he published the first volume of his great work, Storia della Letteratura Italiana, which he completed in eleven years, and printed the eighth and last volume, (concluding with the seventeenth century) in 1783. The author distributes the great divisions of learning in separate chapters: poetry, grammar, oratory, history, philosophy, medicine, jurisprudence, and the arts; he gives an account of the principal libraries, and of the great patrons of learning, and biographical notices of the more illustrious writers and of their productions. The work was well received; and the volumes, as they appeared at Modena, were republished at Florence, Rome, and Naples. Abridgments of it were likewise made in French by Antonio Landi; and in German by J. Retzer. There is a continuation of the work by Lombardi, entitled, Storia della Letteratura Italiana nel Secolo XVIII. Before his principal work was quite finished, he began to publish his Biblioteca Modenese, or account of writers of that duchy, published in 5 vols, 4to, 1781-85. To this he added a sixth volume, containing notices of the artists who were born in the dominions of the house of Este, 1786. This was followed in 1793 by his Memorie Storiche Modenesi, col codice diplomatico, illustrato con note, 3 vols, 4to. He also published Storia dell' augusta Badia di S. Silvestro di Nonantola, aggiuntovi il codice diplomatico della medesima, illustrato con note, 2 vols, fol. Modena, 1784. His other works are, Vita del Conte D. Fulvio Testi; Lettere intorno ai viaggi del Sigr. Bruce; Memoria delle cognizioni che si avevano delle sorgenti del Nilo prima del Viaggio del Sigr. Jacopo Bruce; two Memoirs on Galileo, his discoveries, and his condemnation by the Inquisition, inserted in the last vol. of the second Modena edition of the History of Italian Literature; Notizie della Confraternità di

S. Pietro Martire; Vita di Sant' Olimpia, Vedova e Diaconessa della Chiesa di Costantinopoli; Elogio Storico di Rambaldo de Conti Azzoni Avogaro; besides other minor writings, especially in answer to the critics of his History of Italian Literature. His voluminous correspondence is preserved in the library of Modena. In 1780 Ercole III. of Este, duke of Modena, appointed him member of his council, and keeper of his cabinet of medals; he also decorated him with the order of knighthood, the society of Jesuits being now abolished. The city of Modena, in 1781, sent him a diploma of nobility, and declared him one of its *conservatori;* and his native city of Bergamo in 1785 ordered his portrait, with an honorary inscription, to be placed in its council-chamber. He was also enrolled among the members of the most distinguished academies in Italy. He employed his latter years in giving a new and corrected edition, at Modena, of his history of Italian Literature in 15 vols, 4to, 1787-1794. He died at Modena in June, 1794, and was interred with great funeral solemnity. He was succeeded in his office of librarian by Pozzetti, who wrote an appropriate Latin inscription for his tomb.

TISCHBEIN, (John Henry,) a clever painter, whose works are little known out of his own country, was born in 1722, at Hayna, near Gotha, and, after receiving some instruction from Van Freese, the court painter at Cassel, was sent, in 1743, to Paris, where he remained five years with Charles Vanloo, and then went to Venice and Rome. In 1751 he returned to Cassel, where, in 1752, he was appointed cabinet painter to the landgrave. He was also director of the Academy of Cassel, and a member of the Academy of Bologna. He died in 1789. His principal works are, the Resurrection of Christ, painted in 1763, for the altar of St. Michael's church at Hamburgh; the Transfiguration, in the Lutheran church at Cassel, 1765; an Ecce Homo, in the Roman Catholic chapel at Cassel, 1778; a Deposition from the Cross, and an Ascension, altar-pieces in the principal church of Stralsund, 1787; Christ on the Mount of Olives, an altar-piece presented by him to the church of his native place Hayna, 1788. He also painted many pictures from the ancient poets, and some from Tasso; several of which are now in the Picture-gallery at Cassel. — His daughter, AMALIA, a painter, was elected, in 1780, a member of the Academy of Cassel. She used to sit to her father for many of the females in his historical works.

TISCHBEIN, (John Henry William,) called the Younger, nephew of the preceding, was born at Hayna in 1751, and was instructed by his uncle John Henry at Cassel in historical painting, and he afterwards studied landscape painting with his uncle John Jacob at Hamburgh. In 1781 he visited Rome, where he painted his first original picture, The Choice of Hercules, and his picture of Conradin of Suabia, now in the palace of Pyrmont. In 1787 he went to Naples, where, in 1790, he was appointed director of the Academy; and in 1796 he published a remarkable work upon animals, in two parts, fol, entitled Têtes des Différents Animaux, dessinés d'après Nature, pour donner une idée plus exacte de leurs caractères. In 1799 he returned to Germany, where he painted three of his most celebrated works: Ajax and Cassandra; "Let the Little Children come unto me," for the altar of the church of St. Angari at Bremen; and, Hector taking leave of Andromache. In Göttingen in 1801-4, he published in royal folio his work on Homer, with explanations by Heyne—Homer, nach Antiken gezeichnet von Heinrich Tischbein, Direcktor, &c., mit erlauterungen von Chr. Gottl. Heyne, i.-vi., each number containing six plates: the portraits of the Homeric heroes were engraved by R. Morghen. Tischbein's drawings for Sir W. Hamilton's second collection of vases, published at Naples from 1791, in 4 vols, fol, amount to 214; the work is entitled A Collection of Engravings from Ancient Vases, mostly of pure Greek workmanship, discovered in Sepulchres in the kingdom of the Two Sicilies, but principally in the environs of Naples, during the years 1789 and 1790; now in the possession of Sir W. Hamilton, published by William Tischbein, director of the Royal Academy of Painting at Naples. The text, which is in French and English, is by Italinsky. Tischbein died in 1829.

TISI, or TISIO. See GAROFALO.

TISSOT, (Simon Andrew,) an eminent Swiss physician, was born at Lausanne, in 1728, and studied at Geneva, and at Montpellier, where he took his degree of doctor of medicine. He then settled at Lausanne, where he joined to an extensive practice a considerable degree of theoretical knowledge, and where he obtained the office of professor of medicine at the college. In 1780 the emperor Joseph II. conferred on him the pro-

fessorship of clinical medicine at the university of Pavia, where his successful treatment of an epidemic bilious fever gained him so much reputation, that the students not only celebrated his triumph with fêtes, but caused a marble inscription, beginning with the words Immortali Præceptori, to be placed under the portico of the school. After holding his professorship for three years he obtained permission to retire, and was succeeded in his professorship at Pavia by the celebrated J. P. Frank. He died in 1797, at the age of sixty-nine. His principal works are, Tentamen de Morbis, ex Mânustupratione Ortis,—this was translated into French, and has been frequently republished; Dissertatio de Febribus Biliosis, seu Historia Epidemiæ Lausanensis anni 1755; Avis au Peuple sur sa Santé,—this was translated into seven languages, and in less than six years reached the tenth edition, and has since been frequently reprinted; De Valetudine Litteratorum,—this was translated into French, and has been often reprinted, —the latest and best edition is that by F. G. Boisseau, Paris, 1826, 18mo, with notes by the editor, and a memoir of the author; Essai sur la Maladies des Gens du Monde. There is a complete edition of his works by J. N. Hallé, in 11 vols, 8vo, Paris, 1811, with notes by the editor and a memoir of the author. Tissot also edited at Yverdun, 1779, in 3 vols, 4to, the treatise of Morgagni, De Sedibus et Causis Morborum per Anatomen Indagatis, to which he prefixed a history of the Life and Works of the author.

TITI, or TITO, (Santi di,) a painter and architect, was born, of a noble family, at Borgo San Sepolcro, in the Florentine state, in 1538, and was first a disciple of Agnolo Bronzino, but, according to Baldinucci, he subsequently became a scholar of Baccio Bandinelli. He afterwards resided for a long time at Rome, where he designed with great assiduity from the antique and after the works of the best masters, and painted several pictures in the Belvidere of the Vatican, and in the Palazzo Salviati. He returned to Florence in 1566, and distinguished himself as the ablest painter of his time among his countrymen. He excelled in architecture and perspective, with which he successfully embellished his pictures. Among his most esteemed works are his picture of Christ, with the Disciples, at Emmaus, in the church of S. Croce, at Florence; and the Resurrection of Lazarus, in the cathedral of Volterra. He died in 1603.

TITIAN. See Tiziano.

TITON DU TILLET, (Everard,) celebrated for his project for a French Parnassus, was born at Paris, in 1677, and studied at the Jesuits' college in that city. After serving in the army till the peace of Ryswick, he purchased the place of maître d'hotel to the dauphiness, mother of Louis XV. Losing this situation at her death, he went to Italy; and on his return he was appointed provincial commissary at war. His attachment to Louis XIV., and his admiration of the men of genius of that monarch's time, induced him, in 1708, to project a Parnassus, in bronze, to commemorate the glories of his sovereign, and the genius of the most celebrated poets and musicians. This work, which was not finished till 1718, (and of which a miniature model was executed by Louis Garnier, a pupil of Girardon,) represented a steep mountain, on the summit of which was seated Louis XIV. in the character of Apollo, crowned with laurels, and holding a lyre. Beneath him were the three French graces, madame de la Suze, madame des Houlieres, and mademoiselle de Scuderi. Round this Parnassus was a grand terrace, on which were statues of Peter Corneille, Molière, Racan, Segrais, La Fontaine, Chapelle, Racine, Boileau, and Lully. Inferior poets were commemorated by medallions. Boileau is said to have been his adviser in some part of this scheme. His next object was to get this Parnassus erected in some public place or garden; but he could not persuade Desforts, the minister of finance, to undertake the expense. Disappointed in this, he published, in 1727, a description of his work under the title of, Le Parnasse Français, 1732, fol, and afterwards three supplements, the last in 1760, containing the lives of the poets down to the latter date; but the grand scheme remained unexecuted. A bronze model of the Parnassus is deposited in the Bibliothèque du Roi. Titon, who is represented as a generous patron of literary merit, died Dec. 26, 1762, at the advanced age of eighty-five. Besides the description of his Parnassus, he published an Essai sur les Honneurs et sur les Monuments accordés aux Savants pendant la suite des siècles, Paris, 1734, 12mo.

TITSINGH, (Isaac,) a voyager, and an eminent civilian in the Dutch East Indian service, was born at Amsterdam, in 1740, and, after a residence of seven-

NATIONAL LIBRARY OF INDIA

teen years at Batavia, was sent in 1778 as supercargo to Japan, whence he returned in 1784 to Batavia, where he was appointed governor of the Dutch factory in the vicinity of Chandernagore. In 1794 he was appointed by the government at Batavia chief of the embassy sent to the court of Pekin, where he arrived on the 11th May, 1795. Not long after the termination of this mission he returned to Holland, after a residence of about thirty years in the East. He died in 1812. M. Nepven, who had become the purchaser of his papers, published in 1819, Cérémonies usitées au Japon pour les Mariages et les Funérailles, suivies de Détails sur la Poudre Doxia, et de la Préface d'un livre de Confoutzée sur la Piété Filiale, traduit du Japonais par feu M. Titsingh, 2 vols, 8vo. In 1820 M. Abel Rémusat published in 8vo, from the MSS. of Titsingh, Mémoires et Anecdotes de la Dynastie régnante des Djogouns, Souverains du Japon, avec la Déscription des Fêtes et Cérémonies observées aux différentes époques de l'Année à la cour de ces Princes, et un Appendice contenant des Détails sur la Poësie des Japonais, leur Manière de diviser l'Année, &c. An English translation of these two works, by Frederic Shoberl, was published in 1822.

TITTMANN, (John Augustus Henry,) a learned German divine, was born in 1773, at Langensalza, where his father was then preacher, and studied philosophy at Wittemberg, whence he went, in 1792, to Leipsic, where he began his career as academical teacher in the following year. Here he distinguished himself so much, that in 1795 he was appointed morning-preacher to the university, and the year after professor extraordinary of philosophy, and in 1800 of theology. In 1805 he took the degree of D.D., and obtained the fourth ordinary professorship of theology; and in 1818 he became first professor of theology. During the last year of his life he was dean of the cathedral of Meissen. He died in 1831. At the congress of Vienna he ineffectually exerted himself to realise his favourite plan of uniting the German Protestants, and giving to their body a new ecclesiastical constitution. During the latter years of his life he was a member of the first chamber of the Saxon deputies, in which he ably represented the university of Leipsic. His principal works are, Encyclopädie der Theologischen Wissenschaften; Theocles, ein Gespräch über den Glauben an Gott; Ideen zu einer Apologie des Glaubens; Theon, oder über unsere Hoffnungen nach dem Tode; Lehrbuch der Homiletik; Pragmatische Geschichte der Theologie und Religion in der Protestantischen Kirche während der zweiten Hälfte des 18ten Jahrhunderts; Ueber Supranaturalismus, Rationalismus, und Atheismus; Ueber Vereinigung der Evangelischen Kirchen; Die Evangelische Kirche im Jahre 1530 und 1830. He also edited the Greek text of the New Testament, Leipsic, 1824, 12mo, which has often been reprinted, and a Greek Lexicon of Zonaras, Leipsic, 1808, 2 vols, 4to. Several treatises of his were edited after his death by Hahn, under the title, Opuscula varii Argumenti, maximam partem dogmatici, apologetici, et historici, Leipsic, 1833, 8vo. Another Latin work, De Synonymis in Novo Testamento, was edited by Becher, Leipsic, 1832, 8vo; of this excellent little work an English translation was published in 1833, and 1837, 2 vols, 12mo.

TITUS FLAVIUS VESPASIANUS, the eldest son of the emperor Vespasian, was born on the 29th of December, A.D. 40, and was educated at the court of Nero, along with Britannicus, and contracted a great friendship with that unfortunate prince, who was poisoned by Nero in A.D. 55. He distinguished himself at an early age as tribunus militum in Britain and Germany. He became afterwards quæstor; and in A.D. 67, he commanded one of the legions, under his father, in Palestine, where he showed much military skill and personal courage in the siege and capture of the towns of Tarichеæ and Gamala. After the murder of Nero, (A.D. 69,) he was sent by his father to Rome, in order to gain the favour of Galba, the new emperor. He had proceeded as far as Corinth, when he was informed that Galba had been murdered. He thereupon returned to Judæa. On the termination of the short reign of Vitellius, Vespasian was, by the support of Mucianus, the pro-consul of Syria, Tiberius Alexander, and Titus, proclaimed emperor by the army in the East, while his brother Flavius Sabinus occupied for him the Capitol in Rome, and compelled Vitellius to lay down the imperial diadem. Vespasian left Judæa for Rome; and the command of the army of Judæa, and the continuation of the war, devolved upon Titus. As soon as Vespasian had taken possession of the imperial authority, he declared Titus his colleague in the consulate,

A.D. 70. In the mean time that prince was carrying on the arduous siege of Jerusalem, which city, after suffering the most horrible calamities, was taken on the 2d September, in that year, with the destruction of the Temple, which Titus in vain attempted to save. The cruelties of that memorable siege, in which Jews fought against Jews with more ferocity than against the common enemy, are scarcely paralleled in history. After the reduction of Jerusalem he went to Alexandria, where he assisted at the consecration of the ox Apis. But finding that his delays occasioned some sinister rumours, he hastened back to Rome, where his father and himself were honoured with a magnificent triumph for their victories over the Jews, in commemoration of which a triumphal arch was erected, which is still one of the finest monuments of antiquity at Rome. Vespasian now took Titus for his colleague in the empire; and he exercised a large share of the imperial power in perfect concert with his father. If Suetonius, however, is to be credited, his conduct during this part of his life was very far from being unblemished. During the Jewish war he had contracted a violent passion for Berenice, daughter of Agrippa I. king of the Jews, and widow of Herod, king of Chalcis, who followed him to Rome; and the Roman people were much displeased by this attachment to a foreign queen of a doubtful reputation. But he sent, *invitus invitam*, Berenice back to Judæa, and by this proved that his passion for her did not prevent him from doing his duty. He gave soon after still more decisive proofs of the excellence of his character. Vespasian died A.D. 79, and Titus immediately succeeded to the whole sovereign power; and the accounts transmitted to us of his short reign present little more than a series of deeds of princely beneficence. One of his first acts was the confirmation of all the grants and donations which had been made by his predecessors, and which it had formerly been customary to regard as annulled at the demise of each sovereign till they were renewed by the successor. His example in this point became a rule to all succeeding emperors. When he took possession of the office of chief pontiff, he made a declaration that he received it as a solemn engagement never to imbrue his hands in the blood of a citizen. A more extensive benefit was his abrogation of the law of majesty, or high-treason, with respect to all accusations for words or writings against the person or dignity of the emperor — a fertile source in many preceding reigns of disquiet and ruin to exalted individuals. The principal public events of this reign were, the great eruption of Mount Vesuvius, in which Herculaneum, Stabiæ, Pompeii, and other towns, were buried, (August, A.D. 79;) and a dreadful conflagration in Rome, followed by a fatal epidemic disorder (A. D. 80). These calamities called forth the bounty of Titus to relieve the sufferers in property, and his humanity and compassion, in alleviating other distresses. In this reign, also, Agricola restored tranquillity to Britain, and penetrated as far as the Frith of Tay, (A.D. 80;) and in the following year he constructed the wall between the Frith of Clyde and the Frith of Forth, in order to protect Britain from the incursions of the Caledonians. Still the object of the warm affection of his subjects, and unstained by a single act of injustice or oppression, Titus was seized with a fever on a visit to the country of the Sabines, which soon exhibited dangerous symptoms. It is said, that, opening his litter as he travelled, and looking towards heaven, he complained of his early doom, adding, "for I have nothing with which to reproach myself in my life, except a single action." What this was he did not explain, and it can be only a matter of conjecture. He died on the 13th September, A.D. 81, at a villa near Reate, the same family-seat at which his father expired, in the 41st year of his age, and after a reign of two years and less than three months, leaving no male offspring. His death was deplored at Rome as a general calamity. He was succeeded by his brother Domitian.

TIXIER, (John,) Lat. *Ravisius Textor*, a man of letters, was lord of Ravisy in the Nivernois, whence he derived one of his Latin appellations, and was educated in the college of Navarre at Paris, in which he afterwards taught the belles-lettres with great success, and made himself known by various publications for the use of students. In 1500 he was made rector of the University of Paris; and he died, as some say, in the hospital, in 1522. His works are, A Collection of Latin Letters; Dialogues, Poems, Epigrams, Orations, &c.; in Latin, Officina, seu potius Naturæ Historia, in qua copiose dispositum est per Locos quidquid habent Auctores in diversis Disciplinis plu-

rimi, &c.; a compilation of narrations and other matters useful to writers and scholars, several times reprinted; De Memorabilibus et Claris Mulieribus, aliquot diversorum Scriptorum Opera; a collection of lives of celebrated females, to which he has added that of Joan of Arc, written by himself.

TIZIANO, (Tiziano Vecelli, or Il) the greatest painter of the Venetian school, and the founder of the true principles of colouring, was born at Pieve di Cadore, in 1477, or in 1480, according to the most received account. He received his first instruction from Sebastiano Zuccati, and was afterwards successively the disciple of Gentile Bellini, and of his brother Giovanni. Under these masters he followed a servile and laboured imitation of nature; and it was not until he had seen the works of Giorgione, that he quitted the tame and spiritless style which characterised the productions of his first instructors, and adopted a bolder outline, greater freedom of hand, and a broader effect of light and shadow. He was soon after employed, in conjunction with Giorgione, who was his senior by only two years, to paint the two fronts of the Fondaco de' Tedeschi; and his portion of the undertaking having been preferred to that of his competitor, a jealousy arose between the two artists. On the death of Giorgione, in 1511, Tiziano succeeded him in several important commissions in which he had been employed. He was soon afterwards invited to the court of Alfonso, duke of Ferrara, for whom he painted his celebrated picture of Bacchus and Ariadne, and two other fabulous subjects. Here also he painted upon a door in an apartment of the palace his celebrated picture of the Tribute Money, which is now in the gallery of Dresden: he likewise painted a portrait of the duke, which excited the admiration of Michael Angelo. At Ferrara he also painted the portrait of Ariosto, who has celebrated the artist in his Orlando Furioso, c. xxxiii. 2. In 1516, when he was only thirty-six years of age, he painted one of the finest pictures in the world—The Assumption of the Virgin, now in the Academy of the Fine Arts at Venice. In 1523 the senate employed him to ornament the Sala del Gran Consiglio, where he painted, among other considerable works, the famous Battle of Cadore, between the Venetians and Imperialists: this great picture was destroyed by fire; but there is an engraving of it by Fontana. He soon afterwards painted his celebrated picture of S. Pietro Martire, for the church of SS. Giovanni e Paolo, at Venice; this, which is regarded as his master-piece, has been engraved by Fontana, Martin Rota, V. Lefevre, H. Laurent, and Cochin. He also painted his St. Sebastian, now in the Vatican: this has also been engraved by Lefevre. In 1529, when Charles V. visited Bologna, to be crowned by Clement VII., Tiziano, in consequence of the recommendation of Aretino, was invited thither to paint the portrait of the emperor, and those of his principal attendants. About this time he was invited to the court of Federigo Gonzaga, duke of Mantua, whose portrait he painted, together with a series of the twelve Cæsars, for a saloon in the palace. About 1533 he accompanied Charles V. to Spain, where he remained for three years. He was knighted by the emperor at Barcelona in 1535; and he painted several fine pictures for him, and for his son Philip II., for whom he executed his celebrated picture of the martyrdom of San Lorenzo. He also painted for the latter monarch the celebrated Sleeping Venus, which was presented by Philip IV. to Charles I. of England, after whose death it was purchased by the Spanish ambassador, and carried back to Spain. It was one of the few pictures that was saved from the conflagration of the Pardo. In 1543 Paul III. visited Ferrara, where Tiziano painted his portrait, and was invited by that pontiff to Rome: but having formed an engagement with Francesco della Rovere, duke of Urbino, he was under the necessity of declining the invitation. Having accomplished his undertaking at Urbino, he was again invited to visit Rome by the cardinal Farnese, and arrived in that city in 1548, where he was received in the most distinguished manner. He was lodged in the palace of the Belvidere, and painted, for the second time, the portrait of the pope, whom he represented sitting between the cardinal Farnese and prince Ottavio. It was about this time that Michael Angelo is said to have paid him a visit, whilst he was painting his famous picture of Danaë, and, after expressing his admiration of the beauty of the colouring, lamented that the Venetian painters paid so little attention to design. The pope, to retain him at Rome, is said to have offered him the lucrative office of Fratel del Piombo, vacant by the death of Frá Sebastiano del Piombo; but he declined the appointment. In 1553 Tiziano returned to Venice, and was soon afterwards invited

to Innspruck, where he painted the portraits of Ferdinand, king of the Romans, his queen, and family, in one picture, which is said to have been one of his finest productions. The talents of this eminent painter enjoyed an unusually long and uninterrupted career, and he continued to exercise his art until 1576, when he died of the plague at Venice, in the ninety-sixth year of his age. He was buried in the church of Santa Maria gloriosa de' Frari, where his famous picture of the Assumption of the Virgin stood, before it was removed to the Academy. Following the system of his countrymen, Tiziano painted immediately from nature, and, possessed of a correct eye, tuned to the harmony of effect, he acquired a style of colouring perfectly conformable to truth. Satisfied with this identity of imitation, he was little sensible of the select beauty of form, or the adaptation of that characteristic expression, so essential to the higher order of historic painting. "Raffaelle and Titian," says Sir Joshua Reynolds, "seem to have looked at nature for different purposes: they both had the power of extending their view to the whole; but one looked for the general effect as produced by form, the other as produced by colour. We cannot refuse to Titian the merit of attending to the general form of his object, as well as colour, but his deficiency lay,—a deficiency at least when he is compared with Raffaelle, —in not possessing the power, like him, of correcting the form of his model by any general idea of beauty in his own mind." Tiziano excelled in his pictures of women and children; and it is generally supposed that both N. Poussin and the sculptor Fiammingo, who excelled in the design of infantile beauty, formed their idea of it by contemplating his works. As a colourist he holds an undisputed pre-eminence over every competitor. As a painter of portraits he holds the very highest rank. To the nobleness and simplicity of character which he always gave them, he added, what Sir Joshua Reynolds calls, "a sort of senatorial dignity," a natural and unaffected air, which distinguishes his personages from those of every other artist; and, to his transcendent excellence in this branch he is indebted for a great portion of his fame. To the celebrity of Tiziano as a painter of history and portraits is to be added his excellence in landscape painting. Whether it is predominant, or introduced as an accessory, it is always treated by him in the grandest and most picturesque style. Such is the admirable back-ground of his famous picture of S. Pietro Martire, than which it would be difficult to find in the whole range of art a more sublime and impressive accompaniment, so artfully conducive to the terrific effect of the subject. This great artist is said to have engraved both on copper and on wood. The copper-plates attributed to him are several large landscapes, from his own designs, which are etched in a slight, but masterly style. There are several admirable pieces by Tiziano in England: a noble picture at Windsor, said to be a portrait of the artist himself, and Aretino, or some senator; two in the Bridgewater Gallery, of Actæon and Calisto; the Princess Eboli with Philip II., from the Orleans Gallery; a duplicate of the Dresden Venus, in the Fitzwilliam Museum at Cambridge; and the Cornaro Family, at Northumberland House. There is in the Louvre a remarkably fine picture for the composition of colour, representing the Entombment of Christ; it is a repetition of the picture of the same subject in the Manfrini palace at Venice. The Bacchus and Ariadne, in the National Gallery, is well known. This great master's finest works are at Venice and Madrid.

TOALDO, (Giuseppe,) an eminent geographer and meteorologist, was born in 1719, at Pianezza, a small village near Vicenza, and educated for the church at Padua, where a taste for natural philosophy and astronomy induced him to devote a considerable portion of his time to the cultivation of those sciences. In 1762 he was appointed professor of physical geography and astronomy at Padua, where he fitted up an observatory. He died in 1798. He published, Trigonometria Piana e Sferica, colle tavole Trigonometriche, 1769; Compendio della Sfera e di Geografia, 1773; Saggio di Studj Veneti nell' Astronomia e nella Marina, 1782; De Methodo Longitudinam ex Observato Transitu Lunæ per Meridianum, 1784; Trattato di Gnomonica; Schediasmata Astronomica. In 1776 he gave, in a letter to Mr. Strange, the British resident at Venice, an account of the tides in the Adriatic, which he drew from the observations of Signior Temanza, an Italian architect and engineer. His attention was strongly directed to meteorology at a time when this branch of natural philosophy was but little studied; and he is the first who took notice of the supposed connexion of atmospherical phenomena with the move-

ment of the moon in her orbit. An account of his system was given in a paper entitled, Le Saros Météorologique, &c., which is contained in the Journal de Rosier for 1782. In 1770 he published, Saggio Meteorologico sulla vera Influenza degli Astri; a tract concerning the method of protecting buildings from the effects of lightning; and a work on the application of meteorology to agriculture, 1775.

TOBIN, (John,) a dramatic writer, was born at Salisbury in 1770, and educated at Southampton, and at Bristol; after which he was articled to a solicitor in London. He wrote several plays, which were all rejected, except a farce, called All's fair for Love, acted for the benefit of one of the performers. He died in 1804. After his death the Honey Moon, an imitation of the old dramatists, was acted with great success at Drury Lane in 1805.

TODD, (Hugh,) a divine, was born in 1658, at Blencow, in Cumberland, and became a tabarder of Queen's college, Oxford, and afterwards a fellow of University college, where he accumulated his degrees in divinity in 1692, being then canon residentiary of Carlisle, and vicar of Stanwix. He had a dispute with bishop Nicolson, on the power claimed by the latter of visiting the chapter; which being decided against the doctor, he resigned his dignity in that cathedral, and became vicar of Penrith, and rector of Arthuret. He died in 1728. He wrote, Description of Sweden; Life of Phocion; and a paper in the Philosophical Transactions. He left, in MS. notices of the cathedral of Carlisle, and a history of the diocese.

TOGRAI, or TOGHRAI, one of the most celebrated of the companions of Mohammed, was born at Ispahan, in the eleventh century, and gained great reputation as a poet. *Tograi* is the name given to the person employed by the sultan to write on all the imperial decrees and proclamations his name and titles in a peculiarly large and flourishing character, which is called from a Persian word, the *togra;* and from Tograi's skill in writing this, or perhaps from his celebrity as an author, he derived the title of Fakhr al Cottab, or the Glory of Writers. The most celebrated of his poems, entitled, Lamiato 'l-'Ajam, is of the elegiac kind, and was first published by the elder Pococke, Oxford, 1661, 8vo, with a Latin translation and notes. At the end of the volume is a treatise on Arabic prosody by Samuel Clerk, the University printer. It was also published in Arabic, together with that by Shanfara, by H. A. Frähn, Casan, 1814, 8vo. There is an English translation by Leon Chappilow, Cambridge, 1758, 4to. Tograi also wrote a work on Alchemy, entitled, Directio in Usum Filiorum.

TOLAND, (John,) a noted deistical and political writer, remarkable also for the versatility of his genius, was born, of Roman Catholic parents, in 1669, upon the most northern peninsula of Ireland, called Inis-Eogan, near Londonderry, and was sent to a school at Redcastle, in the neighbourhood, and educated in the religion of his ancestors; but being a boy of quick parts, and addicted to inquiry, he early freed himself from the fetters of superstition, and before he was sixteen was become a zealous opponent of Popery. This change induced him to complete his education in Scotland; and, after passing three years at the University of Glasgow, he removed to that of Edinburgh, where he took the degree of M.A. in 1690. He then went to England, and made himself known to some respectable families of Dissenters, who enabled him to pursue his studies for two years at Leyden, with a view to the ministry: and there he became intimate with Le Clerc, Leibnitz, and other learned men. Returning to England, he obtained recommendations to Oxford, where he obtained permission to read in the Bodleian library. In 1696 he published, Christianity not Mysterious; or a Treatise showing that there is nothing in the Gospel contrary to reason or above it, and that no Christian Doctrine can be properly called a Mystery. Various answers to it were sent abroad from different quarters; and Leibnitz published some short remarks upon it in Latin. It also underwent the confutation not unusually practised at that time—a presentment by the grand jury of Middlesex. To withdraw himself for a while from this storm, Toland visited his native country; but the obnoxious character of his book had preceded him thither, and he found the pulpits in Dublin resounding with denunciations against Christianity not Mysterious. The parliament of Ireland ordered that the book should be burnt by the common hangman, and that the author should be prosecuted by the attorney-general. Toland, therefore, found it expedient to return to England. Soon after his arrival in London, he published an account of his treatment in Ireland; and as the Dissenters there, so far from countenancing him, had promoted his

prosecution, he openly renounced communion with them, and declared himself a latitudinarian. After the peace of Ryswick, when the subject of the forces which it would be proper to keep on foot came under public discussion, he published in 1698, a pamphlet entitled, The Militia Re-formed; in which he proposed to substitute that species of armament for a standing army. In that year he wrote a Life of Milton, which was prefixed to an edition of that author's prose works, in 3 vols, fol. In this piece he entered into the controversy concerning the real author of the Icon Basilike, and strongly opposed the common notion that it was written by Charles I.; and he likewise made several incidental remarks on the genuineness of some parts of Scripture, which were answered by Dr. Blackall, bishop of Exeter, to whom he replied in 1699 in a treatise entitled, Amyntor, in which he gave a complete history of the publication of Icon Basilike, and also a catalogue of such primitive writers as he judged to be spurious. This last publication was answered by Mr., afterwards the celebrated Dr. Samuel Clarke, and others. In 1699 he was engaged by the Duke of Newcastle to publish Memoirs of Denzil Lord Holles; and in the following year, at the instance of Mr. Robert Harley, afterwards Earl of Oxford, then a Whig, he gave a new edition of Harrington's Oceana, with a Life of Harrington prefixed. He also published Clito, a poem on the Force of Eloquence. When the Act of Succession, occasioned by the death of the Duke of Gloucester in 1701, was passed, Toland published Anglia Libera, being an explanation and eulogy of this Act; and when the Earl of Macclesfield was deputed to carry it to Hanover, he accompanied that nobleman, and had the honour of presenting his book to the Electress Sophia. Going from that court to Berlin, he held a dispute before the queen of Prussia with Beausobre, on the authority of the books of the New Testament, of which the latter sent an account to the Bibliothèque Germanique. After another visit to the courts of Berlin and Hanover, at which he was very graciously received, on his return to England in 1704, he published Letters to Serena (the queen of Prussia), the subjects of which were, The Origin and Force of Prejudices; The History of the Soul's Immortality among the Heathens; and the Origin of Idolatry; to which were added some remarks in confutation of Spinoza's system of philosophy. These letters were animadverted upon by Wotton, and Warburton. In 1708 he published at the Hague two Latin dissertations, entitled, Adeisidæmon, sive Titus Livius à Superstitione vindicatus; and Origines Judaicæ, sive Strabonis de Moyse et Religione Judaica Historia breviter illustrata. About this time also, he put forth numerous political pamphlets, and started some abortive projects. In 1718, he published Nazarenus, or Jewish, Gentile, or Mahometan Christianity, &c.; which was followed two years afterwards by a Latin tract, entitled, Pantheisticon; and, Tetradymus, in four parts; On the Pillar of Cloud and Fire that guided the Israelites; On the Exoteric and Esoteric Philosophy of the Ancients; On Hypatia, the Female Philosopher; and a Defence of his Nazarenus against Dr. Mangey. He died at Putney on the 11th March, 1722, in the fifty-third year of his age. His posthumous works were published in 2 vols, 8vo, in 1726, and republished in 1747, with an account of his life and writings, by Des Maizeaux.

TOLEDO. See ALBA.

TOLET, (Francis,) Lat. *Toletus*, a learned cardinal, was born at Cordova, in 1532, and studied at Salamanca, where he was made professor of philosophy. He entered the society of Jesuits in 1559, and in the following year was sent to Rome, where he gave lectures on Aristotle, and taught theology with great reputation. He was nominated by Pius V. to preach before him and the college of cardinals, which office he retained under several succeeding pontiffs; and he became celebrated as one of the first pulpit orators of the age. He was employed by several of the popes in legations to Poland, Germany, and the Low Countries; and was raised to the purple in 1593, by Clement VIII., being the first Jesuit who arrived at that dignity. He died in 1596. He was one of those whom Sixtus V. employed in revising his edition of the Vulgate. He published, Commentaries upon Aristotle's Philosophy; Commentaries upon the Gospel of St. John, Twelve Chapters of St. Luke, and the Epistle to the Romans; A Sum of Cases of Conscience, or Instructions to Priests.

TOLLET, (Elizabeth,) an ingenious lady, the daughter of George Tollet, esq. commissioner of the navy in the reigns of William III. and Anne, was born in 1694. She had great skill in music and drawing, and spoke fluently and correctly the Latin, Italian, and French languages; and she was well versed in history and

the mathematics. She died in 1754. In 1755 a volume of her poems was printed. —Her nephew, GEORGE TOLLET, of Betley, in Staffordshire, was a member of Lincoln's Inn, and a fellow commoner of King's college, Cambridge. He wrote valuable notes on Shakspeare, and died in 1779.

TOLLIUS, (Cornelius,) a philologist, was born at Utrecht, about 1620, and studied at the Academy of Amsterdam, under G. J. Vossius, to whom he afterwards became secretary. He was subsequently elected professor of eloquence and Greek at Harderwyk, and secretary to the curators of that university. In 1647 he published a tract entitled De Infelicitate Literatorum, forming a supplement to the work of Valerianus on the same subject. He also edited Palæphatus de Incredibilibus, Gr. et Lat. cum Notis, Amst. 1649; and Cinnami de Rebus gestis Imperat. Jean. et Manuel. Commenorum, Gr. et Lat. cum Notis, Utr. The date of his death is not known.

TOLLIUS, (James,) brother of the preceding, was born at Utrecht, about 1630, and studied at Deventer, and afterwards under G. J. Vossius; after whose death he became a corrector of the press in the printing establishment of J. Blaeuw, at Amsterdam. In 1679 he was appointed professor of history and eloquence in the university of Duisburg. He undertook various journeys for literary purposes, of which the first was to Berlin, in 1687. He afterwards visited Vienna, Hungary, and Italy, collecting inscriptions, notices of manuscripts, and curious information of various kinds, at all the places on his route, and writing down his observations, which appeared after his death under the title of Epistolæ Itinerariæ, under the care, and with ample notes, of Henninius at Amsterdam. A work which he himself published at Utrecht in 1696, under the title of Insignia Itinerarii Italici, had no relation to his travels, but consisted solely of the writings of some ancient ecclesiastical authors in Greek and Latin, with the editor's notes. He had previously published an edition of Ausonius, cum Notis Variorum, 1671; of Ciceronis Oratio pro Licinio, with notes and a commentary, 1677; and of Longinus, Gr. and Lat. with Boileau's French translation, and notes by himself and others. Chemistry, or rather alchemy, had also a share of his attention; as he manifested by his Manuductio ad Cœlum Chemicum; Sapientia Insaniens, sive Promissa Chemica; and, Jacobi Tollii Fortuita Sacra, in quibus, præter Critica Nonnulla, tota Fabularis Historia Græca, Phœnicia, Ægyptiaca, ad Chemiam pertinere aperitur. In the critical part of this work were comparisons between the Greek and Latin poets, which were afterwards printed at Leyden in a collection, entitled Dissertationes Selectæ Criticæ de Poetis Græcis et Latinis. He died in 1696.—His brother, ALEXANDER, published in 1670 an edition of Appiani Alexandr. Romanæ Historiæ, Gr. and Lat.

TOLMACH, or TALMASH, (Thomas,) a brave English officer, son of Sir Lionel Tolmach, of Helmingham, in the county of Suffolk, was, on the accession of William III., appointed colonel of the Coldstream regiment, and was soon advanced to the rank of lieutenant-general. In 1691 he exerted himself with uncommon bravery in the passage over the river Shannon, at the taking of Athlone, and in the battle of Aughrim. In 1693 he attended king William to Flanders; and at the battle of Landen against the French, commanded by marshal Luxembourg, when the king himself was obliged to retire, the lieutenant-general brought off the English foot with great prudence, resolution, and success. But in June the year following he fell in the unfortunate attempt for destroying the harbour of Brest, in France.

TOLOMMEI, (Claudio,) a promoter of the literature and arts of Italy, was born at Sienna, in 1492, of an ancient family, and was educated for the law at his native place, and at Rome, where he founded the Academies della Vertu and della 'Sdegno, for the promotion of the fine arts and polite literature, and especially for the elucidation of the text of Vitruvius. He passed some time at the court of Rome, in the service of Cardinal Ippolito de' Medici, who sent him on a mission to Venice in 1532; and after that cardinal's death he attached himself to Pier-Luigi Farnese, duke of Parma and Piacenza, and had the title of minister of justice in the latter city. After the tragical death of that prince he went to Padua, whence he returned to Rome, and in 1549 was nominated to the bishopric of Corzola, an island in the Adriatic. In 1552 he was appointed one of the sixteen conservators of the public liberty at Sienna, and was joined with three other citizens in an embassy to Henry II. of France, who protected the independence of that republic, threatened by the Medici and by Charles V. He

passed about two years in that country, and after his return went to Rome, where he died in 1555. Tolommei was a zealous cultivator of the Italian language, in which he wrote orations, letters, and some other works. He was celebrated for a project of reducing Italian verse to the measure and harmony of the Latin, disregarding accent, and forming lines of dactyls and spondees. With this view he published a work in 1539, entitled Versi e Regole della Nuova Poesia Toscana, in which he lays down the rules for composing this kind of verse, and gives examples, not only from his own poetry, but from that of several others who had adopted his method. His Letters, Venice, 1547, 4to, are very interesting, and have often been reprinted.

TOMASINI, (Giacomo Filippo,) an Italian prelate, born at Padua in 1597, was a member of the congregation of regular canons of St. George in Alga; and Urban VIII. made him bishop of Città Nuova, in Istria, where he died in 1654. His works are, Illustrium Virorum Elogia iconibus exornata; Petrarcha redivivus, Laurâ comite; De Donariis ac Tabellis votivis; Bibliothecæ Patavinæ Manuscripta; Gymnasium Patavinum; and, Vita Marci Antonii Peregrini.

TOMBES, (John,) a learned nonconformist, was born in 1603, at Bewdley, in Worcestershire, and studied at Magdalen hall, Oxford. He afterwards became minister of Leominster, in Herefordshire, whence he removed, in the civil war, to Bristol, and next to London, where he preached in the Temple church. Being invited to settle at his native place, he went thither; but on turning Baptist, he encountered much opposition. At the Restoration he lost his living, and went to Salisbury, where he died in 1676. His works are numerous, and mostly directed against Infant Baptism.

TOMLINE, (George,) an English prelate, whose original name was Pretyman, was born in 1750, at Bury St. Edmund's, and educated at the grammar-school in that town, and at Pembroke hall, Cambridge, of which, in 1773, he was elected fellow. In the same year he was appointed tutor to Mr. Pitt, to whom he was made private secretary, on the appointment of the latter to the chancellorship of the exchequer. When Mr. Pitt was made first lord of the treasury, Tomline became his secretary; and he continued with him till he became bishop of Lincoln and dean of St. Paul's. In 1782 he was presented to the rectory of Corwen, in Merionethshire; and in 1784 he was appointed to a prebendal stall in Westminster by Mr. Pitt. In 1785 he was presented by George III. to the rectory of Sudbourn-cum-Offord, in Suffolk. In January, 1787, he was advanced to the bishopric of Lincoln and the deanery of St. Paul's. In 1820 he was translated to the see of Winchester. He died in 1827. His publications, besides single sermons, are, The Elements of Christian Theology; A Refutation of Calvinism; and, Memoirs of Mr. Pitt, 3 vols, 8vo. He had in 1803 assumed the name of Tomline; Marmaduke Tomline, Esq., having, without any relationship or connexion, left him the valuable estate of Riby Grove, in Lincolnshire.

TOMMASI, (Giuseppe Maria,) a learned cardinal, and one of the principal illustrators and expounders of the liturgy and ceremonies of the church, was born at Alicate, in Sicily, in 1649, of which city his father, Giulio Tommasi, duke of Palma, was lord. At the age of fifteen he entered among the Teatini of Palermo; and he afterwards pursued his studies at Ferrara, Modena, and Rome. Cardinal Francesco Barberini, who was greatly attached to him, observing his particular turn to liturgical inquiries, obtained permission to carry to his own house the most ancient Responsories and Antiphonaries of the Roman church preserved in the archives of the Vatican, that he might examine them at his leisure. This example was followed by others, so that almost all the libraries of Rome were opened to him, especially that of queen Christina, which was very rich in such monuments. In 1680 he published his Codices Sacramentorum nongentis Annis Vetustiores, with notes, 4to, dedicated to the queen of Sweden. It was followed by an edition of the Psalter, according to the Roman and Gallican version, 4to, 1683; and by Responsoralia et Antiphonaria Romanæ Ecclesiæ à Sancto Gregorio Magno disposita, 4to, 1686. The ancient mode of dividing the Bible then engaged his attention, and he published Sacrorum Bibliorum Tituli, sive Capitula ante Mille Annos in Occidente usitata, 4to, 1688. His indefatigable industry was afterwards employed on the ancient Mass-books of the Roman church; the office for Good Friday translated from Greek into Latin; a new edition of the Psalter, with the ancient division of verses and arguments; an Indiculus Institutionum Theologicarum; and three volumes of Institutiones Theologicæ Anti-

quorum Patrum; as well as various other works, Latin and Italian, chiefly on subjects of public worship. He was raised, against his wish, to the dignity of cardinal by Clement XI. in 1712; and the pope's absolute commands were necessary to induce him to accept the honour. It made no alteration in his way of life, and the augmentation of his revenue was all to the benefit of the indigent. He preached every Sunday in the church from which he took his title, and gloried in the instruction of the poor. His zeal led him to undertake a general reformation of manners in Rome, both with respect to the ceremonial of society, and to the excesses in female apparel. He survived, however, too short a time for the execution of this design. He died in 1713. His works were published at Rome in 7 vols, 4to, 1747-54.

TONSTALL. See TUNSTALL.

TOOKE, (Andrew,) a schoolmaster, was born in London, in 1673, and educated at the Charter-house, and at Clare hall, Cambridge. In 1695 he became usher of the Charter-house school; and in 1704 he was elected professor of geometry in Gresham college, and a fellow of the Royal Society; but on being appointed master of that school in 1728, he resigned his professorship. He died in 1731. His principal works are, Synopsis Græcæ Linguæ; a translation of Pomey's Pantheon, or History of the Heathen Gods; and of Puffendorff's Whole Duty of Man, according to the Law of Nature. He also wrote the account of Gresham college in Strype's edition of Stow's Survey.

TOOKE, (John Horne,) a divine, political writer, and philologist, was the son of a poulterer in Newport-street, Westminster, where he was born in 1736. He was educated at Westminster, at Eton, and at St. John's college, Cambridge; and he was afterwards an usher in a school at Blackheath. In 1760 he was inducted to the chapelry of New Brentford; but his conduct ill accorded with the clerical profession, and he became the partizan of Wilkes; till, on founding the Society for supporting the Bill of Rights, a quarrel arose between them. In 1771 he took his master's degree, though with great difficulty; and about this time he had a controversy with Junius, in which he was supposed to have had the advantage. In 1773 he resigned the living of Brentford, and entered as a student in the Temple; but he was refused admission to the bar. In 1775 he was imprisoned for a libel on the king's troops in America; which gave occasion for his Letter to Dunning, containing the outline of the philological system, which he published at large in 1786, under the title of The Diversions of Purley. Having rendered some services to Mr. William Tooke, of Purley, near Godstone, in Surrey, that gentleman made Horne his heir, who, out of gratitude, assumed his name. In 1790 he was an unsuccessful candidate for Westminster. In 1794 he was tried on a charge of high treason at the Old Bailey, when he and his associates were acquitted. In 1796 he again stood for Westminster, and failed; but a few years afterwards he obtained a seat in parliament for the borough of Old Sarum, on the nomination of lord Camelford. A motion was brought forward to expel him, on the ground of his being in orders; but this measure was dropped; but an act was passed to prevent the admission of clergymen in future. He died at Wimbledon in 1812. His Diversions of Purley were first published in 1786. In 1788 he published his celebrated Two Pairs of Portraits, in which he contrasts the character and conduct of lord Chatham and lord Holland, and of Mr. Pitt and Mr. Fox, respectively. In 1798 he published a second edition of the Diversions of Purley, in 8vo; and this was followed by a second volume in 1805. An edition of this work was published, with notes, in 1840, by Richard Taylor.

TOOKE, (William,) a divine, was born in 1744, at Islington. He was originally a printer; but in 1771 he obtained episcopal ordination, and was appointed minister of the English church at Cronstadt. In 1774 he became chaplain to the factory at Petersburg; and after residing there for eighteen years he returned to his own country, where, however, he enjoyed no preferment. He was a fellow of the Royal Society. He died in 1820. His principal works are, Varieties in Literature; A Translation of Zollikofer's Sermons; The Life of Catherine II.; A View of the Russian Empire; A General History of Russia; and, A Translation of Lucian; this is a very ill-executed version, made from that of Wieland, whose notes Tooke has given. He was also joint editor with archdeacon Nares and Mr. Beloe of the General Biographical Dictionary, 15 vols, 8vo, 1798.

TOPLADY, (Augustus Montague,) a celebrated Calvinistic divine, and an acute disputant, was born in 1740, at Farnham, in Surrey, and educated at Westminster

school, and at Trinity college, Dublin. He was ordained in 1762, and after serving a curacy in Somersetshire, was inducted into the living of Broad Hembury, in Devonshire, where he pursued his clerical labours with great assiduity, and composed most of his writings. In 1775, finding his constitution much impaired by the moist atmosphere of Devonshire, he removed to London, where he officiated in the chapel belonging to the French reformed, near Leicester Fields. He died on the 11th of August, 1778, and was buried, according to his own desire, in Tottenham Court chapel. It is supposed that his intense application to study, which he frequently pursued till three and four o'clock in the morning, was the cause of his fatal disorder. His works are, The Church of England vindicated from the charge of Arminianism; and the case of Arminian Subscription particularly considered, in a Letter to the Rev. Dr. Nowell; The Doctrine of Absolute Predestination stated and asserted, with a preliminary Discourse on the Divine Attributes, translated in great measure from the Latin of Jerom Zanchius, with some account of his Life prefixed; A Letter to the Rev. Mr. John Wesley, relative to his pretended abridgment of Zanchius on Predestination; Free Thoughts on the projected Application to Parliament for the Abolition of Ecclesiastical Subscriptions; More work for Mr. John Wesley, or a Vindication of the Decrees and Providence of God from the defamations of a late printed paper, entitled The Consequence Proved; Historical Proof of the Doctrinal Calvinism of the Church of England; The Scheme of Christian and Philosophical Necessity asserted, in answer to Mr. John Wesley's tract on that subject; Collection of Hymns for Public and Private Worship; and, Sermons, preached on special occasions. His works have been published with his Life, in 6 vols, 8vo. He was for some time editor of The Gospel Magazine, commenced in 1774.

TORDENSKIOLD, a brave Danish admiral, whose name was Peter Wessel before he was ennobled by Frederic IV., was born in 1691, at Trondhiem, in Norway. He entered the service of the Danish East India Company as a common sailor, and was soon after appointed a midshipman in the royal navy. In 1709, in the war between Denmark and Sweden, he commanded a small privateer for two years, and made many prizes. He was promoted to the rank of lieutenant in 1712, and shortly afterwards had the command of a small frigate, with which, on the 5th June, he gallantly encountered a Swedish frigate of nearly double the size of his own. For this he was promoted to the rank of captain. In 1715 he joined the fleet under admiral Gabel, and was mainly instrumental in destroying four ships of the line and three frigates, belonging to the Swedish squadron, commanded by admiral Wachtmeister; whom he again defeated on the 7th August, in the following year, off the island of Rügen. Charles XII. himself stood on an eminence on the island to see the action, and had the mortification to witness the discomfiture of his flag. Tordenskiold, who had been already raised to the rank of commodore, was permitted by his sovereign to wear a gold medal, struck in commemoration of this victory, suspended by the blue ribbon of the Order of the Elephant, — a distinction only twice granted before. In the battle of Dyneskiln, July 17th, 1717, and in that of Stroemstaedt, he fought with the same gallantry and success. In December, 1717, the king raised him to noble rank by the name of Tordenskiold, ("Shield against Thunder.") On the 26th of July, 1717, he took Marstrand, one of the most important Swedish fortifications in the Kattegat. He was killed, in 1720, in a duel with a Swedish officer, colonel De Stahl.

TORELLI, (Laelio,) a learned jurist, was born at Fano, in 1489, and studied the classics at Ferrara, and law at Perugia. From 1511 to 1531 he remained in the civil service of the Roman government. He was afterwards successively appointed podestà of Fossombrone, chief magistrate of his native town, and governor of Benevento. In 1531 he was appointed one of the five auditors of the Rota of Florence, and he continued from that time till his death in the service of the Medici family. During the greater part of this time he was attached to Cosmo, the first grand-duke of Tuscany, who became duke of Florence six years after this first appointment of Torelli. He rose to be podestà of Florence; he was subsequently appointed chancellor by the grand-duke, and in 1546 his principal secretary. He was an active member of the Florentine Academy, and in 1557 was elected into its council. He died in 1576. He is chiefly known for his sumptuous edition of the Florentine MS. of the Pandects, (the oldest copy in existence, and transferred to Florence

from Pisa in 1406,) printed at Florence by Lorenzo Torrentino, printer to the grand-duke, in 1553, 3 vols, fol. Lælio and his son Francesco had been employed upon this undertaking for ten years. The orthography and all the little peculiarities of the MS. are said to have been strictly adhered to. The Greek passages were revised by Peter Victor. The translations of these passages are taken from Antonius Augustus, Haloander, and Hervagius.

TORELLI, (Giuseppe,) a mathematician, and accomplished scholar, was born at Verona, in 1721, and educated in that city, and at the university of Padua, where he obtained a doctor's degree. He applied himself particularly to the writings of the Greek geometers; and he is chiefly known for his edition in Greek and Latin of all the works of Archimedes, in the preparation of which he was engaged during the greater part of his life. He died in 1781, almost at the moment of the completion of the work; and the MS. was sold after his death to the university of Oxford, and, under the superintendence of Dr. Abram Robertson, the professor of astronomy, the work was published, in 1792, fol. (together with a Life of Torelli, by Sibiliati, and a commentary by the Oxford editor on the tract relating to floating bodies), by the curators of the Clarendon Press.

TORFÆUS, or THORMODUS, in Icelandic, THORMODUR TORFASON, or THORMOD TORVESEN, an eminent historian, distinguished for his profound acquaintance with ancient Scandinavian history and literature, was born, of poor parents, in the island of Engoe, on the southern coast of Iceland, and educated at the free school of Skalholdt, and at the university of Copenhagen, where he continued till 1657, when he returned to Iceland, after undergoing an examination in theology. In the spring of 1659 he sailed from Christiansand in a Dutch vessel, but was captured by a Swedish cruizer and carried to Jutland. He was, however, soon released, and in the next year, some time after his arrival at Copenhagen, was appointed by Frederic III. interpreter of Icelandic MSS. In 1662 he was sent to collect old sagas and other MSS. in Iceland, where he met with a very friendly reception from Brynhjulf Swendson, bishop of Skalholdt, who kept him at his house during the winter, and assisted him in the object of his mission, by procuring for him many rare and curious articles. He returned to Denmark in 1663, carrying with him a large collection of MSS. and valuable documents in regard to the history and antiquities of his native country, which is still preserved in the Royal Library in Copenhagen, and is considered the best of its kind in the world. In 1664 he was made secretary to the district of Stawanger, and next year married; but in 1667 he resigned his office, and was appointed antiquary to the king. He afterwards undertook a new voyage to Iceland, and the same year went to Amsterdam; but on his passage back he was shipwrecked at Skagen, and obliged to travel thence by land to Aarhuus, where he had the misfortune to kill a man, while defending himself against an unprovoked attack. Torfæus was immediately arrested, and being tried some time after in the provincial court, was condemned to suffer death. An appeal was, however, made to the king, and the sentence was commuted into a fine, and Torfæus was deprived of his office and salary as antiquary royal, and retired to Norway, where he lived till 1682, when he was appointed by Christiern V. royal historiographer for that country, and assessor in the consistory, with an allowance of six hundred dollars per annum. He now began to labour with great assiduity on his History of Norway; but being attacked in 1706 by a severe illness, which impaired his health and weakened his memory, he was obliged to desist from the work, after he had carried it as far as the Union of Calmar, and to resign it into the hands of professor Reitzer. He died in 1719. His principal works are, Historia Rerum Orcadensium, libri iii.; Series Dynastarum et Regum Daniæ à Skialdo ad Gornium Grandovem; and, Historia Rerum Norvegicarum ad annum 1387. An account of his later works, together with a collection of private letters, which show that he wrote elegant Latin, is to be found in a work published by the celebrated Danish historian Peter Suhm, under the title, In Effigiem Thormodi Torfæi, una cum Torfæanis, &c., 4to, Hafniæ, 1777. He left a number of MSS., among which is a collection of pieces relating to the history of Iceland, translated for the use of Frederic III. It amounts to several volumes folio, and is preserved in the King's Library at Copenhagen.

TORNIELLI, (Agostino,) a learned ecclesiastic, was born at Novara, in 1543, and entered the society of Barnabites, of which he at length became general. He

wrote an Ecclesiastical History from the Beginning of the World to the Time of Christ, in the form of annals. Besides historical matter, it clears up many obscurities in chronology, geography, and topography, and is regarded as an excellent commentary on the books of the Old Testament. It was first printed at Milan in 1610, and afterwards was frequently reprinted in different places. An edition was published in 1757 at Lucca in 4 vols, fol., with many useful additions by father Negri. of the same order.

TORQUEMADA, (John de,) Lat. *De Turrecremata*, cardinal, was born in Spain, in 1388, and entered at the age of fifteen into the Dominican order at Valladolid, whence he was sent to the university of Paris, where he took the degree of doctor in theology, and professed that science, with the canon law. In 1431 he was made master of the sacred palace by Eugenius IV., whose cause he strenuously defended in the council of Basle. He was afterwards at the council of Florence; and for his services he was promoted to the cardinalate in 1439. He was sent into France as legate to the assembly of clergy held at Bourges in 1440, and was employed in various other embassies. In 1450 a bishopric in Gallicia was conferred upon him. Callixtus III. afterwards made him bishop of Albano, and Pius II. bishop of Sabina. He died in 1468. His principal publication was an edition of the Decree of Gratian, with a commentary, which he undertook at the request of Nicholas V. He was confessor to Isabella of Castile from her infancy, and had made her promise that if ever she came to a throne she would make the chastisement and destruction of heretics her principal object! — Another JOHN DE TORQUEMADA is mentioned, a Franciscan, and for some time provincial in New Spain, who published Monarquia Indiana, or, a History of the Wars, Discoveries, Conquests, &c. in the West Indies, in 22 books, 3 vols, fol., 1615.

TORRE, (Filippo del,) an eminent antiquary, was born at Cividale del Friuli, in 1657, and studied polite literature at Padua. Being particularly attached to antiquarian researches, he went in 1687 for further improvement to Rome, where the college of the Propaganda enrolled him among its academicians. He afterwards accompanied cardinal Imperiali in his legation to Ferrara as his auditor. Returning six years after to Rome with the cardinal, who employed him in various congregational affairs, he applied to the composition of his great work, Monumenta veteris Antii, which he published in 1700, 4to. Clement XI. nominated him in 1702 to the bishopric of Adria. He died in 1717. The principal of his other works are, Taurobolium Antiquum Lugduni Repertum An. 1704, cum Explicatione; and, De Annis Imperii M. Aurelii Antonini Eliogabali, &c., 4to, 1714.

TORRE, (Giovanni Maria Della,) an antiquary and natural philosopher, was born at Rome in 1713, and after studying in the college of Nazareno, entered the order of the Somaschi, and was successively professor in several colleges at Rome, Venice, and Naples. At the last mentioned city he became known to king Charles V. of Naples (afterwards Charles III. of Spain), who made him his head librarian, and keeper of the Museum of Capo di Monte. He published, Storia e Fenomeni del Vesuvio, col catalogo degli Scrittori Vesuviani, Naples, 1755; Scienza della Natura Generale e particolare; Instituzioni Aritmetiche; Institutiones Physicæ; and, Nuove Osservazioni Microscopiche. He also contributed to illustrate the newly discovered towns of Herculaneum and Pompeii. He was a member of the Academy of Sciences of Naples; and he was also corresponding member of the Academies of Sciences of Paris and Berlin, and of the Royal Society of London. He died in 1782.

TORRENTIUS LÆVINUS, a learned prelate, and excellent Latin poet, whose original name was VAN DER BEKEN, was born at Ghent in 1525, and studied at Louvain and Bologna. He afterwards went to Rome, where for many years he studied with great diligence the monuments of antiquity, and enjoyed the friendship of Baronius, Antonius, Augustinus, Fulvius Ursinus, and other celebrated scholars. He also made there a fine collection of ancient coins and works of art. After his return to the Netherlands he was appointed to the bishopric of Antwerp. He was also employed in various embassies. In 1595 he was made archbishop of Mechlin; but he died at Brussels, in 1595, before the arrival of the necessary documents from the papal court, and was buried in the cathedral of Antwerp. He left his library and collection of antiquities to the college of Jesuits at Louvain. He published a Commentary on Suetonius, Antwerp, 1578, reprinted in 1592: it is also contained in Grævius's edition, published in 1672. This Commentary is also interesting from the many

wood-cuts it contains, representing coins of the Roman emperors and their families. His Commentary on Horace was published after his death, at Antwerp, in 1608, 4to, together with a small treatise of his, entitled, Commentariolus ad Legem Juliam et Papiam de Matrimoniis Ordinandis. A collection of his Latin poems appeared at Antwerp in 1576, 8vo, under the title of, Poemata Sacra.

TORRICELLI, (Evangelista,) an eminent natural philosopher and mathematician, was born in 1608. There is a diversity of opinion as to the place of his birth: some say it was Faenza; others, Modigliana, in the Romagna; and others again, Piancaldoli, in the diocese of Imola. After an education in polite literature, he applied himself assiduously to the mathematics for two years, when he went to Rome at the age of eighteen, and became the disciple of the celebrated Benedetto Castelli, who was professor of mathematics in that city. Having read the Dialogues of Galileo, he set himself to compose a treatise on the subject upon his principles, which, being communicated by Castelli to that great man, so much excited his admiration, that he invited Torricelli to Florence. He accepted the invitation; and it is said that his society and conversation tended to soothe the last days of the venerable philosopher, who was then infirm and blind, and who died in three months after the arrival of Torricelli. He was then about to return to Rome, when his merit having been made known to the grand duke Ferdinand II., that prince nominated him his mathematician and philosopher, and placed him in the mathematical chair at Florence. He continued to pursue with ardour his physical speculations and experiments, but, to the great loss of science, he was cut off by an untimely death in 1647, at the early age of thirty-nine. In 1644 he published his Treatise on Motion, much augmented, together with other mathematical and physical tracts, in a Collection of his Geometrical Works. He treats in them on the sphere and spheric solids; on the motion of heavy bodies which naturally descend, and on fluids; on the motion of projectiles; on the parabola and cycloid; and on the acute hyperbolic solid. The mensuration of the cycloid gave rise to a contest between Torricelli and Roberval. The French have charged Torricelli with borrowing his solution from the latter; but the truth seems to be, that although Roberval had anticipated him, he was also an original discoverer. The discovery, however, which has immortalized his name is that of the barometer. He was also very eminent in pure mathematics, and perfected the method of indivisibles discovered by Cavalieri. He was likewise expert in the fabrication of lenses for telescopes, which he greatly improved; and he was the first who made microscopes of extraordinary powers, with globules of glass formed by the blow-pipe. These, and other ingenious inventions, are mentioned in his Lezioni Accademiche, published at Florence in 1715, 4to, by Sign. Tommaso Buonaventuri, with the life of Torricelli prefixed. He published at Florence, in 1644, his Opera Geometrica, 4to. His MSS. are preserved in the Medicean palace.

TORRIGIANO, (Pietro,) a Florentine sculptor, born about 1474, was contemporary with Michael Angelo, in competition with whom he executed some works in the town-hall of Florence. Being of an impetuous disposition, he once gave that great artist a blow on the face with his fist, which crushed and disfigured his nose. For this act of violence he was obliged to abscond, and he entered the army; but, being soon disgusted with that way of life, he accompanied some merchants to England, where he was engaged in the service of Henry VIII., who employed him in various works, the chief of which was the tomb of Henry VII. in Westminster Abbey, which he completed in 1519, and for which he received the sum of 1,000*l.* He is also said to have executed the tomb of Margaret, countess of Richmond, in Henry VII.'s chapel; and that of Dr. Young, master of the Rolls, in the Rolls' chapel. He afterwards went to Spain, and resided long at Granada, where there are a figure of Charity, and an Ecce Homo, by his hand, which are accounted masterpieces. The bigotry of that country brought him to a tragical end. He had carved an image of the Virgin Mary for the duke d'Arcos, which, in a fit of passion, on being refused his price, he broke. For this he was thrown into the Inquisition, tried, and capitally condemned. The execution was respited; but the effect on his mind threw him into a fit of insanity, under which he refused food, and died at Seville in 1522.

TORSELLINI, (Orazio,) Lat. *Tursellinus*, a learned Jesuit, was born at Rome in 1545, and entered the society in 1562, and was, for twenty years professor of rhetoric in that city. He was succes-

sively rector of the Seminary at Rome, of the College at Florence, and of that at Loretto. He died in 1599. He wrote, De Vitâ Francisci Xaverii, 1594, often reprinted, and translated into Italian and French; Historia Lauretana; De Particulis Latinæ Orationis, often printed; and, Epitome Historiarum à Mundo condito usque ad annum 1598,—there is a French translation of this in 4 vols, 12mo, by the abbé Lagneau, enriched with useful notes.

TORTELLIUS, (John,) otherwise Aretin, from Arezzo, his native place, was one of the learned men of the fifteenth century. He either composed, or translated, a Life of St. Athanasius; and he was admitted into the confidence of Nicholas V. whose chamberlain he was. He was principally skilled in grammar, as appears by his book De Potestate Literarum. Gesner's Bibliotheca gives the titles of many other works of his. Laurentius Valla dedicated to him his book De Latinâ Elegantiâ. He died in 1466.

TORTI, (Francesco,) an eminent physician, was born at Modena in 1658, studied under Antonio Frassoni, and took the degree of doctor of medicine at Bologna in 1678. At the age of twenty-three he obtained one of the medical professorships founded at Modena by the duke Francis II. Soon afterwards he was chosen one of the physicians in ordinary to the duke, and was continued in that office by his successor, who, at Torti's suggestion, founded an anatomical amphitheatre at Modena, in which Torti was entrusted with the office of demonstrator in 1698. In 1707 he published his important and celebrated work, Therapeutice Specialis ad Febres quasdam Perniciosas, inopinato ac repente Lethales una verò China China Peculiari Methodo Ministratu, Modena, 8vo. This publication gained him the friendship and applause of various learned men, and also the title of corresponding member of the Royal Society of London, and of the Academy of Valentia in Spain. He died in 1741.

TOSSANUS, or TOUSSAIN, (Daniel,) a learned Protestant divine, was born at Montbeillard, where his father, Peter Toussain, was minister, and studied at Basle and Tübingen. In 1559 he went to Paris, whence, in the following year, he repaired to Orleans, where he taught Hebrew for some time, and being admitted into the ministry, officiated in the church there, which was one of the most numerous and flourishing of the Protestant congregations in France. He next removed to Heidelberg, whither he had been invited by Frederic III. elector palatine, who afterwards employed him in visiting the reformed churches in his dominions. On the death of that prince, however, in 1576, his son Lewis, being a Lutheran, was unwilling to retain Toussain, who was a Calvinist, in his service. His brother, prince Casimir, who was of his father's persuasion, then invited Toussain to Newstadt, made him superintendent of the churches there, and, on the death of Ursinus, professor of divinity. He also officiated in the church of St. Lambert, composed of refugees; and preached to them in French; and by the prince's desire, he joined with Zanchius and Ursinus in the publication of various works in support of the Reformation. In 1586 he succeeded Grynæus as professor of divinity at Heidelberg; and in 1594 he was chosen rector of the university. He died in 1602.—His son PAUL, also a divine, published a life of his father, Vita et Obitus Danielis Tossani, &c. Heidelberg, 1603, 4to, with various other works, mostly of the controversial kind, and a translation of Luther's Bible with notes, ibid. 1617, fol. These notes were attacked by the Lutheran divines, and defended by the author in an Apologia pro suis Notis Biblicis, &c. 1618, 4to. He published also a Lexicon Concordantiale Biblicum, &c. of which there have been several editions. He died in 1629. The works of the elder Tossanus, in German and Latin, amount to many volumes 4to. and fol.; they are principally commentaries on various parts of the Bible, and defences of particular doctrines of the reformed church.

TOTT, (Francis baron de,) a French military officer and diplomatist, was born at Ferté-sous-Jouarre, in 1733. In 1755 he went to Constantinople with his father and M. de Vergennes; and he remained in that city with an appointment in the French embassy, till 1763, when he returned to France. In 1766 the duc de Choiseul appointed him to the office of French consul in the Crimea; but he contrived to involve himself so deeply in the intrigues of the court, that the vizier obtained his recall in 1769. He then returned to Constantinople, and entered the service of the Ottoman Porte, in which he continued till 1776, when he retired in disgust. In the early part of this period he proposed an entire reform in the Turkish artillery, and was appointed to carry it into effect. In 1770 he was

charged with the defence of the Dardanelles, menaced by the Russian fleet. In 1771 he devised a plan of defence for the Turkish frontiers towards Oczakov. He was despatched by the French government in 1777 on a tour of inspection of the consular establishments in the ports of the Mediterranean from the Archipelago to the Barbary States. In 1781 he was raised to the rank of maréchal-de-camp, and in 1787 he was appointed governor of Douay. He held that office till 1790, but opposing himself to the republican fervour of the garrison, was obliged to take refuge in Switzerland, whence he proceeded to Vienna. He died in 1793. He published in 1784 his well-known Mémoires sur les Turcs et Tartares, which met with great success, and has been translated into English.

TOULMIN, (Joshua,) a dissenting minister, was born in London in 1740, and educated at St. Paul's school, and at the Dissenting Academy in Wellclose-square. He was afterwards appointed minister of a congregation at Colyton in Devonshire, where he became a convert to the opinions of the Baptists; upon which, in 1765, he transferred himself to Taunton, in Somersetshire, where, besides having the charge of a Baptist congregation, he taught a school, and wrote and published most of his works. He had not been long at Taunton before his opinions underwent a further change; and in 1804 he accepted the situation of one of the pastors of the Unitarian congregation at Birmingham, formerly presided over by Dr. Priestley; and there he remained till his death, in 1815. In 1791 he had received his diploma of D.D. from Harvard university, in the United States. His publications are, Sermons addressed to Youth, with a Translation of Isocrates's Oration to Demonicus; Two Letters on the Address of the Dissenting Ministers on Subscription; Memoirs of Socinus; Letters to Dr. John Sturges on the Church Establishment; Dissertations on the Internal Evidences of Christianity; Essay on Baptism; Review of the Life, Character, and Writings of John Biddle, M.A.; History of the Town of Taunton; a new edition of Neal's History of the Puritans, with notes and additions; Biographical Tribute to the Memory of Dr. Priestley; Addresses to Young Men; Memoirs of the Rev. Samuel Bourne (his colleague at Birmingham); Sermons on Devotional Subjects; Historical View of the State of the Protestant Dissenters in England; besides several single sermons and other pamphlets; he was also an occasional contributor to the Theological Repository, The Nonconformists' Memorial, The Monthly Magazine, and other periodical publications.

TOULONGEON, (Francis Emanuel, viscount de,) a French historian, was born in 1748, at the castle of Champlitte, in Franche Comté, and educated at the seminary of St. Sulpice at Paris. He then entered the army, and rose to the rank of colonel of chasseurs; but he quitted the service previous to the wars which arose out of the French revolution. At the commencement of the revolution he embraced the popular side, and in 1788 published a pamphlet, under the title of, Principes Naturels et Constitutifs des Assemblées Nationales, which led to his being appointed one of the deputies of the nobility of the province in the States-General of 1789. He was one of those nobles who separated themselves from their order to unite with the tiers-état, or commons, in one chamber, which assumed the title of the National Assembly. In 1791 he quitted public life, and thus eluded the perils of the reign of terror. He was elected a member of the Institute in 1797; and in 1802 and 1809 he was chosen deputy for the department of Nièvre in the legislative body. He died in 1812. His principal works are, Histoire de France depuis la Révolution de 1789; Manuel du Muséum Français; this is a catalogue raisonné of the paintings of the old masters; Manuel Révolutionnaire, ou Pensées Morales sur l'Etat Politique des Peuples en Révolution; a poem, entitled Récherches Historiques et Philosophiques sur l'Amour et le Plaisir; and a translation of Cæsar's Commentaries.

TOUP, (Jonathan,) an eminent classical scholar and critic, was born in 1713, at St. Ives, in Cornwall, and educated at the grammar-school of his native place, and at Exeter college, Oxford, where he took his degree of B.A. That of M.A. he received at Cambridge in 1756, having previously been presented to the rectory of St. Martin, in Cornwall. In 1760 he published the first part of his Emendationes ad Suidam; which was followed by the second in 1764, by the third in 1766, and by the fourth in 1775. In 1767 he published, Epistola Critica ad Virum Celeberrimum Gul. Episcop. Glocestr., (Warburton,) containing various remarks upon Greek writers. When Warton's edition of Theocritus appeared

in 1770, it was accompanied with copious corrections and annotations by Toup; and in 1772 he published in a separate work, Curæ posteriores, sive Appendicula Notarum atque Emendationum in Theocritum, Oxonii nuperrime publicatum, 4to. The recommendation of Warburton procured for him in 1774 and 1776, the presentation to a prebend in the cathedral of Exeter, and to the vicarage of St. Merryn. In 1775 he printed, Appendicula Notarum in Suidam; and in 1778 he published, from the Oxford press, Longini omnia quæ extant, Græcè et Latinè: Recensuit, Notasque suas atque Animadversiones adjecit, Jo. Toupius. Accedunt Emendationes Dav. Ruynkenii, 4to. This excellent edition of Longinus was favourably received by the learned, and a second edition was printed in 1789, 8vo. He died in 1785.

TOUR, (Maurice Quentin de la,) distinguished for his portraits in crayons, was born at St. Quentin in 1704. He worked very slowly, and finished very elaborately, but gave his pictures the appearance of having been executed with great ease by adding at the close a few bold and effective touches. In 1746 he was elected a member of the Academy of Painting. He died in 1788.

TOURNEFORT, (Joseph Pitton de,) an eminent botanist, was born, of noble parentage, at Aix, in Provence, in 1656, and was educated at the Jesuits' college in that city. He was destined for the church; but the death of his father, in 1677, left him at liberty to follow his favourite pursuit; and in the following year he made an excursion to the mountains of Dauphiné and Savoy, whence he brought a rich harvest for his herbarium. Having determined to adopt the medical profession, he went in 1679 to Montpellier, where he perfected himself in the knowledge of anatomy and the theory of physic, and made the acquaintance of Magnol and Chirac. In 1681 he crossed to Barcelona, and ascended the mountains of Catalonia, accompanied by a number of medical students, and by the physicians of the country, to whom he demonstrated the plants of those regions. Thence he proceeded to the Pyrenees, among the rocky recesses of which chain he passed many days in his herborisations, undeterred by the difficulties of subsistence, and the visits of the Spanish miquelets, by whom he was several times pillaged. He next repaired to Paris, where Fagon, first physician to the queen, in 1683 procured for him the place of assistant professor of botany with himself at the Jardin du Roi, of which Fagon was at that time curator. The love of science caused him to resume his travels: in 1688 he revisited Spain, and thence passed to Portugal, England, and Holland, augmenting his acquaintance not only with plants, but with persons eminent for botanical knowledge. In 1692 he was elected into the Academy of Sciences; and in 1694 he published his first work, entitled, Elémens de Botanique, ou Methode pour connoitre les Plantes, 3 vols, 8vo, with numerous plates. The method established by Tournefort was primarily founded upon the varieties of the petals of flowers taken in conjunction with the fruits. It adhered as nearly as was possible to the natural orders of plants; and by its facility and elegance became so popular, that it was followed universally in France, and by many in other parts of Europe, till at length it gave way to the Linnæan system. In 1698 the title of doctor of medicine was conferred upon him by the Faculty of Paris, on which occasion he maintained in the affirmative a thesis, An Morborum Curatio ad Mechanicæ Leges referenda? which he dedicated to his first patron Fagon. In the same year he published his Histoire des Plantes qui nassent aux Environs de Paris, avec leur Usage dans la Médicine, 12mo; of this an improved edition was given by Bernard de Jussieu, in 2 vols, 1725; and an English translation was published by Martyn in 1732. In 1700 Tournefort published a Latin version of his Elements of Botany, entitled, Institutiones Rei Herbariæ, 3 vols, 4to. In that year he received an order from the king to travel into the Levant for the purpose of examining the plants mentioned by the writers of antiquity, as well as others produced in those countries. He was accompanied by Gundelsheimer, an able German physician, and by Aubriet, a skilful draughtsman. In this tour he visited Greece and its principal islands, and Lesser Asia as far as the frontiers of Persia; and he returned to France from Smyrna in 1702, enriched with a great number of new species of plants, as well as with curious information of different kinds. The first fruits of his travels appeared the following year in a supplement to his Elements of Botany, entitled, Corollarium Institutionum Rei Herbariæ, in quo Plantæ 1356 in Orientalibus regionibus observatæ recensentur, et ad sua Genera revocantur, 4to. This was afterwards added to De Jussieu's

edition of the Elements, in 1719. He now proposed to devote himself to the practice of physic at Paris; but his avocations at the Jardin du Roi, and at the royal college, in which he had a place as medical professor, together with the business of preparing his travels for the press, occupied much of his time and attention, and his constitution began to suffer from his multiplied cares. At this period he unfortunately received a violent blow on the breast from the axletree of a carriage, the effects of which, after some months of decline, terminated his life in November, 1708. By his will he left his cabinet of curiosities to the king for the public use; and his botanical books to the abbé Bignon. The first volume of his Travels was printed at the Louvre before his death; the second was completed from his manuscripts, and both were published in 1717, with the title, Relation d'un Voyage du Lévant, fait par Ordre du Roi, contenant l'Histoire Ancienne et Moderne de plusieurs Iles de l'Archipel, de Constantinople, des Cotes de la Mer Noire, de l'Armenie, de la Georgie, de la Frontières de Perse, et de l'Asie Mineure; enrichie de Descriptions et de Figures d'un grand Nombre de Plantes rares, de divers Animaux; et plusieurs Observations touchant l'Histoire Naturelle, 2 vols, 4to. Of this work there have been several editions, and translations into English and Dutch; and it stands high in reputation among books of that class. The vivacity of its narrations renders it as entertaining to the general reader, as it is instructive to the scientific. From his papers there was likewise published by Besnier, Traité de la Matière Médicale, ou l'Histoire et l'Usage des Médicamens, et leur Analyse Chimique, 2 vols, 12mo, 1717. Plumier has given the name of *Tournefortia* to a genus of American shrubs.

TOURNEMINE, (René Joseph de,) a Jesuit and man of letters, descended from an ancient and noble family in Brittany, was born at Rennes in 1661, and passed through his studies with great reputation in his own province. He entered among the Jesuits in 1680, and having taught in their schools for seven years, took all the vows of the order in 1695. In 1701 he was placed in the Jesuits' college in Paris to be at the head of the conductors of the celebrated journal entitled, Mémoires pour servir à l'Histoire des Sciences et des Beaux Arts, printed for a number of years at Trevoux, whence it received its appellation. In 1718 he was transferred to the professed house of the society, of which he was made librarian, and where he died in 1739. The Journal of Trevoux, of which Tournemine was the principal editor from 1701 to 1720, consists of dissertations on various subjects, and of analyses and extracts of books. Its style is neat and elegant, and its criticism displays taste and learning, but is marked with a spirit of party, and Jesuit prepossessions, which brought upon it the sarcasms of Voltaire. It was periodically published from 1701 to 1767, when it fell with the society. Tournemine contributed the chronological tables to the edition of the Bible published by Duhamel in 1706. He also published in 1719 an edition of Menochii Commentarii totius Scripturæ, 2 vols, fol., to which he appended a system of chronology, and twelve dissertations on different points of the chronology of the Bible. In 1726 he published an edition of Prideaux's History of the Jews, and added to it a dissertation on the books of Scripture not recognised as canonical by Protestants, and some remarks upon the ruins of Nineveh and the destruction of the Assyrian empire. His Réflexions sur l'Athéisme were printed as an introduction to two editions of Fénélon's Traité sur l'Existence de Dieu; and in reply to Voltaire, who had invited him to clear up his doubts, he published in the Journal de Trevoux (October, 1735) a letter on the immateriality of the soul, which does not appear to have convinced the philosopher.

TOURNEUR, (Peter le,) a French writer, born at Valognes, in Normandy, in 1736, and studied at the college Des Grassins, at Coutances. He began his literary career by composing pieces for academical prizes, which he obtained at Montauban and Besançon. His translation of Young's Night Thoughts, published in 1770, had great success; and many preachers, both in the capital and the provinces, adorned their sermons with passages borrowed from it. Its favourable reception encouraged him to go on with translations from the English, and he published versions of Hervey's Meditations; Johnson's Life of Savage; Ossian and other Gaelic Poems; a great part of the Universal History; Shakspeare; Clarissa; and other works. He died in 1788. In his version of Shakspeare, Le Tourneur has evidently profited by his knowledge of the German translation by Eschenburg (Zurich, 1775-1787), and has prefixed the remarks of that critic

to several of the plays. The version is in prose, and was revised and republished by M. Guizot in 1824. It originally appeared in 19 vols, 1776-1782.

TOURNEUX, (Nicholas le,) an eloquent French ecclesiastic, was born, of poor parents, at Rouen, in 1640, and was educated in the Jesuits' college at Paris, where in 1675, he obtained the prize at the French Academy for a discourse on the subject of Martha and Mary. He was greatly admired for his sermons in the capital; and it is related that Louis XIV. once asking Boileau who this Le Tourneux was, whom all the world was running after, the poet replied, "Sire, your majesty knows that people always run after novelty—he is a preacher who preaches the Gospel." The king then requiring him to speak his opinion seriously of the man, Boileau added, "When he ascends the pulpit, he looks so frightfully that one wishes him down again; but when he has begun to speak, the fear is that he should descend too soon." His eloquence procured him a benefice at the Sainte Chapelle, and a royal pension. He died in 1689. He wrote several devotional works, according with the sentiments of the Port Royal divines, and much esteemed by the pious of that class.

TOURRETTE, (Marc-Antoine-Louis Claret de la,) a naturalist, was born at Lyons, in 1729, and studied at a college of the Jesuits in that city, and at the Collége de Harcourt at Paris. He was admitted a member of the Academy of Sciences at Lyons, and during the last twenty-five years of his life acted as secretary to that body. He published, in 1766, Démonstrations Elémentaires de Botanique, 8vo. In 1770 Tourrette published a voyage to Mount Pilat, giving a geographical account of the district, and a list of the plants which he discovered there. In 1795 he published the Chloris Lugdunensis. He made numerous herborising excursions in various parts of France and Italy, in some of which he was accompanied by Jean Jacques Rousseau, with whom he was intimate; and he was a correspondent of Linnæus, Adanson, Jussieu, and others. He died in 1793.

TOUSSAINT, (Francis Vincent,) a deistical writer, born at Paris in 1715, became the associate of D'Alembert and Diderot in the Encyclopédie; and published a celebrated book, entitled, Mœurs, 1748. To this he added a supplement in 1760; which being condemned by the parliament of Paris, Toussaint fled to Berlin, where he died in 1772.

TOUSSAINT L'OUVERTURE, an extraordinary man of the negro race, whose parents were African slaves, was born in 1743, at Breda, near Cape Town, in St. Domingo. He had learnt to read and write, when he became his master's coachman, and afterwards superintendent over the other negroes on the estate. On the appearance of the proclamation of the 4th February, 1794, declaring all slaves free, Toussaint occupied the Spanish posts in his neighbourhood, and joined Laveaux, the French general, whom he subsequently delivered from the power of the Mulatto chiefs. He was then made general of division, and reduced the whole of the northern part of the island under the dominion of France, except the Mole of St. Nicholas, of which the English retained possession. In April, 1796, Sonthonax appointed him commander-in-chief of the armies of St. Domingo. Soon after general Maitland surrendered the strong places held by the British forces. In January, 1801, Toussaint conquered the Spanish part of the island; and under his strict but upright sway the commerce and agriculture of St. Domingo flourished. Buonaparte, immediately after the peace with England, issued a proclamation, declaring that slavery was to continue in Martinique and Cayenne, and St. Domingo to be restored to order. Toussaint met it by a counter proclamation, issued on the 18th of December, 1801, in which he professed obedience to the republic, but at the same time appealed to the soldiers in language which left no doubt as to his resolution to repel force by force. Buonaparte despatched a squadron of fifty-four sail, under the command of general Le Clerc, his brother-in-law, to reduce St. Domingo. The first view of this force discouraged Toussaint himself. On the 17th of February, 1802, he was proclaimed an outlaw. He continued nevertheless to defend himself. At last the defection of Christophe and Dessalines obliged him to listen to terms. The sentence of outlawry pronounced against him was reversed; and he was received with military honours on paying a visit to Le Clerc. General Brunet invited him to a conference on the 10th of June; and when the generals retired to hold a consultation, the negro guard was disarmed, and their chief was arrested and carried to France. He was for a short time lodged in the Temple, at Paris, but was soon after conveyed to the castle of Joux, near Besançon, where, after ten months of rigorous

imprisonment, he died on the 27th of April, 1803.

TOWERS, (Joseph,) a political and miscellaneous writer, was born in 1737, in Southwark, where his father was a dealer in second-hand books. He had no regular education, and in 1754 he was bound apprentice to Mr. Robert Goadby, a printer at Sherborne, in Dorsetshire. In 1763 he published A Review of the genuine doctrines of Christianity, &c. in which he stated his reasons for renouncing the doctrines of Calvin, in which he had been educated. In the following year he came to London, and, having taken out his freedom, supported himself by working as a journeyman printer; he afterwards kept a bookseller's shop in Fore-street, Cripplegate. In 1765 his former master, Goadby, formed the design of publishing, periodically, the lives of eminent men of the English series, and employed Towers as the editor. The first volume appeared in 1766, 8vo, under the title of British Biography, and was continued by him as far as the seventh volume. The remaining three were written by a clergyman in the west of England. This is the best of Towers's works. In 1774 he resigned his business, and was ordained a preacher among the dissenters, and soon after chosen pastor of a congregation at Highgate. In 1778 he exchanged this situation for the office of forenoon preacher at Newington Green, where Dr. Price preached in the afternoon. When Dr. Kippis was employed by the London booksellers on a new edition of the Biographia Britannica, he recommended Towers as his assistant; and he wrote several lives, but under the influence of prejudices which did no credit to the work. It seems, indeed, surprising that a work, of which the lives of the eminent men of the church of England must necessarily form a large portion, should be entrusted to one who had no sympathy with the constitution or doctrines of that church. In 1779 he received the degree of LL.D. from the university of Edinburgh. In 1796 he published by subscription a collection of his works, in 3 vols, 8vo. He died in 1799.

TOWERSON, (Gabriel,) a learned divine, was born in the county of Middlesex, and educated at Queen's college, Oxford, where he took his degree of M.A. in 1657. In 1660 he was elected fellow of All Souls, and was soon after presented to the rectory of Welwyn, in Hertfordshire. He took his degree of D.D. in 1677; and in 1692 he was inducted into the living of St. Andrew Undershaft, London, where he became a popular preacher. He died in 1697. His works are, A brief account of some expressions in St. Athanasius's Creed; An Explication of the Decalogue, or Ten Commandments, and, Explication of the Catechism of the Church of England; Of the Sacraments in general, in pursuance of an explication of the Catechism of the Church of England; Of the Sacrament of Baptism in particular; Of the Rite of Baptism among the Heathen and Jews; and, Of the Institution of Christian Baptism.

TOWGOOD, (Micajah,) a dissenting divine, was born at Axminster, in Devonshire, in 1700, and educated under the Rev. Mr. Chadwick, of Taunton, and in the academy under the direction of Mr. Stephen James and Mr. Grove, in the same town. Soon after he had commenced a preacher, he settled with a congregation of dissenters at Moreton-Hampstead, in Devonshire. He removed to Crediton, in the same county, in 1735, and soon after published, without his name, a tract entitled Recovery from Sickness, and a pamphlet entitled High-flown Episcopal and Priestly Claims freely examined, in a Dialogue between a Country Gentleman and a Country Vicar, 1737. In 1739 he published The Dissenter's Apology, in which he endeavours to vindicate a separation from the church. In 1741, when the nation was engaged in a war with Spain, he assumed a different character, by publishing, Spanish Cruelty and Injustice a justifiable Plea for a Vigorous War with Spain. But his principal work is, The Dissenting Gentleman's Answer to Mr. White, a clergyman of the diocese of Norwich, who had written against the principles of the dissenters with great ability. In 1750 he settled at Exeter, where he published some pamphlets in defence of Infant Baptism. In 1761 he became a teacher in a Dissenters' academy in that city. He died in 1792. In his religious sentiments he was an Arian.

TOWNLEY, (James,) a divine, was born in London in 1715, and educated at Merchant Taylors' school, and at St. John's college, Oxford. On entering into orders he became successively morning preacher at Lincoln's-inn chapel, lecturer of St. Dunstan's-in-the-East, and rector of St. Bennet's, Gracechurch-street. He afterwards became grammar-master to Christ's Hospital. He was subsequently chosen master of Merchant Taylors' school. He died in 1778. He assisted Hogarth in

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his Analysis of Beauty, and wrote some dramatic pieces, particularly High Life below Stairs.

TOWNLEY, (Charles,) an accomplished scholar and connoisseur, was born at Townley, the seat of his ancestors, in Lancashire, in 1737, and, being of a Roman Catholic family, received his education abroad under the celebrated Mr. Turbervile Needham. He resided many years at Rome, where he employed himself in collecting the remains of ancient art. Having formed a museum at a vast expense, he purchased a house in Park-street, Westminster, for its reception. He died in 1805. The Townley marbles are now in the British Museum, of which Mr. Townley was a trustee. It was not to marbles alone that Mr. Townley directed his attention. He had also a collection of terracottas, some of which are the most valuable in Europe; and he laid out large sums in the purchase of ancient bronze figures and utensils, Greek and Roman coins, gems, antique pastes, and drawings, the greater part of which served to illustrate his collection of sculptures. After his decease his marbles and terracottas were purchased for the British Museum for 20,000*l*. His remaining collection of antiquities, illustrative of his marbles, was purchased and deposited in the same institution, in 1814, for the sum of 8,200*l*.—His uncle, JOHN TOWNLEY, was an officer in the French service, and honoured with the order of St. Louis. He translated Hudibras into French, 2 vols, 12mo, and died in 1782, at the age of eighty-five.

TOWNSEND, (Joseph,) a divine, was originally destined for the profession of physic, and educated at Caius college, Cambridge, where he obtained a fellowship. He then studied under Dr. Cullen at Edinburgh; but on hearing the Methodists, he took another turn, was ordained, and presented to the rectory of Pewsey, in Wiltshire. He also became chaplain to lady Huntingdon, and preached in her chapel at Bath; but after some time his Calvinistic zeal abated, and he settled on his living, where he died in 1816. He published, A Journey through Spain; The Physician's Vade Mecum; Dissertation on the Poor Laws; A Guide to Health; Thoughts on Despotic and Free Governments; Sermons; The Character of Moses as an Historian established.

TOWNSON, (Thomas,) a learned divine, was born in 1715, at Much Lees, in Essex, of which parish his father was rector, and was educated at Felsted, and at Christ church, Oxford; but he afterwards became fellow of Magdalen college. In 1746 he was presented to the living of Hatfield Peverel, in Essex, which he resigned in 1748 on being presented to that of Blithfield, in Staffordshire. In 1751 he accepted the lower mediety of Malpas, in Cheshire, given to him by Mr. Drake, with whom he had travelled to Italy. In 1768 he went abroad again with the eldest son of that gentleman; and, on his return, published his Discourses on the Four Gospels, for which the university of Oxford conferred on him the degree of D.D. In 1780 he was collated by Dr. Porteus, then bishop of Chester, to the archdeaconry of Richmond. He died in 1792. His works and life were published in 1810 by Mr. (afterwards archdeacon) Churton, in 2 vols, 8vo.

TOZER, (Henry,) a learned puritan divine, was born in 1602, at North-Tawton, in Devonshire, and educated at Exeter college, Oxford, of which he was chosen fellow in 1623. Having afterwards taken orders, he was, according to Wood, useful in moderating, reading to novices, and lecturing in the chapel. He was also an able and laborious preacher, had much, Wood says, of the primitive religion in his sermons, and "seemed to be a most precise puritan in his looks and life;" on which account his sermons and expositions in the churches of St. Giles's and St. Martin, at Oxford, were much frequented by the puritanical party. After evincing his loyalty to his sovereign, and his devotion to the church, he was forced to flee to Holland, where he became minister to the English merchants at Rotterdam, where he died Sept. 11, 1650, in the forty-eighth year of his age, and was interred in the English church in that place. Mr. Tozer published a few occasional sermons; Directions for a Godly Life, especially for Communicating at the Lord's Table, 1628, 8vo, of which a tenth edition appeared in 1680; and Dicta et Facta Christi ex Quatuor Evangelistis collecta, 1634, 8vo.

TOZZETTI, (Giovanni Targioni,) a botanist, was born at Florence in 1722, and studied medicine at Pisa, where he succeeded his friend Micheli in the care of the botanic garden. In 1737 he was appointed professor of botany at Florence; in which city he practised physic with great reputation. He was also nominated, in conjunction with Cocchi, to form a catalogue of the grand duke's library, which had been begun by Magliabecchi. He died in 1780. He published five

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volumes of letters of famous men, and the Nova Plantarum Genera of his master Micheli; but his own great work is entitled Notizie degli Aggrandimenti delle Scienze Fisiche accaduti in Toscana, 4 vols, 4to.

TOZZI, (Luca,) a physician, was born at Aversa, in the kingdom of Naples. He taught medicine and mathematics at Cosenza; but in 1694 he went to Rome, where he succeeded Malpighi as first physician to the pope. He died in 1717. His works were published in 5 vols, 4to, 1711.

TRADESCANT, (John,) a naturalist, a native of Holland, who, after travelling through various parts of Europe and Asia, settled in England, and founded a garden at Lambeth which he furnished with a great number of exotics. In 1629 he was nominated gardener to Charles I. and was enabled, by the liberality of the nobility, to form a collection of curiosities, of which a description was published, in 1656, by his son John, with the title of Museum Tradescantium, or A Collection of Rarities preserved at South Lambeth near London, 12mo. Prefixed to this book are prints of John Tradescant and his son, engraved by Hollar. The elder of these collectors died about 1652; and the younger in 1662. The latter bequeathed the museum to Elias Ashmole, who gave it to the university of Oxford, where it unjustly bears the title of the Ashmolean Museum. The widow of the younger Tradescant erected a singular and handsome tomb to the memory of father and son, which is still to be seen in the church-yard at Lambeth. The Tradescants introduced many new plants into Great Britain; amongst others a species of spider-wort, thus brought over, was called Tradescant's Spider-wort. It has since been formed into the type of a genus with the name *Tradescantia*, and has a large number of species.

TRAGUS. See BOCK.

TRAHERON, (Bartholomew,) a learned divine, was supposed by Wood to have been born in Cornwall, and was educated at Oxford, either in Exeter college, or Hart hall. He afterwards travelled, for improvement, into Germany and Italy. On his return to England he entered into holy orders, and was made keeper of the royal library by Edward VI., who also conferred on him the deanery of Chichester. This on the accession of Mary (1553) he lost, as well as his other preferments; and he then joined the other English exiles at Frankfort, where he became their divinity-reader, particularly on the beginning of the Gospel of St. John, against the Arians. While here he appears to have written all his works; Paræresis, lib. I. addressed to his brother Thomas, persuading him to embrace the reformed religion; Carmina in Mortem Henrici Dudlæi; Analysis Scoparum Johannis Cochlæi; Exposition of a Part of St. John's Gospel made in sundry Readings in the English Congregation against the Arians; Exposition on the fourth chapter of St. John's Revelation, which treateth of the Providence of God, made before his Countrymen in Germany; An answer made by Bar. Traheron to a private Papist; and, Treatise of Repentance. The date of his death is not known.

TRAILL, (Robert,) a Presbyterian divine, was born at Ely, in the county of Fife, in 1642, and educated at the university of Edinburgh, whence he went to Holland, where he resumed his divinity studies, and assisted Nethenus, professor of divinity at Utrecht, in the republication of Rutherford's Examination of Arminianism. In 1670 he came to London, where he was ordained by some Presbyterian divines. Seven years afterwards, however, he was at Edinburgh, and, for preaching privately, was apprehended, and brought before the privy council. Before them he acknowledged he had kept house-conventicles; but as to field-conventicles, which was a criminal offence, he left them to prove that, and peremptorily refused to answer upon oath any interrogatories that might affect himself. On this he was sent to prison; but he was released by order of government in October of the same year, 1677. He then returned to England, and preached in a meeting at Cranbrook, in Kent; but he was afterwards for many years pastor to a Scotch congregation in London; and at one time was colleague with the Rev. Nathaniel Mather in a meeting in Lime-street. As he was warmly attached to the doctrines usually called Calvinistic, he took a zealous concern in the controversy that followed the publication of Dr. Crisp's works. In 1692 he published his Vindication of the Protestant Doctrine of Justification, and of its first Preachers and Professors, from the unjust Charge of Antinomianism. In this he discovers great zeal against Arminianism, and is not a little displeased with those divines who were for adopting what they called a middle way, and who wrote against Dr. Crisp. He died in 1716. His works,

principally sermons, which have long been popular, particularly in Scotland, were printed for many years separately, but in 1776 were published together at Glasgow in 3 vols, 8vo. In 1810 a more complete edition appeared at Edinburgh in 4 vols, 8vo, with a life prefixed.—His son, ROBERT, was minister of Panbride, in the county of Angus, and was the father of Dr. James Traill, who, conforming to the English church, was presented to the living of West Ham, in Essex, in 1762. He accompanied the Earl of Hertford as chaplain to that nobleman when ambassador in France, and was afterwards his chaplain when he became lord lieutenant of Ireland. In 1765 he was appointed bishop of Down and Connor, and died in Dublin in 1783.

TRAJANUS, (Marcus Ulpius Nerva,) one of the greatest of the Roman emperors, was born about A.D. 53, at Italica, on the Guadalquivir, not far from Seville, in Spain. He distinguished himself at an early age in the wars against the Parthians and the Jews; and he became consul in A.D. 91, together with Acilius Glabrio. He returned to Spain; and he afterwards commanded the legions on the Lower Rhine. In A.D. 97, the emperor Nerva adopted him, and chose him for his successor. Trajan was the first emperor who was born beyond the limits of Italy. He received the news of his nomination in Cologne; and three months later the death of Nerva, which took place on the 27th of January, 98, made him master of the Roman empire. In 103, Pliny the younger, who was a personal friend of the emperor, was appointed proconsul of Bithynia and Pontus; and having inquired into the state of the Christians, he recommended them to the emperor. The letters that passed between Pliny and Trajan are the best sources with regard to the private character of this emperor. After a reign rendered illustrious by his victories over the Dacians, Germans, and Parthians, Trajan died at Selinus, a town in Cilicia, in the month of August, A.D. 117, and was succeeded by Adrian. In memory of his victories over the Dacians, a column was erected, in 114, by the architect Apollodorus, on the Forum Trajani, which is still admired as one of the finest remnants of ancient art. Another column, which is likewise extant, was erected in honour of Trajan by the inhabitants of Beneventum after his victories over the Parthians.

TRALLES, (Balthasar-Lewis,) an eminent physician, was born at Breslau, in 1708, and after studying medicine at Halle, under Frederic Hoffman, settled in his native city. He wrote several valuable works, and was a member of the Imperial Academy of Vienna, and of the Royal Society of Berlin. His principal work is entitled Usus Opii Salubris et Noxius in Morborum Medela, Solidis et certis principiis Superstructus, 1757-1762, 2 vols, 4to. He was also the author of a work against the materialism of La Mettrié.

TRALLIANUS. See ALEXANDER TRALLIANUS.

TRAPEZUNTIUS. See GEORGE OF TREBIZOND.

TRAPP, (John), a learned divine, vicar of Weston-upon-Avon, and schoolmaster at Stratford, in Warwickshire, wrote a valuable commentary upon almost all the books of the Old and New Testament, published in 6 vols, small fol., 1646, &c., and other tracts on subjects of divinity. He died in 1669, in the sixty-eighth year of his age. His works are now very scarce.

TRAPP, (Joseph), a divine and poet, grandson of the preceding, was born in 1679, at Cherrington, in Gloucestershire, where his father was rector, and was educated at Wadham-college, Oxford, of which he was chosen a fellow in 1704. In 1708 he was appointed the first professor of poetry, and held the office for ten years. In 1710, he acted as manager for Dr. Sacheverell on his memorable trial; and in 1711 was appointed chaplain to Sir Constantine Phipps, lord chancellor of Ireland, and one of the lords justices of that kingdom. In 1720 he was, by the favour of the earl of Peterborough, presented to the rectory of Dauntzey, in Wiltshire, which he resigned in 1721 for the vicarage of the united parishes of Christ-church, Newgate-street, and St. Leonard's, Foster-lane, London. In February, 1727, in consequence of the merit and usefulness of his two books, entitled Popery truly stated, and Answer to England's Conversion, both printed in that year, he was presented by the university of Oxford with the degree of D.D. by diploma. In 1733, he was, on the demise of Robert Cooper, M.A., and archdeacon of Dorset, preferred to the rectory of Harlington, in Middlesex, on the presentation of lord Bolingbroke, to whom he had been appointed chaplain on the recommendation of Swift, and in defence of whose administration he had written a number of

papers in the Examiner, during 1711 and the two following years. In 1734 he was elected one of the joint-lecturers of St. Martin's-in-the-Fields. He died in 1747. Like most divines about the commencement of the last century, he was challenged to personal controversies with those of the popish persuasion, but always resisted them. "Disputes by word of mouth," he says, in the preface to Popery truly stated, "I always declined, and always will: I never knew any good come of them: much harm, I am sure, may, and I believe often does: much empty wrangling at the time of the debate, and much misreport and misrepresentation after it. And therefore I chose writing rather than talking." Dr. Trapp was a hard student, and acquired fame in his day by a great variety of writings, theological, critical, controversial, political, and poetical. One of his best works is his Notes upon the Gospels, first published in 1747. He published several sermons, which he preached upon various occasions, and also numerous pamphlets against the Whigs, but these generally appeared without his name. He seems to have valued himself as a translator, in which he was confessedly unsuccessful. When appointed poetry professor he gave a regular course of lectures in elegant Latin, which were published in 1718, under the title of Prelectiones Poeticæ, 3 vols, 8vo. A translation appeared afterwards. But, although he acquitted himself in these lectures as a good critic, he was not able to exemplify his own rules; and his translation, in blank verse, of Virgil, bears little resemblance to the original. He had most success in a Latin translation of Anacreon; but he failed when he attempted to transfuse the spirit of Milton into that language.

TRAVERSARI. See AMBROSIUS *the Camaldolese*.

TRAVIS, (George), a divine, was born at Royton, in Lancashire, and educated at the free-school of Manchester, and at St. John's college, Oxford. On entering into orders he obtained the vicarage of Eastham, and the rectory of Hendley, in Cheshire. He was afterwards made prebendary of the cathedral of Chester, and archdeacon of that county. He wrote a series of letters to Gibbon on the authenticity of the text, 1 John v. 7; but he was answered by Porson and bishop Marsh. He died in 1797.

TREBY, (Sir George,) a learned judge, was born, as Wood thinks, at or near Plympton, in Devonshire, in 1644, and was educated at Exeter college, Oxford, which he left without taking a degree, and went to the Inner Temple. After being admitted to the bar he had much practice, and was accounted a good common lawyer. In 1678 and 1679 he sat in parliament as representative for Plympton, and in the last-mentioned year was appointed chairman of the committee of secrecy for the investigation of the Popish Plot, and was, in 1680, one of the managers in the impeachment of lord Stafford. In December of the same year, when Sir George Jeffries was dismissed from the recordership of London, Mr. Treby was elected in his room; and in January, 1681, the king conferred on him the honour of knighthood: but when the *quo warranto* issued, and the city charter, for which he pleaded along with Pollexfen, was withheld, he was deprived of the recordership in Oct. 1685. On the revolution, William III. restored him to that office. In 1688 he was made solicitor-general, and in the following year attorney-general. In 1692 he was called to the rank of serjeant, and in May following was promoted to be chief justice of the Common Pleas, on which he resigned the office of recorder. He died in 1702. He published, A collection of Letters and other Writings relating to the horrid Popish Plot, printed from the Originals, London, 1681, fol. in two parts. His pleadings and arguments in the king's-bench on the *quo warranto*, are printed with those of Finch, Sawyer, and Pollexfen, London, 1690, fol.

TREDGOLD, (Thomas,) an able civil engineer, and the author of various scientific works, was born at Brandon, near Durham, and, after receiving a common education, was apprenticed at the age of fourteen to a carpenter in his native village. He afterwards worked for five years as a journeyman carpenter, in Scotland, whence he removed to London, where he obtained employment in the office of an architect, in which he remained for ten years. During that time he employed his leisure in the diligent study of chemistry, geology, and the mathematics. In 1820, he published his valuable Elementary Principles of Carpentry, 4to, illustrated by twenty-two plates. This was followed by A Practical Essay on the Strength of Cast Iron; Principles of Warming and Ventilating Public Buildings, Dwelling-houses, Manufactories, Hospitals, Hothouses, Conservatories, &c.; A Practical Treatise on Railroads and Carriages; Remarks on Steam Navigation,

and its Protection, Regulation, and Encouragement; The Steam Engine, 1827; of this an improved edition was published in 1838, edited by W. S. B. Woolhouse. Tredgold was also the author of several valuable articles in the Encyclopædia Britannica. He died in 1834.

TREDJAKOFSKJ, (Wassilj Kirilowitsch,) a Russian poet, was born at Astracan, in 1703, and received his first education in a school kept by a foreigner at Archangel, after which he studied at Moscow; and he then visited France, England, and Holland, for the purpose of completing his education. At Paris he attended Rollin's lectures. In 1730 he returned to Russia, in 1733 was appointed secretary to the St. Petersburg Academy of Sciences, and in 1745 was made professor of eloquence. He died in 1769. His Telemachid, a versified paraphrase of Fénélon's Telemachus, is so dull a production, that Catharine II. used to inflict the task of getting a hundred lines of it by heart, as a penalty upon those who infringed the rules established for her private parties at the Hermitage. That poem, and his tragedy of Deidamia, remain as memorials of his vain endeavours to grasp the laurels of poetry. He translated several works, especially Rollin's Ancient and Roman History, in 26 volumes; of this work he made a version twice over, the MS. of his first translation having been destroyed by fire.

TREMBECKI, (Stanislaw,) a distinguished Polish poet, was born about 1724, in the district of Cracow. After visiting various parts of Europe, and residing for a considerable time at the court of Louis XV., he was appointed to the post of chamberlain at that of Stanislaus Augustus, who used to call him his Pythagoras, on account of his remarkable abstemiousness. He died in 1812. Of his poetical works the principal is that entitled Zofijowka, a description of the gardens at Zofijowka, an estate in the Ukraine belonging to the Potocki family, in which he had resided. He also wrote a History of Poland, which has never been published.

TREMBLEY, (Abraham,) an eminent naturalist, was born at Geneva, in 1710. He was appointed one of the commissioners for providing Geneva with corn, which situation made him acquainted with the insects that infest grain. As a naturalist, however, he obtained most celebrity by his observations on the fresh-water polypes; which subject he illustrated in a memoir printed at Leyden, in 1744, 4to. He was also the author of Instructions d'un Père à ses Enfans sur la Nature et la Religion; Instructions sur la Religion Naturelle et. Révélé; and, Récherches sur le Principe de la Vertu et du Bonheur, 8vo. He was a member of the Academy of Sciences at Paris, and of the Royal Society of London, in whose Transactions some of his papers are inserted. He died in 1784.

TREMELLIUS, (Emmanuel,) a Hebraist and translator of the Scriptures, was the son of a Jew of Ferrara, where he was born in 1510. He was converted to the Christian faith by Cardinal Pole and M. Ant. Flaminio; and having afterwards imbibed the opinions of the Reformers from conversation with some of their followers in Italy, especially with Peter Martyr at Lucca, he left that country with the latter, and for some time resided at Strasburg. Thence, in the reign of Edward VI., he passed into England, where he lived in intimacy with archbishops Cranmer and Parker, particularly the latter, and also taught Hebrew at Cambridge; but after the death of the king he returned to Germany, and taught Hebrew in the school of Hornbach. He afterwards was invited to the professorship of Hebrew in Heidelberg; and during his residence in that university he gave a Latin translation of the Syriac version of the New Testament; and joined with Francis Junius in a translation of the Old Testament from the Hebrew. He removed first to Metz, and finally to Sedan, in the same occupation of a teacher of Hebrew, and died at the latter place in 1580. All the writings of Tremellius related to the Oriental languages; of which were a Hebrew, Chaldee, and Syriac Grammar; a Hebrew Catechism; Commentaries on the Prophecy of Hosea; and the translations above mentioned. His version of the Syriac New Testament was examined by the theologians of Louvain, and thought worthy of their approbation after some slight alterations.

TRENCHARD, (Sir John,) a statesman, was born, of an ancient and wealthy family, in Dorsetshire, in 1650, and educated at New college, Oxford, which he left without taking a degree, and then went to the Temple, and was called to the bar. He was elected member for Taunton in Charles II.'s third parliament, which met on the 6th March, 1679, and was dissolved on the 12th July in the same year. In the succeeding parliament he took a prominent part in the support of the Exclusion Bill; and he was among those apprehended in 1683, on the sus-

picion of the Protestant plot, of which lord Russell and Sydney were made the victims. He was afterwards, however, discharged from prison for want of a second witness against him. After the accession of James II., Trenchard engaged to support the Duke of Monmouth in his invasion; and on the failure of the duke's attempt he fled to France, whence he returned in 1688, and was chosen member for Dorchester in the convention parliament which placed William and Mary on the throne. His services were rewarded by his being made first serjeant, then chief justice of Chester, and a knight, and lastly, in 1693, secretary of state. He died in 1695.

TRENCHARD, (John,) a political writer, of the same family with the preceding, was born in 1662, and was educated for the law, and called to the bar. But he left that profession for politics. In the parliament that met in 1695, he sat for Wareham. In 1698 Trenchard published, in conjunction with Mr. Moyle, a pamphlet entitled An Argument showing that a Standing Army is inconsistent with a Free Government, and absolutely destructive to the Constitution of the English Monarchy; this is said to have produced a considerable effect, and was followed by a Short History of Standing Armies in England. In 1699 he was chosen by the House of Commons one of seven commissioners for taking an account of the forfeited estates in Ireland. In 1709 he published A Natural History of Superstition; Considerations on the Public Debts; and A Comparison of the Proposals of the Bank and South Sea Company. He published in 1719, Thoughts on the Peerage Bill, and Reflections on the Old Whig. In 1720 he began, in conjunction with his amanuensis, Thomas Gordon, a series of letters on political questions, under the signatures of Cato and Diogenes, which appeared first in the London, and then in the British Journal; and in the same year, in conjunction with the same gentleman, he began a paper called the Independent Whig, which was devoted to the subjects of religion and church government. He died in 1723. After Trenchard's death, Gordon collected Cato's letters, and published them in 4 vols, 12mo, together with the papers which had appeared of the Independent Whig, in 2 vols, 12mo. Gordon afterwards married Trenchard's widow.

TRENCK, (Frederic Baron Von der,) celebrated for his adventures and the romantic account he has given of his life, was descended from a noble Prussian family, and born at Königsberg in 1726. In 1742 he entered the Prussian guards. In 1744, on the commencement of the second Silesian war, he attended Frederic II. as aide-de-camp; but suspicions were excited by some intercepted letters that he maintained a traitorous correspondence with his cousin, who was chief of the Austrian pandours. He was accordingly arrested, and confined in the fortress of Glatz. He, however, found means to escape, and got safe to Bohemia, whence he proceeded to Elbing in Polish Prussia, where he arrived in March, 1747. He then went to Vienna and Nuremberg, and entering the Russian service, after various adventures, reached Moscow, whence he travelled to Petersburg, and having visited Stockholm, Copenhagen, and Holland, returned to Vienna. Dissatisfied with the treatment which he experienced from the Austrian court, he set out once more for Russia; but, while passing through Dantzic, he was arrested, at the request of the Prussian resident, and conducted to Magdeburg, where he suffered a rigorous imprisonment of ten years in a dark cell under ground. During this tedious confinement he amused himself in writing verses. Being set at liberty after the war of 1763, he published the poems he had composed in his prison, at Frankfort on the Maine, in 1769. He afterwards published some other works at Aix-la-Chapelle, where he became editor of a gazette, called L'Ami des Hommes, which was conducted for some time with considerable success. He next began business as a wine merchant; and was assisted in this undertaking by the liberality of a Prussian minister, then at Aix-la-Chapelle, who enabled him to extend his commercial speculations to England. But the wine trade did not succeed; and Trenck, about 1783, disappeared. Of his subsequent history little is known. In 1792 he was editor of a journal published at Hamburgh and Altona, from the latter of which he went, the year following, to France, where, like many other adventurers, he lost his life by the guillotine, in the month of July 1794. Trenck's Memoirs of his own Life appeared at Berlin, in 1787, two parts, 8vo, and made him for a time a distinguished person in the world. His book was translated into almost all European languages; the ladies at Paris, Berlin, and Vienna wore rings, necklaces, bonnets,

and gowns à la Trenck, and not less than seven different theatrical pieces in which he was the hero were brought out on the French stage. He published several works in verse and prose, which it is not necessary to enumerate. His life, translated into French by himself, was published at Paris in 1789, 3 vols, 8vo. A new edition of his celebrated Macedonian Hero was printed in 1788, at Frankfort and Leipsic, 8vo.

TRESCHOW, (Niels,) a philosophical and theological writer, was born in 1751, at Drammen, in Norway, and studied at Copenhagen, where for five years he devoted his attention to theology, philosophy, history, mathematics, and the physical sciences. He then became corrector or submaster of the classical school at Drontheim; and in 1780 he was appointed to succeed the celebrated Jacob Baden as rector of the academy at Helsingör, at which time he studied Kant's writings, and explained his philosophy in a series of able papers in the Minerva. In 1789 he obtained the appointment to the head-mastership of the cathedral school at Christiania. In 1796 his dissertation De Anthropomorphismo obtained for him the degree of doctor of theology from the university of Copenhagen, where in 1803 he was appointed professor in ordinary of philosophy. In 1813 he accepted the chair of philosophy in the new Frederic's University at Christiania. On the union of Norway with Sweden he was made superintendent of public instruction and church affairs. He died in 1833. His chief works are, Morality in Connexion with the State; Principles of Legislation; Spirit of Christianity; Translation of the Gospel of St. John; and, Philosophical Testament, or God, Nature, and Revelation.

TREVISANI, (Cavaliere Francesco,) a painter, was born at Trevigi, in 1656, and was a pupil of Antonio Zanchi, at Venice. He afterwards visited Rome, where he was patronized by cardinal Chigi, who recommended him to the protection of Clement XI., who not only commissioned him to paint one of the Prophets in the church of San Giovanni Laterano, but engaged him to ornament the cupola of the cathedral at Urbino, where he represented, in fresco, emblematical subjects of the four quarters of the world. The churches and public edifices at Rome abound with his works, of which the most esteemed are his picture of the Death of St. Joseph, in the church of the Collegio Reale; the Virgin contemplating the Instruments of the Passion, in S. Maria, in Vallicella; and his picture of Anthony and Cleopatra, in the Palazzo Spada, painted as a companion to the Rape of Helen, by Guido. He possessed an extraordinary talent of imitating the style of the old masters, in which he was much employed by the duke of Modena (then Spanish ambassador at the court of Rome) in copying the works of Correggio, Parmigiano, and other distinguished painters. He died in 1746.

TREVISANI, (Angelo,) a painter, was a native of Venice, and flourished about 1750. He occasionally painted historical subjects, in which he has given proof of considerable ability in his altar-piece in the church Della Carità, and other pictures in the public edifices at Venice; but he was more esteemed and more employed as a portrait painter, by which he acquired both fame and fortune. The date of his death is not known.

TREVOR, (Sir John,) a statesman, born in 1626, was the eldest son of Sir John Trevor, knight, of Trevallin, in Denbighshire, and after the Restoration became a gentleman of the bedchamber in Charles II.'s court. In 1668 he was sent as special envoy to France, to carry out the object of the treaty called the Triple Alliance. After his return he was knighted, and was appointed secretary of state through the influence of the duke of Buckingham, and held the office till his death, in 1672. He left a numerous family by Ruth, daughter of the celebrated Hampden.

TREVOR, (Sir John,) an eminent lawyer, of the same family with the preceding, was born in 1633. He was made solicitor-general by Charles II., and master of the rolls by James II. in 1685; and on the meeting of parliament in May of that year he was elected speaker of the House of Commons; and he was re-elected in the parliament that assembled on the 20th of March, 1690. He was also made a privy counsellor, and one of the commissioners of the great seal. In 1695 he was expelled from the speakership and from the house for corruption and bribery. He, however, retained the mastership of the rolls. He died on the 20th of May, 1717, in London, at his house in Clement's Lane, and was buried in the Rolls' chapel.

TREW, (Christopher James,) a physician and botanist, was born in 1695, at Lauffen, in Franconia, where his father was an apothecary, and studied medicine at Altorf, where he was admitted to the

degree of doctor in 1716. He afterwards travelled through Germany, Switzerland, France, and Holland; and in 1720 he returned to Lauffen, and became a member of the College of Physicians at Nuremberg, where, in 1742, he was admitted a member of the Academy Naturæ Curiosorum, and was raised in 1746 to the dignity of president. Assisted by the excellent painter Ehret, he published the beginning of a magnificent work on botany, which was continued after his death by Vogel, under the title of Plantæ Selectæ quarum Imagines ad Exemplaria Naturalia Manu pinxit G. Dionysius Ehret, Nominibus Propriis et Notis illustravit, C. J. Trew, Nuremberg, fol. To the designs of Ehret, Trew added descriptions and remarks; and the work appeared in decades, of which seven were completed. He also published, Amœnissimæ Florum Imagines; Cedrorum Libani Historia et Character Botanicus, cum illo Laricis, Abietis, Pinique comparatus; and, an improved edition of Blackwell's Herbal, in English and German, with an appendix of new plants. Having made the acquisition of the wooden plates left by Gesner, he gave an impression of two hundred and sixteen figures of plants from them, under the title of Icones Posthumæ Gesnerianæ, 1748. He died in 1769.

TRIBOLO, (Nicolo di,) a sculptor, was born at Florence in 1500, and was a pupil of Sansovino. He executed two statues of sibyls for the front of San Petronio at Bologna, and some bas-reliefs for the doors of the same edifice. He then went to Pisa, where he was employed by the sculptor Pietrosanta. Clement VII. afterwards employed him to assist Michael Angelo in the sculptures intended for the chapel of San Lorenzo. He was subsequently employed by the grand-duke Cosmo I., in laying out the gardens and designing the fountains and statues of the Villa di Castello, near Florence; and while engaged in decorating the gardens of the newly-purchased Palazzo Pitti for the same nobleman, he was suddenly cut off by illness, in September, 1550.

TRIBONIANUS, an eminent jurist in the reign of Justinian, was a native of Side, in Pamphylia. After filling several offices of state, he was placed at the head of a commission of seventeen lawyers who were entrusted with the formation of a new code from the writings of former civilians. In the performance of this task, which issued in the compilation known by the name of the Digest, or Pandects, Tribonianus returned the emperor's favour by the most servile adulation. In the administration of justice he is accused of being influenced by bribes. He was also charged with a secret aversion to the Christian faith, and lay under the inconsistent imputations of Atheism and Paganism. He died about 546.

TRIEWALD, (Martin,) an eminent mathematician and engineer, was born at Stockholm, in 1691, and was educated in the German school of that city, and, being destined for trade, made a visit to England, when he had completed his studies, in order that he might improve himself in those branches of knowledge necessary in commercial pursuits. Here he formed an acquaintance with the Holstein minister, Baron Fabricius, who appointed him his secretary; and he acquired the friendship of various persons of distinction, among whom was Sir Isaac Newton. He was next engaged by the proprietor of some coal-pits in the neighbourhood of Newcastle, to superintend the machinery at those works; and he introduced some improvement in the steam-engine, with the nature of which he had been before entirely unacquainted. After his return to his native country, from which he had been absent for ten years, he applied himself with great success to the introduction of various useful improvements. In 1729 he was elected a member of the Scientific Society at Upsal; and a similar honour was conferred on him by the Royal Society of London, and other learned bodies. He died in 1747. Some of his papers appeared in the Memoirs of the Academy of Sciences at Stockholm, for the years 1739, 1740, and 1747, and others were published in the xxxvi. vol. of The Philosophical Transactions.

TRIGAULT, (Nicholas,) a Jesuit missionary, was born at Douay, in 1577, and twice visited China, where he died, at Nankin, in 1628. His publications are, A Life of Gaspar Barzeus, one of the Companions of St. Xavier; De Christianâ Expeditione apud Sinas ex Matthei Ricci Commentariis; De Christianis apud Japonicos triumphis; and, A Chinese Dictionary, 3 vols, printed in China.

TRIGLAND, (James,) a learned divine, was born in 1652, at Haerlem, where his father was a minister, and educated at Harderwyk, and at Leyden, where he assiduously pursued the study of the Oriental languages. He was admitted a candidate in divinity in 1676; and after having exercised the ministry for some time in the country, and at

Breda and Utrecht, he removed to Leyden, where, in 1686, he was made professor of theology. To this office was afterwards added that of explaining Hebrew antiquities. He was greatly esteemed by William prince of Orange, who twice nominated him rector of the University. He died in 1705. He published, Disputationes II. de Origine Sacrificiorum; De Dodone; De Secta Karæorum; and, De Josepho Patriarcha in Sacri Bovis Hieroglyphico ab Ægyptiis adorato.

TRILLER, (Daniel William,) a learned physician, was born at Erfurt, in 1695, received his classical education at Zeitz and Leipsic, and took his doctor's degree at Halle in 1718. He afterwards lectured at Leipsic; and in 1720 he was appointed public physician to the town of Merseburg. In 1749 the university of Wittemberg bestowed on him a professorship, which he filled with distinction till his death, in 1782. He had devoted a great part of his time to an edition of Hippocrates, of which, however, he only published a specimen. His works are very numerous.

TRIMMER, (Sarah,) well known for her useful publications for the promotion of religious education, was the daughter of Joshua Kirby, and was born at Ipswich, in 1741. Her father, known in the literary world as the author of Brook Taylor's Method of Perspective made Easy, and The Perspective of Architecture, had her early instructed in those principles of Christianity, upon which her future life and labours were formed. She was educated at a boarding-school near Ipswich; but at the age of fourteen she settled with her parents in London, where her father was appointed tutor in perspective to George III., then prince of Wales, and afterwards to queen Charlotte. Miss Kirby was about this time introduced to the society of several eminent persons, among whom were Dr. Johnson, Dr. Gregory Sharpe, Gainsborough, and Hogarth, By Dr. Johnson she was favoured with particular notice; he invited her to his house, and presented her with a copy of his Rambler. About 1759, Mr. Kirby removed to Kew, upon being appointed clerk of the works in that palace; and there his daughter became acquainted with Mr. Trimmer, and at the age of twenty-one was married to him: by him she had six sons and six daughters. As soon as she became a mother her thoughts were turned so entirely to the subject of education, that she scarcely read a book upon any other topic; and, having experienced the greatest success in her plan of educating her own family, she wished to extend that advantage to others, and this led her to become an author. Soon after the publication of Mrs. Barbauld's Easy Lessons for Children, about 1780, Mrs. Trimmer was earnestly urged by a friend to write something of the same kind, from an opinion that she would be successful in that style of composition. Encouraged by this opinion, she began her Easy Introduction to the knowledge of Nature, which was soon printed, and became very popular. She was also an early supporter and promoter of Sunday-schools; and some of her books were admitted on the list of The Society for Promoting Christian Knowledge. One of her best performances was rendered very necessary by the circumstances of the times. It was a periodical work, which she continued for some years, under the title of The Guardian of Education, 5 vols, 8vo. She died suddenly, while seated in her chair in her study, on the 15th December, 1810, in the 69th year of her age. Her remains were deposited at the family vault at Ealing. An Account of her Life and Writings was published in 1814, 2 vols, 8vo.

TRIMNELL, (Charles,) a learned prelate, was born at Ripton Abbots, in Huntingdonshire, in 1663, and educated at Winchester-school, and at New-college, Oxford. In 1688 he became preacher at the Rolls; and in 1691 prebendary of Norwich. In 1698 he was installed archdeacon of Norfolk, on which he took his doctor's degree. In 1706 he was presented to the rectory of St. James's, Westminster; and in 1707 he was consecrated bishop of Norwich. George I. made him clerk of the closet; and in 1721 he was translated to Winchester. He died in 1723. He published tracts, sermons, and charges.

TRINCAVELLI, (Vettor,) Lat. *Vicior Trincavellius*, an eminent physician, and editor of some of the first editions of the classics, was born at Venice in 1496, and studied at Padua and Bologna. He returned to Padua to take his doctor's degree, and then to Venice, where he was appointed successor to Sebastian Fuscareni in the chair of philosophy. In 1551 he was appointed successor to Giovanni Batista Monti, in the medical professorship at Padua; and he was the first who lectured there on Hippocrates in the

original language. Finding the infirmities of age approach, he resigned his office, and returned to Venice, where he died in 1568, in the seventy-second year of his age. His medical writings, most of which had been published separately, were printed together in 2 vols, fol. at Lyons, in 1586 and 1592, and at Venice in 1599. He also edited Themistii Orationes; Joannes Grammaticus Philoponus; Epicteti Enchiridion, cum Arriani Comment.; Hesiod; and, Stobæus. He also published commentaries on some of Galen's Treatises.

TRIPPEL, (Alexander,) a distinguished sculptor, was born at Schaffhausen, in Switzerland, in 1747, and studied sculpture under professor Wiedewelt, director of the Academy of Arts in Copenhagen. After visiting Berlin and Paris he went, in 1777, to Rome, where he continued to reside till his death, in 1793. He was particularly successful in bas-reliefs and busts, among which last he executed one of Göthe for the prince of Waldeck. Another of his works is Solomon Gesner's monument at Zurich. Many of his productions are in Russia.

TRISSINO, (Giovanni Giorgio,) an Italian poet, was born at Vicenza in 1478, and was educated under Chalcondylas, to whose memory he erected a monument, at Milan. Leo X., and his successor, Clement VII., sent him on some honourable missions to different courts. He died in 1550. He was the first Italian who wrote blank verse. His principal pieces are, Sofonisba, a tragedy; Italia liberata dai Goti, an epic poem; and, La Poetica. His works have been printed in 2 vols, fol.

TRITHEMIUS, (John,) a celebrated abbot of the Benedictine order, and one of the most learned men in the fifteenth century, was born in 1462, at Tritenheim, in the diocese of Treves, and educated at Treves and Heidelberg. In 1483 he was made abbot of Spanheim, in the diocese of Mentz. He died in 1516. His principal works are, a treatise On the Illustrious Ecclesiastical Writers,—in this book he gives some account of 970 authors; another, On the Illustrious Men of Germany; and a third on those of the Benedictine Order; On Polygraphy; On Steganography; Opera Historica; and, Annales Hirsaugienses.

TRIVET, (Nicholas,) a Dominican friar, son of Sir Thomas Trivet, one of the Justices in Eyre in the reign of Henry III., was born in Norfolk, about 1258, and educated at Oxford, and was author of the Annales Sex Regum Angliæ, published by Ant. Hall, of Queen's college, Oxford, in 1719, 2 vols, 8vo. He lived in the reigns of Edward I. II. and III., and died in 1328. He left many MSS. which still exist in the libraries at Oxford and Cambridge, on various subjects of philosophy and theology, a commentary on Seneca's Tragedies, &c.

TRIVULZIO, (Gian Giacomo,) styled by some writers Il Magno, or The Great, was a distinguished general, of a noble Milanese family, and was born in 1441. Lodovico Sforza having assumed the supreme power in 1479, sent Trivulzio to assist King Ferdinand of Naples against his revolted barons. Trivulzio was also employed by Innocent VIII. to reduce the town of Osimo, in the marche of Ancona. On his return to Milan he found himself slighted by Lodovico Sforza and his courtiers; and from that time he vowed revenge against Lodovico. He returned to Naples, and entered the service of Ferdinand; and he fought bravely for Charles VIII. of France at the battle of the Taro, against the Italian allies. He then followed Charles in his retreat to France, and was made by him count of Pezénas in Languedoc, and decorated with the order of St. Michael. In 1499 Louis XII. gave him the command of his army in Italy. Trivulzio defeated the troops of Lodovico Sforza, and entered Milan at the head of the French invading army, in September of the same year. Louis then made him maréchal of France, marquis of Vigevano and Melza in Lombardy, and captain-general of the duchy of Milan. In April, 1500, Trivulzio defeated Lodovico at the battle of Novara, and, having taken him prisoner, sent him to France. Trivulzio again took possession of Milan. In 1509 he commanded the advanced-guard of the French army, at the battle of Agnadello, in which the Venetians were defeated. In 1511 he drove Julius II. from Bologna. After the battle of Ravenna and the death of Gaston de Foix, Trivulzio was obliged to evacuate Milan; and in the following year the loss of the battle of Novara again drove the French, and Trivulzio with them, out of Italy. In 1515 Francis I. put Trivulzio at the head of a French army for the conquest of Italy. He crossed the Alps by a new pass, entered the marquisate of Saluzzo, defeated and took prisoner Prospero Colonna, won the battle of Marignano, called "The battle of the Giants," against the Swiss, and in

a short time conquered the whole duchy of Milan. Maréchal Lautrec, who had been made governor of Milan, having accused Trivulzio of disloyalty, the aged soldier, being informed of this, set out for France in the depth of winter, and repaired to the court of Francis I., who refused him an audience. He fell ill, and died at Chartres, in December, 1518. His tomb and those of his two wives are in the church of St. Nazario at Milan, with this epitaph:—"J. J. Trivultius, Antonii filius, qui nunquam quievit hic quiescit. Tace." A branch of the Trivulzio family still exists at Milan. The late marquis, Gian Jacopo Trivulzio, who died at Milan in 1827, was a great patron of learning. From the MSS. of his rich library at Milan he edited the Johannidos, seu de Bellis Libycis, a poem of Cresconius Corippus; the Lettere ed altre Prose del Tasso, the Lettere inedite di A. Caro, the Convito of Dante, and the Life of Gian Giacomo Trivulzio.

TROGUS POMPEIUS, a Roman historian, who flourished in the time of Augustus. His family were Vocontian Gauls, a tribe of Gallia Narbonensis. He wrote forty-four books of a history which he called Historiæ Philippicæ, from their subject, which was the Macedonian empire, taking rise from Philip, the father of Alexander the Great. Of this work we have remaining only the epitome by Justin, who, in his preface, terms Trogus, "a man of antique eloquence;" and Pliny, who often refers to him in his Natural History, gives him the appellation of "severissimus auctor."

TROMMIUS, (Abraham,) a learned Protestant divine, was born at Groningen in 1633, and studied the classics, belles lettres, philosophy, and theology, in that university, under Desmarets, Alting, and other eminent professors. He travelled afterwards through Germany and Switzerland, and studied Hebrew under Buxtorf. He then visited France and England, and on his return was appointed minister in the village of Haren, where he remained until 1671, when he was invited to be pastor at Groningen. In this office he continued for forty-eight years. He died in 1719. In his eightieth year he was created doctor in theology at Groningen, as a testimony of respect on the part of the university. John Martinius, of Dantzic, having begun a Concordance of the Old Testament, in Flemish, Trommius completed it, and published it at Amsterdam, 1685-1692, 2 vols, fol. He also published a Greek Concordance of the Septuagint, Amst., 1718, 2 vols, fol.; this is a useful work, but was not completed by the author.

TROMP, (Marten Harpertzoon,) a Dutch naval officer, was born at the Briel in 1597. In early life he was captured off the coast of Guinea by an English cruiser, and was detained for two years and a half. In 1624 prince Maurice gave him the command of a frigate. In 1637 the Stadtholder, Frederic Henry, created him lieutenant-admiral, and placed a squadron of eleven ships under his command. With this fleet he in the course of 1637 and 1638 took so many ships from the Spaniards, that the States presented him with a gold chain, and the king of France conferred upon him the order of St. Michael. On the 21st October, 1639, he defeated the combined fleets of Spain and Portugal off the English coast. In March, 1652, he had a sharp but undecided engagement with Blake off Dover. On the 29th of November he and Blake were again in presence. The Dutch fleet outnumbered the English, but Blake's pride would not allow him to decline the contest. The fight began about two in the morning, and lasted till seven in the evening. Blake retired into the Thames. After this success Tromp sailed up the Channel with a broom at his mast-head. On the 18th February, 1653, a running fight was kept up between Blake and Tromp from off Portland to the sands of Calais. The Dutch lost more ships than the English, but the loss of men on both sides was about equal. On the 29th July, off the Dutch coast, Tromp was opposed by Monk. Both sides claimed the victory: the Dutch suffered an irreparable loss in the death of Tromp. He was buried with great solemnity at Delft.

TROMP, (Cornelius Van,) second son of the preceding, was born at Rotterdam in 1629. At the age of twenty-one he commanded a ship in the squadron dispatched, under Dewildt, in 1650, against the emperor of Morocco. In 1652 and 1653 he served in Van Galen's fleet in the Mediterranean. After the action with the English fleet off Leghorn, on the 13th March, 1653, in which Van Galen fell, Tromp was promoted to the rank of rear-admiral. On the 13th July, 1665, his squadron was defeated by the English fleet under the duke of York. On the 14th June, 1666, he defeated, with Ruyter, the English fleet under Albemarle, after an action that had lasted for four days. Another engagement took place on the 4th of August, and was renewed on the 5th.

Tromp had the advantage over the vice-admiral Smith who was opposed to him; but Ruyter was only able by the most daring and skilful manœuvres to bring off his shattered ships. In consequence of Ruyter's complaint of Tromp's neglect, the latter was deprived of his commission. In 1673 he was reinstated by the stadtholder, afterwards William III. In the engagements of the 7th and 14th of June with the allied fleets of France and England, Tromp displayed unsurpassed courage and skill. In 1675 he visited England, and was created a baron by Charles II. He died at Amsterdam, in May, 1691, just after he had been appointed to the command of a fleet destined to act against France, and was interred at Delft.

TRONCHIN, (Theodore,) a learned divine, was born at Geneva, where he had Beza for his godfather. After studying at several universities, he returned in 1606 to Geneva, where he was the same year chosen professor of Hebrew. He was chosen minister in 1608, and created rector of the university in 1610. In 1618 he was promoted to the professorship of divinity, and resigned that of Hebrew. The same year he was appointed by the assembly of pastors and professors to answer the Jesuit Coton, who had attacked the French version of the Bible in a book entitled, Geneve Plagiaire. This he did in his Coton Plagiaire, which was well received. At the same time he was sent with Diodati from the church of Geneva to the synod of Dort. In 1655 he was appointed by the assembly of pastors to confer and concur with John Dury in the affair of the union between the Lutherans and the Reformed, on which subject he wrote several pieces. He died in 1657. —His son Lewis was a minister of the church of Lyons, and was chosen to fill his place in the church and professorship of divinity at Geneva. He died in 1705.

TRONCHIN, (Theodore,) a very eminent physician, great grandson of the preceding, was born at Geneva in 1709. He came at an early age to England, hoping to receive advantage from his maternal relationship to lord Bolingbroke, who sent him to study at Cambridge. The perusal of Boerhaave's Elements of Chemistry excited in him a desire to study under that great man, and, repairing to Leyden, he went through a course of medical instruction, and took the degree of M.D. in 1730; on which occasion he printed a disputation, De Nymphâ. He then settled at Amsterdam, where he was made a member of the College of Physicians, and an inspector of hospitals. He here distinguished himself as a zealous promoter of the practice of inoculation, against which there prevailed great prejudices, medical and religious; and his success in it gave weight to his reasonings. After having refused the place of first physician to the prince of Orange, he returned in 1750 to Geneva, where he was appointed honorary professor of medicine, and he became the most celebrated inoculator of his day. The duc d'Orleans applied to him for the inoculation of his children, which he successfully performed, as well as that of the children of several persons of rank in Paris. In 1763 he was sent for to Parma to inoculate the Family of the Duke, in which he had the same success. In 1766 the duc d'Orleans made him his principal physician, and he settled at Paris, where he died in 1781. The practice of Tronchin was simple, and founded upon accurate observation of the nature of the human body in health and disease. He gave few medicines, and chiefly relied on diet and regimen, with the regulation of the passions and affections. He was much resorted to for those nervous complaints which abound in a luxurious capital, and which he relieved chiefly by inculcating attention to temperance and exercise. Besides the inaugural dissertation above mentioned, which was reprinted in 1736, he published De Colicâ Pictorum; wrote some medical articles for the Encyclopédie; and communicated two papers to the Memoirs of the Academy of Surgery. He also published an edition of the works of Baillou in 1762, to which he prefixed a preface on the state of medicine.

TROWBRIDGE, (Sir Thomas,) a brave naval officer, was born in London, and was brought up in the service under admiral Sir Edward Hughes, in the East Indies. He was made a lieutenant in 1780, and a commander and post-captain in 1782. After distinguishing himself in India he was taken prisoner, on his return home, by the French; but while he and about fifty of his crew were in the *Sans Pareil*, 80, that vessel was taken by lord Howe, in his great victory of the first of June, 1794. Lord Howe gave the command of the *Sans Pareil* to Trowbridge; and soon afterwards the Admiralty appointed him to the *Culloden*, 74, which he commanded in the victory of February 14, 1797, under earl St. Vincent. He was then sent with eight ships of the line to support Nelson in the

Mediterranean. But he was prevented from taking an active part in the battle of the Nile, August 1, 1798, by his ship running on a reef early in the afternoon. But Nelson, in a characteristic letter to earl St. Vincent, nobly vindicated Trowbridge from all blame. In 1799 Trowbridge resigned the blockade of Alexandria to Sir Sidney Smith, and was subsequently engaged about the coast of Italy in co-operating with the Russians and Austrians, and reducing fortresses on the sea-coast, and took the castle of St. Elmo in fourteen days. In November, 1799, he was made a baronet. In 1801 he was selected by earl St. Vincent to be his captain of the Channel fleet, and was subsequently made a lord of the Admiralty. In April, 1804, he was made an admiral, and in 1805 he was sent to the East Indies in the *Blenheim*, 74, with a convoy of ten merchant vessels. In 1806 the Blenheim ran aground in the straits of Malacca, and was seriously injured; but Trowbridge sailed in her, under jury-masts, to Madras, whence, on the 12th January, 1807, he set sail for the Cape of Good Hope. The Blenheim was last seen on the 1st of February, near Madagascar, in a violent gale, and exhibiting signals of distress. Nothing has since been ascertained respecting her fate, or that of her gallant crew and commander.

TROY, (Francis de,) a painter, was born at Toulouse in 1645, and was sent early to Paris, where he became a pupil of Nicholas Loir, and for some time applied himself to the study of historical painting, and had made sufficient progress to become a member of the Academy at Paris, in 1674, on which occasion he painted, for his picture of reception, Mercury and Argus. He afterwards applied himself to portrait painting, in which he became one of the most celebrated artists of the French school. One of his principal works is a large picture in the church of St. Genevieve, representing the magistrates of Paris invoking the protection of that saint. For the hotel of the duc de Maine he painted an admired picture of Æneas relating his adventures to Dido. He was sent by Louis XIV. to the court of Munich, to paint the portrait of Maria Christiana, of Bavaria, afterwards dauphiness of France, which was placed in the gallery of Apollo. The portrait of Francis de Troy, painted by himself, is in the Gallery of Painters at Florence. He died in 1730.

TROY, (John Francis de,) a painter, the son of the preceding, was born at Paris in 1676, and after receiving the instruction of his father, studied for several years in Italy. Soon after his return to Paris he was made a member of the Academy. He was employed by Louis XIV., for whom he painted a series of cartoons for tapestry, representing the history of Esther; and several large allegorical subjects for the Hôtel de Ville. The king appointed him director of the French Academy at Rome, and conferred on him the order of St. Michael. He died in 1752.

TRUMAN, (Joseph,) a nonconformist divine, was born in Nottinghamshire, in 1631, and educated at the free school at Nottingham, and at Clare-hall, Cambridge. He was afterwards inducted into the living of Cromwell, from which he was ejected for refusing to read the book of Common Prayer soon after the passing of the Act of Uniformity, 1662. He died in 1671. He published, The Great Propitiation; An Endeavour to correct some prevailing Opinions contrary to the Doctrine of the Church of England; and A Discourse of Natural and Moral Impotency; of this last, which is his best work, a new edition, with a Biographical Introduction by Henry Rogers, was published in London, in 1834, 8vo.

TRUMBULL, (Sir William), a statesman and diplomatist, was born in 1636, at Easthampstead, in Berkshire, and was educated at Oakingham, and at St. John's college, Oxford; but he afterwards became a fellow of All Souls' college. After taking the degree of LL.D. he practised as an advocate in Doctors' Commons. In 1671 he was appointed chancellor and vicar-general of the diocese of Rochester; and in 1682 he obtained the clerkship of the signet. In 1683 he accompanied lord Dartmouth to Tangier in the capacity of judge-advocate of the fleet; and on his return to England he was knighted, and in November, 1685, sent as envoy extraordinary to Paris, and was there when the edict of Nantes was repealed. He was recalled in 1686; and he was then sent by James II. as ambassador extraordinary to the Ottoman Porte, where he remained until 1691. After his return he was appointed a lord of the treasury; and in May, 1695, he was made secretary of state; but he resigned that office in December, 1697. At that time he represented the university of Oxford in parliament. Sir William Trumbull has the distinction of having aided Dryden with his counsel while he was engaged in translating the Æneid,

and of having been the first to recommend to Pope the translation of Homer. The first of Pope's pastorals was addressed to Sir W. Trumbull; and some of the letters which passed between them are printed in Pope's works. The poet also attended the death-bed of his aged friend and patron, and wrote his Epitaph. He died in 1716.

TRUMBULL, (John,) an American painter, who took an active part in the war of independence, and after the peace came to England, to study under West. He painted several pictures illustrative of incidents in the revolutionary war. Several of those pictures have been engraved. The date of his death is not known.

TRUSLER, (Dr. John,) a literary compiler, was born in London in 1735, and was brought up to physic in a very humble line; but he contrived to get into orders, and for some time officiated as a curate. At length, in 1771, he began to publish abridgments of popular sermons, printed in imitation of MS.; and he next established a bookselling business upon an extensive scale. Having thus acquired a fortune, he purchased an estate at Englefield-green, where he died in 1820. Of his numerous indifferent compilations the best are, Hogarth Moralized, 8vo.; and, Compendium of Chronology, 12mo.

TRYPHIODORUS, a Greek poet and grammarian, was by birth an Egyptian, and is supposed to have flourished in the reign of the emperor Anastasius, at the beginning of the sixth century. He wrote a great many works, the titles of which are given by Suidas. Of these nothing is extant except a poem on the destruction of Troy, Ιλιου Αλωσις, consisting of about 700 lines, which has no claim to poetical merit, and is only valued as connected with Greek literature. The writer's standard may be taken from the circumstance of his being one of the tribe of *Lipogrammatists*, having composed an Odyssey, of 24 books, each of which dropped a letter of the alphabet in succession; but of this piece of laborious absurdity no specimen remains. The poem of Tryphiodorus was first printed by Aldus, with those of Quintus Calaber and Coluthus. Of the subsequent editions those of Merrick, Oxon. 1741; of Bandini, Florent. 1765; of Northmore, Oxon, 1791; and of Wernicke, Leipsic, 1819, are most esteemed.

TSCHIRNHAUSEN, (Ehrenfried Walter Von,) an eminent mathematician and philosopher, was born at Kieslingswald, in Upper Lusatia, in 1651, and studied at Leyden. In 1672 he entered the Dutch army, and served eighteen months as a volunteer under colonel Baron Von Niewland; after which he visited England, France, Sicily, Italy, and Malta, for the purpose of improving himself in useful knowledge. After his return from Italy, being desirous to perfect the science of optics, he established three glass-houses in Saxony; and he shewed how porcelain might be made from an earth found in that country, so that he may be considered as the founder of the Dresden porcelain manufactory. He directed his attention likewise to the mathematics, and discovered a particular kind of curves endowed with very remarkable properties, called from him Tschirnhausen's caustics, an account of which he communicated to the Academy of Sciences at Paris in 1682. The properties of this curve were afterwards accurately investigated by De la Hire, and Bernoulli. About 1687 he constructed a burning mirror, four feet and a half in diameter. Its effects were astonishing: wood was set on fire by it in an instant, and every thing, asbestos alone excepted, was converted by it into glass. The inconvenience, however, which attended the use of a burning mirror, induced Tschirnhausen to endeavour to make glass lenses of the same size: and his attempts were at length successful. He produced, at the glass-houses he had established in Saxony, a lens three feet in diameter, and convex on both sides, which had a focus of twelve feet. It was purchased by the duc d'Orleans, who presented it to the Academy of Sciences. Tschirnhausen died in 1708. The Leipsic Transactions contain a great many articles by him. His Medicinâ Mentis, which is somewhat similar to Malebranche's Récherche de la Vérité, but much more extensive, was published in 1687; and a second improved edition appeared in 1695. He also published De Medicinâ Corporis, in which rules are given for the preservation of health.

TSCHUDI, (Gilles), Lat. *Ægidius Tschudus*, an eminent Swiss historian, was born at Glarus in 1505. One of his early instructors was Zuinglius, afterwards the celebrated reformer. He was next sent to Basle, where he was placed under the care of Glareanus, whom he accompanied to France; and having improved himself there in various branches of useful knowledge, he returned to his native state, where he filled with great

reputation the several successive offices of the magistracy. Some time before his death he was severely afflicted with the stone, and died in 1572, in the sixty-ninth year of his age. Tschudi was a zealous Romanist, as appears by two of his treatises; one, On Purgatory; and the other, On the Invocation of Saints. His principal works are, The Helvetic Chronicle, in German, edited by Iselin, 2 vols, fol., Basle, 1734, 1736. His work, on which the author was engaged during the greater part of his life, begins with the year 1001, and terminates at 1470; De veterâ et priscâ Alpinâ Rhætiâ cum cæterâ Alpinorum Gentium tractu; Description of the Alps; Epistola ad Beatum Rhenanum super varia Germanos concernentia; Dissertatio de Nomine Germaniæ; Delineatio veteris Rauracæ.

TUCKER, or TOOKER, (William,) a learned divine, was born at Exeter, and educated at Winchester-school, and at New college, Oxford, where he obtained a fellowship, which he resigned in 1585, on being appointed archdeacon of Barnstaple. He afterwards became chaplain to queen Elizabeth, prebendary of Salisbury, and canon of Exeter. He died in 1620. He published, Charisma, sive Donum Sanationis, seu Explicatio totius Quæstionis de Mirabilium Sanitatum Gratiâ, 1597, 4to; of the Fabrick of the Church and Church-men's Living; and, Singulare Certamen cum Martino Becano Jesuita.

TUCKER, (Abraham,) an ingenious metaphysician, the son of an opulent merchant, was born in London, in 1705, and educated at Bishop's Stortford, and at Merton college, Oxford, whence he went to the Inner Temple; but, his fortune not requiring the aid of a profession, he was never called to the bar. In 1727 he purchased Betchworth Castle, near Dorking; and there he applied himself to the study of agriculture. In 1755 he published a pamphlet, entitled The Country Gentleman's Advice to his Son on the subject of Party Clubs. About this time he began his great work The Light of Nature Pursued, the first specimen of which was published in 1763 under the title Free Will; this was a selection from the four octavo volumes of the Light of Nature Pursued, which he published under the fictitious name of Edward Search, in 1765. In the mean time, a criticism in the Monthly Review on the Free Will led him to publish a reply, under the title, Man in Quest of Himself, by Cuthbert Comment. The remaining volumes of the work were edited after his death by his daughter. Sir Henry Mildmay, his relative and biographer, gives the following interesting account of Mr. Tucker's habits:—"He always rose early in the morning to pursue his literary labours. During the winter months he commonly burnt a lamp in his chamber for the purpose of lighting his own fire. After breakfast he returned again to his studies for two or three hours, and passed the remainder of the morning in walking, or in some rural exercise. As he was remarkably abstemious, he lost but little time at the table; but usually spent the early part of the evening in summer in walking over his estate, collecting information on all agricultural subjects from his tenants, and committing the result of their practical experience to paper. In winter he completed the regular measure of his exercise by traversing his own apartment, and, after accomplishing the distance he had allotted to himself, he employed the remainder of the afternoon in reading to his daughters." In 1771 he was afflicted with blindness. But he received invaluable aid from his eldest daughter, who transcribed the whole of his voluminous work for the press; and so entirely did she devote her time to those pursuits which would make her most useful to her father, that she applied herself to the study of the Greek language, in which she made such proficiency as to be enabled to preserve to him, during the remainder of his life, an intercourse with his favourite authors, of which his misfortune must otherwise have deprived him. He died in 1774. The best edition of the Light of Nature Pursued is that of Sir Henry Mildmay, in 7 vols, 8vo; reprinted in 2 vols, 8vo, 1837. An abridgment of the work was published by Hazlitt.

TUCKER, (Josiah,) a divine and very eminent political writer, was born at Laugharne, in Caermarthenshire, in 1711, and educated at Ruthin School in Denbighshire, and at St. John's college, Oxford. He first served the curacy of All Saints, Bristol; and he next became curate of St. Stephen's church, Bristol, and was appointed a minor canon in the cathedral of that city. Here he had the good fortune to engage the friendship and esteem of Butler, the celebrated bishop, who appointed him his domestic chaplain, obtained for him a prebendal stall, and presented him to the rectory of St. Stephen's. In 1758 he became dean of Gloucester, and took his degree of D.D.

In 1748 he published A Brief Essay on the Advantages and Disadvantages which respectively attend France and Great Britain with regard to Trade, with some Proposals for removing the Principal Disadvantages of Great Britain, in a new Method. In 1774 he published a tract, which he had written sixteen years before, entitled A Solution of the Important Question, whether a Poor Country, where Raw Materials and Provisions are Cheap and Wages Low, can Supplant the Trade of a Rich Manufacturing Country, where Raw Materials and Provisions are Dear and the Price of Labour High. Along with this tract he republished another, which had been printed in 1763, entitled The Case of going to War for the sake of Trade, considered in a new Light; Turgot translated this into French. Some years later he published a work upon a similar plan, viz. Cui Bono? or an Enquiry what Benefits can arise either to the English or the Americans, the French, Spaniards, or Dutch, from the greatest Victories or Successes in the Present War; being a Series of Letters addressed to Monsieur Necker. In 1785 he published Reflections on the Present Matters in Dispute between Great Britain and Ireland; this is his most important commercial tract. His other publications are, Reflections on the Expediency of a Law, for the Naturalization of Foreign Protestants; Letters to a Friend concerning Naturalizations; Treatise concerning Civil Government; in this publication, to which our contest with the American colonies gave birth, he examines the doctrines of Mr. Locke, and of his followers, Dr. Price, Dr. Priestley, and Mr. Molyneux, as to the principles of civil and political liberty; offers a theory of his own as the true basis of civil government, and suggests alterations in the British constitution; and describes the former Gothic or feudal constitution of England, chiefly in order to show the gradual increase of popular power and the limitation of the influence of the crown; Apology for the present Church of England; Letters to Dr. Kippis; Religious Intolerance no part of the General Plan either of the Mosaic or Christian Dispensation; Seventeen Sermons on some of the most important Points of Natural and Revealed Religion. He proposed also to revise the Book of Common Prayer; but he does not appear to have proceeded with this design. He died on the 4th November, 1799, in the eighty-eighth year of his age, and was buried in the cathedral of Gloucester.

TUCKEY, (James Hingston,) a nautical writer, was born at Greenhill, in the county of Cork, in 1776. He entered the navy at an early age; and in 1794 went to India, where he was made a lieutenant. In 1805 he was taken prisoner, and kept in confinement in France till the downfall of Buonaparte. He was then selected to command an expedition for exploring the river Congo, where he died in September, 1816. During his imprisonment he compiled a work, entitled Maritime Geography, which was published in 4 vols, 8vo.

TUCKNEY, (Anthony,) a learned Puritan divine, was born in 1599, at Kirton, in Lincolnshire, and educated at Emmanuel college, Cambridge, of which he was chosen fellow. He became vicar of Boston in Lincolnshire; but in the Rebellion he went to London, and was appointed minister of St. Michael le Querne, and a member of the Westminster Assembly of Divines. On the visitation of the university of Cambridge he was made master of Emmanuel college, whence he removed to St. John's, with which he held the regius professorship of divinity and the vice-chancellorship of the university; but at the Restoration he was deprived of those appointments. He died in 1670. His Sermons were published in 1676, 4to; and a collection of Latin pieces, by him, was printed at Amsterdam, in 1679, 4to. His Letters were edited by Dr. Salter, in 1753, with the life of the author.

TUDWAY, (Thomas,) a musical composer, was educated in the King's chapel, under Dr. Blow. In 1671 he became organist of King's college, Cambridge, and in 1705 was honoured by a doctor's degree in that university, and appointed professor of music. Queen Anne named him as her organist and composer extraordinary. The valuable scores of English church music in the British Museum were collected by him for lord Oxford, and form part of the Harleian Collection, No. 7337, *et seq.* There is a portrait of him in the music-school at Oxford.

TUDESCHI. See TEDESCHI.

TULL, (Jethro,) an agricultural writer, was born in Oxfordshire. He fixed his residence on a farm on the borders of Oxfordshire and Berkshire, where he carried on his experiments in horse-hoeing husbandry, on which subject he published a folio volume, in 1733. The projector, however, was ruined. He died in 1740.

NATIONAL ARCHIVES OF INDIA

In 1822 William Cobbett edited a new edition of Tull's works, with an introduction by himself.

TULLUS HOSTILIUS, the third king of Rome, succeeded Numa in B.C. 673. The most memorable event of his reign was the war with Alba, which is celebrated in ancient story on account of the combat between the Horatii and Curiatii, which was followed by the destruction of Alba, and the recognition of the supremacy of Rome. Tullus Hostilius afterwards defeated the Sabines near the Silva Malitiosa. He was killed by lightning while performing solemn sacrifices to Jupiter Elicius, B.C. 641.

TULLY, (Thomas,) a learned divine and controversial writer, was born in Carlisle, in 1620, and was educated at the free-school there, at Barton-kirk in Westmoreland, and at Queen's college, Oxford, of which he was chosen fellow. In 1642 he became master of the grammar school at Tetbury, in Gloucestershire; but he returned to his college, and became an eminent tutor and preacher. He was soon after made principal of Edmund hall. After the Restoration, he was created D.D. and was made chaplain to Charles II. He was also presented to the rectory of Griggleton, near Malmsbury, in Wiltshire, and in 1675 the king conferred upon him the deanery of Ripon. He died in 1676. Wood says, "He was a person of severe morals, puritanically inclined, and a strict Calvinist." His principal works are, Logica Apodeictica, sive Tractatus brevis et dilucidus de demonstratione: cum dissertatiuncula Gassendi eodem pertinente; Enchiridion didacticum, cum appendice de Cœnâ Domini, et expositione Symboli Apostolici et Orationis Dominicæ; Justificatio Paulina sine Operibus, cum dissertat. ad Rom. vii. 14; this was levelled chiefly at Bull's Harmonia Apostolica, and Baxter's Aphorisms on Justification; and both replied to Tully, Bull in his Apology for the Harmony, and Baxter in a Treatise on Justifying Righteousness, &c. To the latter Tully rejoined in A Letter to Mr. Richard Baxter, &c. Oxon. 1675, 4to.

TULLY, (George,) nephew of the preceding, was educated at Queen's college, Oxford, and was rector of Gateside, near Newcastle, and sub-dean of York. He died in 1697. He was a zealous writer against Popery, and was suspended for a sermon he preached and published in 1686, against the worship of images, and had the honour, as he terms it himself, to be the first clergyman in England who suffered in the reign of James II. "in defence of our religion against popish superstition and idolatry." He was one of the translators of Plutarch's Morals, Cornelius Nepos, and Suetonius.

TUNSTALL, or TONSTAL, (Cuthbert,) a learned prelate of the church of Rome, was born at Hatchford, near Richmond, in Yorkshire, about 1474. He became a student at Balliol college, Oxford, about 1491; but on the breaking out of the plague he removed to Cambridge, where he became a fellow of King's hall, now part of Trinity college. He afterwards went to the university of Padua, where he studied along with Latimer, and took the degree of doctor of laws. On his return (1511) archbishop Warham constituted him vicar-general, or chancellor, and collated him to the rectory of Harrow-on-the-hill, in Middlesex, which he held till 1522. In 1514 he was installed prebendary of Stow-longa, in the cathedral of Lincoln, and the following year admitted archdeacon of Chester. In 1516 he was made master of the Rolls; and in the same year he was sent on an embassy, with Sir Thomas More, to the emperor Charles V. then at Brussels, where he made the acquaintance of Erasmus. In 1519 he obtained the prebend of Botevant, in the cathedral of York; and in 1521 that of Combe and Hornham, in the cathedral of Sarum, together with the deanery of Salisbury; and in 1522 he was promoted to the bishopric of London. In 1523 he was made keeper of the privy seal: and in 1525 he and Sir Richard Wingfield went as ambassadors into Spain, in order to confer with the emperor, after the king of France, Francis I. had been taken prisoner at the battle of Pavia. In 1527, he attended cardinal Wolsey in his embassy to France; and in 1529 he was one of the English ambassadors employed to negotiate the treaty of Cambray. It was on his return from this last place, that he exerted himself to suppress Tyndale's edition of the New Testament. "Even in this matter," bishop Burnet observes, "judicious persons discerned the moderation of Tunstall, who would willingly put himself to a considerable expense in burning the books of the heretics, but had too much humanity to be desirous, like many of his brethren, to burn the heretics themselves." In 1530 he was translated to the bishopric of Durham. When the great question of Henry VIII.'s divorce was agitated, Tunstall at first favoured the divorce, and even wrote on that side of the ques-

tion; but, having reason afterwards to change his sentiments, he espoused the queen's cause. In 1541 a new edition of the English Bible was revised by him and Nicholas Heath, bishop of Rochester. In December, 1551, he was committed to the Tower upon an accusation of misprision of treason, and he remained in confinement till the accession of Mary (1553), when he was restored to his bishopric. But soon after Elizabeth came to the throne he was again deprived, (July, 1559,) and was committed to the custody of Parker, afterwards archbishop of Canterbury, and then in possession of Lambeth palace, by whom he was entertained in a very kind, friendly, and respectful manner; and Parker is said to have produced a change in some of his sentiments. It appears that Tunstall told his nephew Bernard Gilpin, that in the matter of Transubstantiation, Innocent III. had done unadvisedly in making it an article of faith; and he further confessed that the pope had committed a great error in the affair of indulgences, and in other things. Tunstall also held the doctrine of justification by faith only. He died November 18th, 1559, aged eighty-five, and was buried in the chancel of Lambeth church, at the expense of archbishop Parker, with a Latin epitaph by the learned Dr. Haddon. His principal publications are, In Laudem Matrimonii; De Arte Supputandi; A Sermon on Palm Sunday, 1539; De Veritate Corporis et Sanguinis Domini in Eucharistiâ; Compendium in decem Libros Ethicorum Aristotelis; Contra impios Blasphematores Dei Prædestinationis; Godly and Devout Prayers in English and Latin. Several of his letters and papers are published in Burnet's History of the Reformation, Strype's Memorials, Collier's Ch. History, Lodge's Illustrations, &c.

TUNSTALL, (James,) a learned and amiable divine, was born about 1710, and educated at St. John's college, Cambridge, of which he became a fellow and tutor. He was instituted to the rectory of Sturmer in Essex, in 1739, and, in 1741, elected public orator of the university. He afterwards became chaplain to archbishop Potter; and he deported himself in that office with such uniform meekness and humility, that it was said, after he left Lambeth, "many a man came there, as chaplain, humble; but none ever departed so, except Dr. Tunstall." He was created D.D. at Cambridge in 1744; was collated by the archbishop to the rectory of Great Chart, in Kent, and to the vicarage of Minster, in the Isle of Thanet, both of which he resigned in 1757, for the vicarage of Rochdale, in Lancashire. He died in 1772. His writings are, Epistola ad Virum Eruditum Conyers Middleton; in this work he calls in question the genuineness of the letters between Cicero and Brutus, of which Dr. Middleton had made great use in his History of Cicero's Life; and shows that he had not paid sufficient attention to the letters to Atticus and his brother Quintus; Observations on the present Collection of Epistles between Cicero and Brutus; in this work he confirmed what he had before advanced; Markland, in a private letter, says, "I have read over Mr. Tunstall's book, twice more, since I came hither; and am more and more confirmed, that it can never be answered;" and all subsequent editors of Cicero have regarded those Epistles as at least very doubtful; Sermon before the House of Commons, May 29, 1746; A Vindication of the Power of the State to prohibit Clandestine Marriages; Marriage in Society stated, &c. in a second Letter to Dr. Stebbing; Academica: part the first, containing Discourses upon Natural and Revealed Religion, a Concio, and a Thesis. The second part he did not live to publish; but it is supposed to be included in The Lectures on Natural and Revealed Religion, published after his death, in 4to, by his brother-in-law, the Rev. Mr. Dodsworth, treasurer of Salisbury. He also contributed some critical emendations to Duncombe's Horace. Among Dr. Birch's MSS. in the British Museum, is a collection of letters from Dr. Tunstall to the earl of Oxford, in 1738 and 1739, on Ducket's Atheistical Letters, and the proceedings thereon.

TURBERVILE, (George,) a poet, was born at Whitchurch, in Dorsetshire, about 1530, and educated at Winchester school, and at New college, Oxford, but left the university without a degree, and entered one of the inns of court. He afterwards went as secretary to Sir Thomas Randolph, ambassador at the court of Russia; of which country he wrote a description, in three poetical epistles, which are inserted in Hackluyt's Voyages. In 1567 he published his Songs and Sonnets, of which an enlarged edition appeared in 1570. He also printed translations of the Heroical Epistles of Ovid; Eclogues of B. Mantuan; Tragical Tales; Epi-

taphs and Sonnets. He died about 1600. —There were two other authors of this name, at that period, one of whom published Essays Politic and Moral, 1608; and the other a Booke of Falconrye and Hawking, 1611.

TURENNE, (Henry de la Tour d'Auvergne, vicomte de,) the second son of Henry de la Tour d'Auvergne, duc de Bouillon, and of Elizabeth of Nassau, daughter of William I. prince of Orange, was born at Sedan on the 16th September, 1611, and was educated in the principles of Calvinism under Tilenus. A constitution naturally delicate was unable to repress an early passion for a military life; and two years after the death of his father (1625) his mother sent him to Holland to learn the rudiments of war under his maternal uncle, the famous prince Maurice of Nassau; and after the death of that great commander, which took place in three months after Turenne's arrival in Holland, the young soldier found a friend equally affectionate and judicious in the brother and successor of his deceased uncle—prince Frederic Henry. In 1630 his mother, apprehensive of the designs of Richelieu upon the independence of Sedan, sent Turenne as a hostage to Paris, where he was well received at court. In 1634 he was placed at the head of a French regiment, with which he served with distinction, under the maréchal de la Force at the siege of La Motte in Lorraine. In that year he was raised to the rank of maréchal de camp; and proceeding in a career of brilliant services in Flanders, after the capture of Brisac in 1638, Richelieu offered him one of his nieces in marriage; but his attachment to the reformed religion, in which he was bred, led him to decline the proposal. In 1639 he was sent to Italy, where he raised the siege of Casal, and, under the duc d'Harcourt, took Turin. He signalized himself at the conquest of Roussillon in 1643; and in 1644 obtained the staff of maréchal of France. He was then entrusted with the command of the army in Germany, the wants of which he supplied from his own purse. He crossed the Rhine, defeated the brother of the comte de Mercy, and seconded the operations of the duc d'Enghien. In 1645 he had the misfortune to incur a defeat at Mariendal; but it was avenged three months after at Nordlingen. In the following year he made a junction with the Swedish army under Wrangel, after a march of 150 leagues, and obliged the duke of Bavaria to solicit peace. When that prince afterwards broke his treaty, Turenne gave him a defeat, and drove him entirely out of his dominions. The civil war of the Fronde, against the ministry of Mazarin, broke out in 1649, and Turenne was at first engaged by the duc de Bouillon in the party opposed to the court. He soon, however, withdrew to Holland, whence he returned to France with the intention of offering his services to the royal party; but, being refused the command in Germany by Mazarin, he made an attempt to liberate the princes from their confinement at Vincennes. The court opposed to him the duc de Praslin, who defeated him near Rhetel in 1650. In 1651 he made his peace with the French court, and in the following year was nominated general of the royal army. His great opponent was D'Enghien, now prince de Condé, the most brilliant military genius of his age. At length, in 1657, the battle of the Dunes gained by Turenne produced the capture of Dunkirk from the Spaniards, and that of the greatest part of Flanders, and enabled Mazarin to make the peace of the Pyrenees. Turenne in 1653 had married the daughter of the duc de La Force, a Protestant, by whom he had no issue. When the war with Spain was renewed in 1667, Louis XIV. chose Turenne, now honoured with the title of maréchal-général of the French armies, as his tutor in the art of war. The conquest of almost the whole of Flanders was the fruit of the first campaign, which was followed by that of Franche-Comté. In 1668 Turenne abjured Calvinism, and was received by the archbishop of Paris into the bosom of the church of Rome. In 1672 Louis XIV., having resolved to make himself master of the Spanish Netherlands, Turenne was appointed to command the army to which the king attached himself. The campaign of that year was conquest almost without resistance. In the following year he pursued to the gates of Berlin the elector of Brandenburg, who came to the relief of the Dutch, and obliged him to sue for peace. While the king was again conquering Franche-Comté, Turenne was employed in defending the frontiers, in which office he displayed every resource of a consummate warrior. He passed the Rhine at Philipsburg, June, 1674, forced the town of Sinzheim, and attacked the imperial army commanded by Caprara and the duc de Lorraine,

which he defeated, and pushed to the Maine. He then turned to the prince of Bournonville, who was coming with fresh troops, defeated him, and prevented his junction with the other army. The emperor assembled an army of 70,000 men, which entered Alsace, and blockaded Brisac and Philipsburg. Turenne had only 20,000 effective men; but he received a supply of cavalry from Condé. With these he marched over mountains covered with snow, and was in the midst of the enemy's quarters in Upper Alsace, when they thought him in Lorraine. After a variety of other operations he succeeded in dispersing the great force opposed to him, without any considerable engagement, saved Alsace, and forced the Germans to repass the Rhine. The glory acquired by him in this campaign was the more solid, as he had acted chiefly from his own suggestions, in contradiction to the repeated orders of Louvois given in the name of the king. It was, however, tarnished by the cruel devastation of the Palatinate, in which he obeyed, it is to be hoped unwillingly, the injunctions of the minister. The extraordinary success of Turenne caused the imperial court to call its best general to oppose him, and Montecucculi was summoned for that purpose. These two great men, after two months spent in a series of masterly movements, were at last about to come to an engagement, when Turenne, reconnoitring for a place to fix a battery, on July 27, 1675, was struck in the abdomen by a chance cannon shot, and killed on the spot, in the sixty-fourth year of his age. With him terminated the good fortune of the French in that campaign. The highest honours were paid by the king to his remains, which were interred at St. Denis. In 1800 Buonaparte caused them to be placed in the church des Invalides. In 1781 a superb trophy was erected on the spot where he fell, by Cardinal de Rohan. In the midst of his victories Turenne was particularly attentive to the comforts of his soldiers. Beneath an unprepossessing exterior he concealed strong passions under the complete control of a stronger will; and his domestic life was eminently pure. In his deportment he was modest and unassuming; and when, at the treaty of the Pyrenees, the kings of Spain and France introduced to each other the chief persons of their court, Turenne was found concealed among the crowd, and when presented to the Spanish monarch, Philip observed to his sister, Anne of Austria, "That is the man who has made me pass so many sleepless nights."

TURGOT, an historian of the eleventh century, born in Lincolnshire. He was one of the hostages delivered by the inhabitants of Lindsay to William the Conqueror, and confined in the castle of Lincoln; but he escaped thence, and went to Norway. In his return to England he was shipwrecked, on which he assumed the monastic habit at Wearmouth; and he was afterwards chosen prior of Durham. In 1107 he was elected bishop of St. Andrew's and primate of Scotland; but in 1115 he resigned the see, and returned to Durham, where he died in the same year. He wrote the History of the Church of Durham from 635 to 1096, which passes under the name of Simeon Dunelmensis.

TURGOT, (Anne-Robert Jacques,) a patriotic and enlightened minister of state, the son of Michel Etienne Turgot, first president of the Great Council, was born at Paris in 1727, and in his youth gave himself to the study of theology at the Sorbonne; but, declining the ecclesiastical profession for that of the law, he became a master of requests. In 1761 he was appointed intendant of Limoges, which office he occupied for thirteen years, and he corrected many abuses. In 1774 he was made the comptroller-general of the finances, or prime minister of France; but he was dismissed from that post in 1776, on account of the murmurs excited by his projects. He died of the gout in March, 1781, in the fifty-fourth year of his age. By some he is classed among those who precipitated the Revolution. He wrote some articles in the Encyclopédie. His life was written by Condorcet.

TURNEBUS, (Adrian,) an eminent French critic, was born in 1512 at Andely, in Normandy, and educated at Paris. He was for some time a teacher of the classics at Toulouse; and in 1547 he became a professor of Greek at Paris, whither his fame drew a number of pupils from all parts of Europe, and where he had for his colleagues Buchanan and Muretus. To this occupation he added that of superintending, conjointly with William Morel, the royal press for Greek books; but, being appointed professor-royal of Greek in 1555, he quitted that employment. The sweetness of his disposition was displayed in his countenance, his morals were pure, and his virtues were adorned by a singular modesty. Henry Stephens wrote of him,

"Hic placuit cunctis, quod sibi non placuit."

He was so much attached to study, that he passed some hours among his books on his wedding day. His high reputation procured for him advantageous offers from Italy, Spain, Germany, and England; but he preferred living on a scanty income in his own country. This worthy man died at Paris in 1565, at the age of fifty-three. The works of Turnebus consist of, Annotations upon Cicero, Varro, Thucydides, and Plato; Writings against Ramus; Translations from Aristotle, Theophrastus, Plutarch, Plato, and other Authors; Poems, Latin and Greek; Treatises on Particular Subjects; Adversaria, or Miscellaneous Remarks on Writers, 3 vols, 4to, 1564. Of his versions, Huet says, that "they have every quality necessary for perfect translations; for he understood Greek thoroughly, and turned it into elegant Latin, without in the least departing from his author, yet in a clear and agreeable style." His works were printed at Strasburg in 3 vols, fol., 1606. The Adversaria had appeared before at Paris in 1580, fol., but the best edition is that of 1599, fol.

TURNER, (William,) a physician, divine, and naturalist, was born at Morpeth, in Northumberland, about 1510, and educated at Pembroke hall, Cambridge, of which he became fellow. Being a fellow-collegian and friend of Ridley, he imbibed the same principles of religion, and was led by his zeal to quit the university, and travel through great part of the kingdom as a preacher. Gardiner caused him to be imprisoned for his exertions; but, obtaining his liberty, he went abroad, and taking the degree of doctor of physic at Ferrara, he resided at Cologne and other places in Germany till the accession of Edward VI., when he returned, and was presented to various benefices, and finally to a canonry of Windsor and the deanery of Wells. He was also incorporated M.D. at Oxford. The protector duke of Somerset made him his physician; and he rose to considerable practice. When Mary came to the crown, he again quitted the kingdom with several others attached to the Reformation, and took up his abode at Weissenburg and Basle. He returned after her death, was restored to his benefices, and died on the 7th July, 1568. His medical writings were principally a work on the Bathes in England, Germany, and Italy; and another of the Nature of the Wines commonly used in England. In botany, he was the author of the first Herbal written in English. Of this the first part was printed in London in 1551, in black letter, with wood cuts, small fol., and the second at Cologne in 1562. A third part was added to a complete edition printed at Cologne in 1568. He also appears as a zoologist in a work on birds, entitled, Avium Præcipuarum quarum apud Plinium et Aristotelem Mentio est, Brevis et Succincta Historia, Colon. 1554: this is an elegantly written piece, which has obtained the praise of the author's friend, the eminently learned Conrad Gesner, whose acquaintance he had made at Zurich. To the Historia Animalium, vol. iii. of this naturalist, is also prefixed a letter from Turner concerning the English Fishes. Many writings on religious topics likewise came from this author's pen, chiefly in favour of the Reformation; and he appears to have been a critical student of the Scriptures in the original languages, and published a collation of the translation of the Bible into English with the Hebrew and Greek, and with the Latin version.

TURNER, (Thomas,) an able divine, was born in 1591, at Reading, in Berkshire, and educated at St. John's college, Oxford, of which he became fellow. In 1623 he was presented by his college to the vicarage of St. Giles's, in Oxford, which he held with his fellowship, but relinquished it in 1628. Laud, when bishop of London, made him his chaplain, and in 1629 collated him to the prebend of Newington in the cathedral of St. Paul, and in October following to the chancellorship of the same cathedral, in which also he was appointed by Charles I. a canon-residentiary. The king likewise made him one of his chaplains in ordinary, and gave him the rectory of St. Olave, Southwark, with which he held the rectory of Fetcham, in the county of Surrey. In 1633 he attended Charles I. to Scotland: he had been previously (April 1, 1633) created D.D. by the university of Oxford. In 1641 he was preferred to the deanery of Rochester; and afterwards to that of Canterbury. During the civil wars he was deprived of his preferments, and treated with much indignity and cruelty. At the Restoration, (August 1660,) he entered into full possession of the deanery of Canterbury. He died in 1672.

TURNER, (Francis,) son of the preceding, received his education at Winchester school, and was thence elected fellow of New college, Oxford. In 1669 he was collated to the prebend of Sneating in the cathedral of St. Paul. In the following year he became master of St. John's

college, Cambridge. In 1683 he was made dean of Windsor, and in the same year was promoted to the see of Rochester, from which in the following year he was translated to that of Ely. He was one of the six bishops who joined archbishop Sancroft on May 18, 1688, in subscribing and presenting a petition to James II. setting forth their reasons why they could not comply with his commands to cause his majesty's "Declaration for Liberty of Conscience" to be read in their churches. In consequence of this he was sent, with his brother prelates, to the Tower. However, when king William and queen Mary were settled on the throne, he, with many others of his brethren and the clergy, refusing to take the oaths required by an act of parliament of April 24, 1689, was by virtue of that act suspended from his office, and, about the beginning of the following year, was deprived of his bishopric. He died in 1700. He published, A Vindication of the late Archbishop Sancroft and his Brethren, the rest of the deprived Bishops, from the Reflections of Mr. Marshall, in his Defence of our Constitution; Life of Nicholas Ferrar; Animadversions on a Pamphlet entitled The Naked Truth; these were answered by Andrew Marvell, under the name of *Rivet;* and, Letters to the Clergy of his Diocese.

TURNER, (William,) a pious divine, was born near Broadoak, in Flintshire, and was for some time an inmate in the house of the celebrated Philip Henry, partly as a pupil, and partly as an assistant in the education of Mr. Henry's children, one of whom, Matthew, the well known commentator, was first initiated in grammar-learning by Turner. He afterwards entered of Edmund hall, Oxford, where he took his degree of M.A. in 1675. He subsequently became vicar of Walberton, in Sussex. In 1695 he published a History of all Religions; but the work by which he is best known is his Compleat History of the most Remarkable Providences, both of Judgment and Mercy, &c. to which is added whatever is curious in the works of nature and art. The whole digested into one volume, under proper heads; being a work set on foot thirty years ago by the Rev. Mr. Pool, author of the Synopsis Criticorum, 1697, fol.

TURNER, (Samuel,) a traveller and diplomatist, born in Gloucestershire, in 1759. He entered the service of the East India Company, and gained the confidence of Warren Hastings, who sent him on a congratulatory mission to the new Dalai Lama in 1783. In 1792 he distinguished himself at the siege of Seringapatam, and was subsequently sent ambassador to the sultan of Mysore. He returned to England soon afterwards with a large fortune. He died of apoplexy in 1802. He was a fellow of the Royal Society, and a member of the Asiatic Society of Bengal. Besides An Account of an Embassy to Tibet, published in 1800, he contributed to the Transactions of the Asiatic Society an account of his interview with the Teshoo Lama, and an account of Poorungeer's journey to Tibet in 1785; and an account of the Yak of Tartary.

TURPIN, or TILPIN, Lat. *Turpinus*, a Benedictine monk of the convent of St. Denis, raised by Charlemagne in 773 to the archbishopric of Rheims. He died in 811, or, according to others, in 813. A poem, entitled Historia de Vitâ Caroli Magni et Rolandi, was formerly ascribed to Turpin; but it is now believed to be the work of a later, certainly of another hand. It is printed in S. Schardius' and Reuber's Collections of Scriptores Rerum Germanicarum. A separate edition was published by Ciampi at Florence, 1822, 8vo, and another in 1823.

TURPIN DE CRISSE, (Lancelot, Comte de Crissé,) a celebrated writer on tactics, was born in La Beauce, of a noble family, about 1715, and entered the army young, obtained a company in 1734, and a regiment of hussars in 1744, and was promoted to the rank of brigadier-general. He published in 1754, in conjunction with Castilhon, the Amusemens Philosophiques et Littéraires de Deux Amis; this was followed in the same year by The Essay on the Art of War; this, which is his great work, was translated into German by the express orders of Frederic the Great of Prussia; it was also translated into English by Captain Otway. In 1761 Turpin de Crissé was created maréchal-de-camp; in 1771 he was made a commander of the Order of St. Louis; and in 1780 he was raised to the rank of lieutenant-general. His other publications are, Commentaires sur les Mémoires de Montecucculi; Commentaires sur les Institutions de Végèce; Commentaires de César, avec des Notes Historiques, Critiques, et Militaires; this is a reprint of Clarke's text of the Commentaries, with Wailly's translation in opposite columns, numerous notes, and plans of battles.

TURRETIN, (Benedict,) a Protestant

divine, descended from an ancient family of Lucca, was born at Zurich in 1588, and became professor of divinity at Geneva, where he died in 1631. His works are, A Vindication of the Genevan Version of the Bible, against the work of father Coton, entitled Genève Plagiaire; and, Sermons in French and Italian.

TURRETIN, (Francis,) son of the preceding, was born at Geneva in 1623, and, after studying at Leyden and Paris, officiated as pastor in the Calvinist church at Lyons. In 1653 he was appointed professor of divinity at Geneva; and in 1661 was sent to Holland to solicit assistance for the defence of the republic. He died in 1687. His principal works are, Institutio Theologiæ Elenchticæ; De Satisfactione Christi; De necessariâ Secessione ab Ecclesiâ Romanâ.

TURRETIN, (John Alphonsus,) son of the preceding, and the most celebrated of the family, was born at Geneva in 1671. He studied the Cartesian philosophy under Chouet, and attracted the notice of bishop Burnet, who passed the winter at Geneva in 1685, and inspired him with that taste which Turretin always afterwards indulged for English literature. In 1687 he lost his father; but he continued to pursue his theological studies under Louis Tronchin, Calendrini, and Pictet. In 1693 he began his travels, and resided for a considerable time in Holland, where he studied ecclesiastical history under Spanheim at Leyden, and maintained some theses which did him great credit, particularly Pyrrhonismus Pontificius, sive Theses Theologico-historicæ de variationibus Pontificiorum circa Ecclesiæ Infallibilitatem; this was written against Bossuet's celebrated book Les Variations des Eglises Protestantes; and its design was to prove that the Romish church had been unstable in its tenets. In July 1692 he came to England, and preached in the French church in London, and visited the universities of Oxford and Cambridge. It appears also that he held some amicable disputes with our divines on the respective constitutions of the churches of England and Geneva. He passed much of his time with his old friend bishop Burnet, at the palace at Salisbury, where he also met Dr. Whitby and Mr. Allix; and by means of lord Galloway he was introduced at court, and was very graciously received by king William and queen Mary. Burnet also introduced him to Tillotson, Compton, Tenison, Lloyd, Wake, &c., &c. In 1693 he went to Paris, where he made the acquaintance of Bossuet, Huet, Bignon, Nicaise, Mabillon, Malebranche, and other learned men. In 1694, on his return home, he was ordained; and in 1697 the magistrates of Geneva founded for him a professorship of ecclesiastical history. In 1701 he published a treatise entitled De Ludis Sæcularibus Academicæ Questiones, 4to; and in the same year he was chosen rector of the academy, in which office he remained until 1711. In 1702 he wrote a panegyric on William III., which was reprinted in England, and much admired. On the death of Tronchin, in 1705, he was appointed to succeed him in the divinity professorship, which he held with that of ecclesiastical history. In 1706 he joined those Genevan divines who sought to be excused from subscribing the form called the *Consensus*, which had been introduced about thirty or forty years before, during the violent disputes respecting Grace and Predestination. He also laboured, ineffectually, to bring about a union of the Protestant churches. In 1707 he was chosen a member of the Royal Society of Berlin, as he had before been of that of London. In 1719 he published a Dissertation on Fundamental Points, which he had written at the request of two persons of rank, of the Lutheran profession. Along with it was published his Nubes Testium de moderato et pacifico de rebus Theologicis Judicio, et instituenda inter Protestantes concordia. Premissa est brevis et pacifica de articulis fundamentalibus disquisitio, qua ad Protestantium pacem, mutuamque tolerantiam via sternitur, 4to. This work, which contains a collection of the sentiments of eminent men of all ages on the subject of toleration, was dedicated to archbishop Wake. About this time he had a controversy with Buddeus on the subject of miracles. On the death of Pictet (1725) he succeeded him in his duties on solemn academical festivals, and in delivering the accustomed harangues, prescribed by the laws of Geneva, not only in the council of two hundred, but in the half-yearly meetings of the burgesses. He also took an active part in various improvements introduced by the church of Geneva, as, a revision of their liturgies, a translation of the New Testament, published in 1726, the establishment of a society for education, &c. In 1734 he published Historiæ Ecclesiasticæ Compendium à Christo Nato usque ad Annum 1700. He died in 1737. His works were published in 1737, 3 vols, 4to. After his death appeared his Com-

mentaries on the Epistles to the Romans and Thessalonians.

TURSELLINUS, (Horatius,) a Jesuit, eminently distinguished for his knowledge of the Latin language, was born at Rome in 1545, and entered the society in 1562. His real name was Torsellino. He taught in the institutions of his order at Florence and Loretto; and in 1579 he was appointed rector of the seminary of the Jesuits at Rome, in which office he continued till his death, in 1599. His principal works are, De Vitâ S. Francisci Xaverii Libri Sex, Rome, 1594, and 1596, 4to; this most interesting work has been translated into nearly all the languages of Europe; Historia Lauretana, Libri Quinque; De Usu Particularum Latini Sermonis; the best edition of this excellent work is that of Hand, Leipsic, 1829, 8vo; R. Retelius has incorporated it in his Scriptores de Elegantiori Latinitate Selecti; Epitome Historiarum à Mundo Condito ad Annum 1598; this has been continued by several editors, and has been translated into other languages.

TUSSER, (Thomas,) a poet, styled by Warton "The British Varro," was born about 1515, at Rivenhall, near Witham, in Essex, and became a chorister in the collegiate chapel of Wallingford castle, whence he was removed to St. Paul's, where he was instructed in music by John Redford, the organist of that cathedral. He next went to Eton, and thence to Cambridge; after which he returned to court, and appears to have been a retainer in the family of William lord Paget. He afterwards married, and became a farmer at Katwade, now Cattiwade, a hamlet in the parish of Brantham, near the river Stour, in Suffolk, where he wrote his celebrated work entitled A Hundreth Good Pointes of Husbandrie, 1557; this appeared in an enlarged form in 1573, under the title, Fiue Hundreth Points of Good Husbandry, vnited to as many of Good Huswiferie, &c. 'Set forth by Thomas Tusser, gentleman, seruant to the honourable Lord Paget, of Beudesert.' In this edition, (which was reprinted by Dr. William Mavor, in 1812) there is an amusing poetical autobiography. Tusser died between 1580 and 1585, and was interred in the church of St. Mildred, in the Poultry, London.

TUTILO, or TUOTILO, a monk of the convent of St. Gall in Switzerland, distinguished in the ninth century as a painter, sculptor, and goldworker. He made for a church at Metz a celebrated golden image of the Virgin, which was much venerated. He was also a musician, poet, and orator. The date of his death is not known.

TUY, (Lucas de.) See LUCAS TUDENSIS.

TWEDDELL, (John,) an accomplished scholar and traveller, was born in 1769, at Threepwood, near Hexham, in Northumberland, and educated at a school at Hartford, near Richmond, in Yorkshire, conducted by the Rev. Matthew Raine, and at Trinity college, Cambridge, where he studied for some time under Dr. Samuel Parr, and in 1792 was elected a fellow. In the following year he published his Prolusiones Juveniles, which raised at the time great expectations. He afterwards entered the Middle Temple; but his distaste for the study of the law was too strong to be overcome, and in September, 1795, he set out on his travels, with a view to acquire a knowledge of the courts of Europe and their several systems of policy. He took up his residence at Athens, where, while he was exploring the remains of ancient art, he was prematurely cut off, after a short illness, on the 25th of July, 1799, and was buried within the precincts of the temple of Theseus, where a monument was erected over his grave, with a Greek inscription, by the Rev. Robert Walpole, of Carrow Abbey, near Norwich. A great number of his MSS., together with upwards of 300 highly finished drawings, executed for him by a French artist, named Preaux, were forwarded from Athens to Constantinople, and intrusted to the care of the English ambassador there, but none of them ever reached this country, and they have never since been heard of. In 1815 his brother, the Rev. Robert Tweddell, published a very interesting volume, entitled Remains of the late John Tweddell, &c. being a Selection of his Letters from various parts of the Continent, together with a re-publication of his Prolusiones Juveniles, 4to.

TWELLS, (Leonard,) a learned divine, was educated at Jesus college, Cambridge, where he proceeded B.A. in 1704. He first obtained the vicarage of St. Mary's at Marlborough; and in 1737 he was presented to the united rectories of St. Matthew, Friday-street, and St. Peter, Cheap, London. He was also a prebendary of St. Paul's, and one of the lecturers of St. Dunstan's-in-the-West. He published, A Critical Examination of the late new text and version of the Testament, in Greek and English, in three parts; the first two were printed

in 1731, and the last in 1732, 8vo; the work here examined was entitled The New Testament in Greek and English, containing the original text corrected, from the authority of authentic MSS. and a new version formed agreeably to the illustrations of the most learned commentators and critics, with notes and various readings, &c.; A Vindication of the Gospel of St. Matthew; and a Supplement to the Vindication; Answer to the Inquiry into the meaning of the Demoniacks in the New Testament; Answer to the Further Inquiry; The Theological Works of Dr. Pocock, 1740, 2 vols, fol., with a life of Pocock. After his death (1743) two volumes of his Sermons at Boyle's and lady Moyer's Lectures were published in 8vo.

TWINING, (Thomas,) a learned divine and accomplished scholar, was born in London, in 1734, and educated at Sidney college, Cambridge. In 1768 he was presented to the rectory of White Notley in Essex; and in 1770 he was presented by bishop Lowth to the living of St. Mary's, Colchester. He died in 1804. He published an excellent translation of Aristotle's Poetics, with Notes on the Translation and on the Original; and two Dissertations on Poetical and Musical Imitation, London, 1789, 4to. A second and improved edition was published by his nephew, Daniel Twining, London, 1812, 2 vols, 8vo.

TWINING, (William,) an eminent army physician, was born in Nova Scotia, and completed his medical education in London. After becoming a member of the College of Surgeons, he entered the medical department of the army in 1812, and served in the Peninsula, and in the Netherlands. In 1821 he went to Ceylon, and accompanied the governor, Sir Edward Paget, to India. In 1830 he resigned his commission, and entered into private practice at Calcutta, where he was appointed one of the surgeons to the civil hospital. He died in 1835. He wrote several papers in the Transactions of the Medical Society of Calcutta; and, Clinical Illustrations of the more important Diseases of Bengal, with the result of an Enquiry into their Pathology and Treatment, Calcutta and London, 1832 and 1835, 2 vols, 8vo; this is a standard work.

TWISS, (William,) a very learned nonconformist divine, and a zealous Calvinist, descended from German ancestors, was born about 1575, at Newbury, in Berkshire, and educated at Winchester school, and at New college, Oxford, of which he became fellow. James I. appointed him chaplain to his daughter Elizabeth, afterwards the unfortunate queen of Bohemia, who was then about to proceed to the Palatinate. On this occasion he was admitted to his degree of D.D. On his return to England soon after, he devoted himself to a learned retirement at Newbury, the place of his birth, of which he obtained the curacy. Upon the publication of the Book of Sports, Dr. Twiss declared his opinion against it, and refused to read it; yet he was still such a favourite with James I. that he forbade his being molested on this account. During the rebellion he suffered considerably by the violence of the soldiery. In 1640 he was chosen one of the sub-committee, to assist the committee of accommodation appointed by the House of Lords to consider the innovations introduced into the church, and to promote a more strict reformation. In 1643 he was nominated, by an order of the parliament, prolocutor to the Westminster Assembly of Divines. He preached (the Assembly opening on July 1) before both Houses of Parliament, in Henry VII.'s chapel. Fuller denominates him "a divine of great abilities, learning, piety, and moderation;" and Wood says, "his plain preaching was esteemed good; his solid disputations were accounted better; but his pious life was reckoned best of all." Nor less favourably does bishop Sanderson speak of him, even while differing greatly from some of his opinions. His writings are all controversial, and more or less directed against Arminianism, of which he was the ablest and most successful opponent of his time. The authors against whom he wrote were, principally, Dr. Thomas Jackson, Mr. Henry Mason, Dr. Thomas Godwin, Mr. John Godwin, Mr. John Cotton, Dr. Potter, Dr. Heylin, and Dr. Hammond. His works are, Vindiciæ Gratiæ, Amst. 1632 and 1648, fol., against Arminius; A Discovery of Dr. Jackson's Vanity; Dissertatio de Scientiâ Mediâ tribus libris absoluta; Of the Morality of the Fourth Commandment; Treatise of Reprobation; with some other works printed after his death. He also corrected Bradwardine's works, edited by Sir Henry Savile.

TWISS, (Richard,) a tourist, who published Travels through Portugal and Spain in 1772 and 1773-4, London, 1775; A Tour in Ireland in 1775-8, London, 1776; The Game of Chess: being a compilation of Anecdotes and Quotations

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relative to the Game of Chess, 8vo, London, 1787; A Trip to Paris in July and August, 1792, 8vo, London, 1793; Miscellanies, 8vo, London, 1805. He died, at an advanced age, in 1821.

TWYNE, (John,) an eminent antiquary, was born at Bolingdon, in Hampshire, and educated at New hall, Oxford; on leaving which he became master of the school at Canterbury, where, in 1553, he served the office of mayor. He died in 1581. After his death was published his work, entitled De Rebus Albionicis, Britannicis, atque Anglicis, Commentariorum libri duo, 8vo.—His grandson, Brian Twyne, born in 1579, became a scholar of Corpus Christi college, Oxford, where he obtained a fellowship, and was appointed Greek reader. He was afterwards presented to the vicarage of Rye, in Sussex; and made keeper of the archives at Oxford, where he died in 1644. He wrote Antiquitatis Academiæ Oxoniensis Apologia, in tres libros divisa, 4to; and he left large collections relative to the history of the university, of which Wood availed himself in his History.

TWYSDEN, (Sir Roger,) an eminent antiquary, was born at East Peckham, in Kent, in 1597. He suffered much for his loyalty during the rebellion. Besides contributing to Philpot's Survey of Kent, and the publication of the Decem Scriptores, to which he wrote a learned preface, he published The Historical Defence of the Church of England. He died in 1672.

TYCHSEN, (Olaus Gerhard,) a celebrated Orientalist, was born in 1734, at Tondern, in Schleswig, where his father was a tailor, in narrow circumstances. He was educated at the grammar-school of his native town, at the gymnasium at Altona, and at the university of Göttingen. In 1760, when the university of Rostock was transferred to Butzow, Tychsen was appointed professor extraordinary of Oriental literature there; and in 1763 he obtained the ordinary professorship in the same department. In 1789 he was appointed chief librarian and keeper of the museum of Rostock, which offices he held until his death, in 1815. He promoted the study of Biblical and Oriental literature more than any man of his time. He undertook the laborious task of collecting the various readings of the Old Testament, of comparing the earliest translations with the original, and of making accurate descriptions of the most remarkable editions of the Bible. His principal work is a journal called Bützowsche Nebenstunden, which appeared at Butzow from 1766 till 1769, and consists of six volumes. It was owing to the fame of Tychsen that the Shah of Oude, Ghazi ud deen Hyder Redaet ud Dowlah, sent to the university of Rostock a copy of his splendid dictionary and grammar of the Persian language, in 7 vols, fol.

TYCHSEN, (Thomas Christian,) a celebrated Oriental and classical scholar, was born in 1758, at Horsbyll, in Schleswig, (where his father was a minister,) and educated at Kiel, and at Göttingen, where he studied under Heyne, and where, in 1784, he was appointed professor extraordinary of theology, and, in 1788, ordinary professor in the philosophical faculty. He died in 1834. He was a foreign member of the Asiatic societies of London and Paris, and of the Danish and Göttingen Academies of Sciences. Of the latter he was elected president in 1797. His principal publications are, Grundriss einer Geschichte der Hebräer; his edition of Q. Smyrnæus; and his Grammatik der Arabischen Schriftsprache, Göttingen, 1823, 8vo.

TYE, (Christopher,) an eminent musical composer, was born in Westminster, and educated in the King's chapel. He was especially patronised by Henry VIII. and was musical instructor to prince Edward. He was admitted to the degree of Doctor in Music, at Cambridge, in 1545, and, ad eundem, at Oxford, in 1548. In the reign of Elizabeth he held the office of organist to the Chapel Royal. He translated into English verse the story of Theodore and Honoria from Boccaccio; and he also commenced a translation of the Acts of the Apostles in verse, and set to music, of which he only completed the first fourteen chapters, and these were printed in 1553, by William Seres. The date of his death is not known.

TYNDALE, or TINDALE, (William,) the learned Reformer and martyr, "was born," according to Foxe, the Martyrologist, "about the borders of Wales, and brought up from a child in the university of Oxford, where he by long continuance grew up and increased as well in the knowledge of tongues and other liberal arts as specially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he, lying then in Magdalen hall, read privily to certain students and fellows of Magdalen college some parcel of divinity, whence he removed to Cambridge, where, after he had likewise made his abode a certain space, being now further ripened

in the knowledge of God's word: leaving that university also, he resorted to one Maister Welch, a knight of Gloucestershire, and was there schoolmaister to his children, and in good favour with his maister." Here he frequently engaged in religious controversy with the clerical dignitaries of the neighbourhood, who frequented Sir John Welch's table; till at length, finding that his freedom gave offence, and might bring himself and his patron into danger, he deemed it prudent to come up to London, where he preached for some time in the church of St. Dunstan's-in-the-West. While here, having conceived a high opinion of Dr. Cuthbert Tunstall, who had been promoted to the bishopric of London in 1522, on account of the great commendations bestowed on his learning and moderation by Erasmus, he wished to become one of his chaplains. With this view he applied to Sir Henry Guildeford, master of the horse to Henry VIII. and a great patron of learned men, and presented to him an oration of Isocrates translated from the Greek; an undoubted proof of his learning at a time when Greek was understood by very few in England. Sir Henry readily complied with Tyndale's request. But the bishop's answer was, "That his house was full: he had no more than he could well provide for: and he therefore advised our author to seek out in London, where," he added, "he could not well miss employment." Not being able to obtain any, however, he was supported by Humphrey Mummoth, or Monmouth, alderman of London, and a favourer of Luther's opinions, with whom he remained for half a year, living in the most abstemious manner, and applying himself closely to his studies. His thoughts were at this time bent upon translating the New Testament into English, as the only means to enlighten the minds of the people in the knowledge of true religion; but, being sensible that he could not do this with safety in England, he went first to Saxony, where he held conferences with Luther and other Reformers; and then, repairing to the Netherlands, he settled at Antwerp, where there was a very considerable factory of English merchants, many of whom were zealous adherents to Luther's doctrine. Here he began his translation of the New Testament, in which he had the assistance of John Frith, and William Roye, who afterwards suffered martyrdom, —the former at Smithfield, the latter in Portugal (1533). It was printed in 1526, in 8vo, without the translator's name. As there were only 1,500 printed, and all the copies which could possibly be got in England were committed to the flames, copies of this first edition are very scarce. When this translation was imported into England the supporters of Popery became very much alarmed; they asserted that there were a thousand heresies in it; that it was too bad to be corrected, and ought to be suppressed; that it was not possible to translate the Scriptures into English; and that it would make the laity heretics, and rebels to their king. It is more painful, however, to record that such men as William Warham, archbishop of Canterbury, and Cuthbert Tunstall, bishop of London, issued their orders and monitions to bring in all the New Testaments translated into the vulgar tongue, that they might be burnt. To destroy them more effectually, Tunstall being at Antwerp in 1526 or 1527, procured Augustin Packington, an English merchant, to buy up all the copies of the English Testament which remained unsold; these were accordingly brought to England, and publicly burnt at St. Paul's Cross. But this ill-judged policy only took off many copies which lay dead upon Tyndale's hands, and supplied him with money for another and more correct edition, printed in 1534. Strict search, however, continued to be made among those who were suspected of importing, and concealing the volume. Humphrey Monmouth, Tyndale's great patron and benefactor, was imprisoned in the Tower, and almost ruined. In the mean time the Dutch printers made new impressions of the first edition, which were sold at a cheap rate, and obtained a wide circulation; so that the diffusion of the Scriptures in the vernacular tongue could no longer be prevented. In 1529 Thomas More had published A Dyaloge, in which he endeavoured to prove that the books burnt were not New Testaments, but Tyndale's or Luther's testaments; and so corrupted and changed from the good and wholesome doctrine of Christ to their own devilish heresies, as to be quite another thing. In 1530 Tyndale published an answer to this Dialogue, and proceeded in translating the Five Books of Moses from the Hebrew into English; but happening to go by sea to Hamburgh, to have it printed there, the vessel was wrecked, and he lost all his money, books, writings, and copies, and was obliged to begin anew. At Hamburgh he met with Miles Coverdale, afterwards bishop of Exeter, who assisted

him in translating the Pentateuch, which was printed in 1530, in a small octavo volume, and apparently at several presses. He afterwards made an English version of the prophecy of Jonas, with a large prologue, which was printed in 1531. About 1534 he returned to Antwerp, where he took up his lodging in the house of Mr. Pointz, an English merchant. But he was soon betrayed into the hands of his enemies. Henry VIII. and his council employed, in this act of treachery, one Henry Philips, who first insinuated himself into Tyndale's confidence, and then got the procurator-general of the emperor's court at Brussels, and other officers, to seize him, and convey him to the castle of Vilvoord, or Villefort, near Brussels, where he remained a prisoner for about a year and a half. The English merchants obtained letters from secretary Cromwell to the court at Brussels for his release; but, by the farther treachery of Philips, this was rendered ineffectual, and Tyndale was brought to trial, where he pleaded his own cause. None of his arguments, however, being admitted, he was condemned, by virtue of the emperor's decree made in the assembly at Augsburg, in 1530; and being brought to execution (1536), "he was," says Foxe, "there tied to the stake, and then strangled first by the hangman, and afterward with fire consumed." His last words were, "Lord, open the king of England's eyes." Besides his translations, Tyndale wrote various theological and controversial tracts, which were collected together, and printed by John Day, 1572, fol., together with John Frith's and Barnes's works. A new and beautifully printed edition of Tyndale's translation of the New Testament was published in London, by Bagster, in small 4to, in 1836: it professes to be printed verbatim from a unique copy in the library of the Baptist college at Bristol, of the first impression of 1526. A reprint of the edition of 1534 was published by Bagster in his English Hexapla, London, 4to, 1841. All Tyndale's original writings were published, along with those of Frith and Barnes, at London, in 1573, fol. An edition of them, along with those of Frith, under the title of The Works of the English Reformers William Tyndale and John Frith, was edited by Thomas Russell, A.M., 3 vols., 8vo, London, 1831. A Memoir of Tyndale by Mr. George Offor, is prefixed to the late reprint of his New Testament. Of his translation of the Scriptures Dr. Geddes says, "though it is far from a perfect translation, yet few first translations will be found preferable to it. It is astonishing how little obsolete the language of it is, even at this day: and in point of perspicuity and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it."

TYRANNIO, an eminent Greek grammarian, was a native of Amisus, in the kingdom of Pontus, and was a disciple of Dionysius of Thrace, at Rhodes. When Lucullus had defeated Mithridates, and subdued his kingdom, B.C. 72, Tyrannio became a captive, but was freed by Murræna. He was taken to Rome, where he set up a school. He was employed in arranging the celebrated library of Apellico, which Sylla had brought from Athens, and which contained most of the works of Aristotle and Theophrastus. We find from the letters of Cicero that he was very serviceable to him in putting his library in order, and he was the instructor of Cicero's nephew. Strabo was also one of his disciples. Tyrannio was an author, but none of his works have reached our time. Suidas says that he lived to a very advanced age.

TYRRELL, (James,) an historian and political writer, the eldest son of Sir Timothy Tyrrell, of Shotover, near Oxford, by Elizabeth, only child of archbishop Usher, was born in London, in 1642, and educated at the free school of Camberwell, and at Queen's college, Oxford, whence he removed to the Inner Temple, and in 1665 was called to the bar. He, however, devoted himself wholly to historical inquiries and the composition of his various works. His first publication was a dedication to Charles II. of a posthumous work of his grandfather archbishop Usher, edited in 1661, by bishop Sanderson, and entitled The Power communicated by God to the Prince, and the Obedience required of the Subject. In 1681 he published Patriarcha non Monarcha; or the Patriarch Unmonarched, &c. This was followed by An Appendix to the Life of the Lord Primate Usher, containing a Vindication of his Opinions and Actions in reference to the Doctrine and Discipline of the Church of England, and his Conformity thereunto, from the Aspersions of Peter Heylin, D.D., in his pamphlet called *Respondet Petrus;* this was printed in 1686, at the end of Parr's life of Usher. His other works are, Political Dialogues, or Bibliotheca Politica; or an Enquiry into the Ancient Constitution of the English Government,

with respect to the just Extent of the Regal Power and the Rights and Liberties of the Subject; A brief Disquisition of the Law of Nature, according to the Principles and Method laid down in the Reverend Dr. Cumberland's (now Lord Bishop of Peterborough) Latin Treatise on that Subject,—this is mainly a translation and compendium of bishop Cumberland's work De Legibus Naturæ; General History of England, both Ecclesiastical and Civil, in three vols, fol., this history, which is his great work, is brought down from the earliest record to the end of the reign of Richard II. The author designed to bring the work down to the reign of William III.; his object seems to be to refute Brady's History of England.

TYRTÆUS, an ancient Greek elegiac poet, who flourished in the seventh century B.C., was born at Miletus, but lived at Athens, and became celebrated by all antiquity for the composition of military songs and airs, as well as the performance of them. The Lacedæmonians, during the second Messenian war, about B.C. 685, by advice of the Pythian Oracle, applied to the Athenians for a general. The Athenians sent them Tyrtæus, perhaps in ridicule; for, besides his occupation, (that of a schoolmaster), he is reported to have been short and very deformed, blind of one eye, and lame. But a memorable victory which they obtained over the Messenians is attributed to the animating sound of a new military flute, or clarion, invented and played upon by Tyrtæus; and his military airs were constantly sung and played in the Spartan army to the last hour of the republic. The poems of Tyrtæus were first printed in a collection by Frobenius in 1532, and separately in 1767 by Klotz. The best editions in which the poems of Tyrtæus are printed, together with those of Callinus, are those of J. V. Franke, Altona, 1816, 8vo, and N. Bach, Leipsic, 1831, 8vo. The War Elegies of Tyrtæus have been versified in English by R. Polwhele, 1786, and imitated by John Pye, 1795.

TYRWHITT, (Thomas,) an eminent critic and accomplished scholar, the son of the Rev. Dr. Robert Tyrwhitt, archdeacon of London, and canon of Windsor, was born in London, in 1730, and educated at Kensington, at Eton, and at Queen's college, Oxford, whence he removed to a fellowship of Merton college. On leaving the university he became clerk of the House of Commons; but in 1768 he resigned that situation, and devoted the rest of his life to literature. He was a member of the Royal and Antiquarian societies, and a curator of the British Museum. He died in 1786. His principal publications are, Observations and Conjectures on some Passages in Shakspeare; Fragmenta duo Plutarchi; The Canterbury Tales of Chaucer, with Dissertations, Notes, Glossary, &c.; Dissertatio de Babrio, Fabularum Æsopicarum Scriptore; Notes on Euripides, in Musgrave's edition of that writer; Poems, supposed to have been written at Bristol in the fifteenth century, by Rowley and others, with a preface and glossary; to this volume he afterwards added an appendix, proving that the poems were written by Chatterton; De Lapidibus, Poema Orpheo, Græce et Lat.; Conjecturæ in Strabonem; A newly discovered oration of Isæus against Menecles, found in the Medicean library, in 1785. He left materials for a new edition of Aristotle's Poetics, which, being committed to the care of Drs. Burgess and Randolph, were published by them at the Clarendon press, 4to, and 8vo, 1794. There was published at Oxford, from the Clarendon press, in 1822, a volume, in 8vo, entitled Thomæ Tyrwhitt Conjecturæ in Æschylum, Euripidem, et Aristophanem: accedunt Epistolæ Diversorum ad Tyrwhittum.

TYSON, (Edward,) a physician, and eminent comparative anatomist, was born at Bristol in 1649, and educated at Magdalen hall, Oxford, where he proceeded to the degree of A.M., in 1670, but took that of M.D. at Cambridge in 1680. Soon after this he became a member of the College of Physicians, as he already was of the Royal Society. He was also chosen physician to Bedlam and Bridewell hospitals, and he was reader of anatomy at Surgeons' Hall, and Gresham professor of medicine. He died in 1708. He published the Anatomy of a Porpesse; The Anatomy of a Pygmie, compared with that of a Monkey, an Ape, and a Man, with a philosophical discourse concerning the Pygmies of the Ancients, 1699, fol.; Vipera Caudisona Americana, or the Anatomy of a Rattlesnake; and several papers in the Philosophical Transactions.

TYSSENS, (Peter,) a distinguished painter, was born at Antwerp in 1625, and after the death of Rubens and Vandyck was considered one of the ablest painters in history and portrait of his time. He was made director of the Aca-

demy at Antwerp in 1661. His design is more correct than is usual in the painters of his country; and his colouring is clear, chaste, and harmonious. There are several admirable altar-pieces by him in the churches in Flanders: among those most worthy of observation are his picture of the Martyrdom of St. Benedict, in the church of the Capuchins at Brussels; the Crucifixion, at the Barefooted Carmelites; and the Assumption of the Virgin, in the church of St. James, at Antwerp; the last-mentioned has frequently been mistaken for a work of Vandyck, and is regarded as Tyssens' masterpiece. He died in 1692.

TYSSENS, (Nicholas,) a painter, son of the preceding, was born at Antwerp in 1660, and learned the first principles of design from his father. He visited Italy, and passed some time at Rome, Naples, and Venice. He afterwards came to London, and is said to have died there in 1719. His pictures represented dead game, flowers, fruit, armour, sabres, and other military weapons.

TYSSENS, (Augustine,) a painter, younger brother of the preceding, was born at Antwerp, in 1662, and was instructed in the rudiments of the art by his father; but his genius leading him to landscape painting, he applied himself to the study of the works of Nicholas Berghem, of whose style he became one of the most successful imitators. In 1691 he was made director of the Academy at Antwerp. He died in 1722.

TYTLER, (William,) an historical writer and antiquary, was born at Edinburgh in 1711, and educated at the high-school, and at the university, of that city; after which he studied the law, and became a writer to the signet, in which profession he continued to his death, in 1792. He published An Enquiry into the Evidence against Mary Queen of Scots, 8vo, 1759, afterwards enlarged to 2 vols, 8vo; A Dissertation on the Marriage of Mary to the Earl of Bothwell; this was a communication to the Society of Antiquaries of Scotland, of which he was president; Poetical Remains of James I. of Scotland, with the life of the author; A Dissertation on Scottish Music; and some miscellaneous papers.

TYTLER, (Alexander Fraser), styled lord Woodhouselee, eldest son of the preceding, was born at Edinburgh, in 1747, and educated at the high school of his native city, at an academy kept at Kensington, in Middlesex, by James Elphinstone, (the author of many works on English grammar and pronunciation), and at the university of Edinburgh. He was admitted an advocate in 1770. In 1778 he published a supplementary (folio) volume to lord Kames's Dictionary of Decisions, bringing down the work to that date. In 1780 he conjoined with John Pringle, Esq., in the professorship of universal history and Roman antiquities in the university of Edinburgh; and in 1786 he became sole professor. In 1782 he published his Outlines of a Course of Lectures, afterwards expanded into Elements of General History, 2 vols, 8vo, Edinburgh, 1801; the latest edition of this popular work was revised and continued to the death of William IV. by the Rev. Edward Nares, D.D., regius professor of modern history in the university of Oxford, who published it in 1840, 8vo. In 1790 he was promoted to the office of judge-admiral of Scotland; and the same year he read before the Royal Society of Edinburgh, of which he was secretary, a series of papers, which he soon after published anonymously, under the title of An Essay on the Principles of Translation. In 1802 he was raised to the bench of the Court of Session, when he took the title of lord Woodhouselee. In 1807 he published his Memoirs of the Life and Writings of Henry Home, Lord Kames, 2 vols, 4to. In 1811 he was appointed a lord of justiciary. He died in 1813. Besides the works already mentioned he published a new edition of Derham's Physico-Theology, and some essays and miscellaneous papers.

TZETZES, (Joannes,) a learned grammarian and poet of Constantinople, who lived during the latter half of the twelfth century, and with his brother Isaac was instructed by the ablest teachers of the time. He wrote, Iliaca; the best critical edition of the text of this work, is that by Imm. Bekker, Berlin, 1816, 8vo; Chiliades, or Chiliades Variarum Historiarum; this work is a storehouse of information, and innumerable things are recorded here which would otherwise be unknown; the best edition of it is that by Kiessling, Leipsic, 1826, 8vo; Carmen Iambicum de Filiorum Educatione; commentaries on the Iliad, on Hesiod, on Lycophron, on Oppian's Halieutica, on the Canon of Ptolemæus, on Comedy and Comic Poets, Abridgment of the Rhetoric of Hermogenes, and a collection of Letters.

U.

UBALDI, (Guido), an eminent mathematician, who flourished in the beginning of the seventeenth century, was a pupil of Condamine, and was one of the earliest writers on mechanics, in a work entitled Mecanicorum Liber, in quo hæc continentur: de Librâ, Vecte, Trochleâ, Axe in Peritrochio, Cuneo, Cochleâ, Venetiis, 1615, fol. In this work he reduces all machines to the lever, and applies it very happily to some of the other mechanical powers, and particularly the pulley. He wrote also on the screw of Archimedes in a treatise published by his son with the title, De Cochleâ Libri quatuor, Venetiis, 1615, fol. His other works are, Perspectiva, Libri ex; In duos Archimedis Æquiponderantium Libros Paraphrasis, Scholiis illustrata; and, Problematum Astronomicorum Libri septem. The dates of his birth and death are not known.

UBALDINI, (Petruccio), an illuminator on vellum, who was in England in the reign of Elizabeth, appears to have been a native of Florence, and, while here, was a teacher of Italian. Some of his pieces are in the British Museum; among these are, Scotiæ Descriptio à Deidonensi quodam facto, A.D. 1550, et per Petruccium Ubaldinum transcripta, A.D. 1576; this was published in Italian, at Antwerp, 1588, fol.; Discourse concerning the Spanish Fleet invading England in 1588 and overthrowen; Le Vite delle Donne illustri del Regno d'Inghilterra, e del Regno di Scotia, &c. Precetti morali, politici, et economici; Scelta di alcune Attioni, e di varii Accidenti; Rime; Militia del Gran Duca di Toscano; Vita di Carlo Magno; and, Lo Stato delle tre Corti.

UBERTI, (Fazio degli), an Italian poet of the fourteenth century, was a native of Florence, and grandson of the great Ghibelline leader Farinata degli Uberti; and he partook of the fortune of his family in becoming an exile when the Guelphs obtained the mastery. Villani says that he was the first who employed with effect the species of composition called *frottole*, or "ballads." The work, however, by which his name has been perpetuated is a kind of description of the world in terza rima, entitled, Il Ditta mondo, which he wrote in advanced age. In imitation of Dante, he supposes himself accompanied by a guide: for which office he has chosen Solinus, the author of the Polyhistor; and he makes a circuit of the world, in which he introduces, with geographical descriptions, many historical narrations. The poem is divided into six books, but was left unfinished. It was first printed at Verona in 1474, and afterwards at Venice, in 1501. An edition, with corrections by Monti and Petricari, was published at Milan in 1826. Uberti died, according to Villani, in 1370.

UCCELLO, (Paolo), an early Florentine painter, was born at Florence, in 1349, and was a disciple of Antonio Veneziano. He was one of the first artists who applied themselves to the study of perspective, in which he was greatly assisted by Giovanni Manetti, a celebrated mathematician of the time. He distinguished himself as a painter of animals, but he particularly excelled in designing all sorts of birds, of which he had formed a large collection of the most curious, on which account he acquired the appellation of Uccello. In the church of S. Maria Novella, at Florence, are several subjects of the Old Testament, which he had selected for the purpose of introducing a variety of beasts and birds, designed with neatness and precision. Among others, are Adam and Eve in Paradise, the Family of Noah entering the Ark, the Deluge, &c. These subjects he treated with so much truth and nature, that he may be styled the Bassano of his time. He painted on the same panel his own portrait, with the portraits of four other men distinguished in different arts or sciences. He painted Giotto for painting, Brunelleschi for architecture, Donatello for sculpture, himself for perspective and animal painting, and Giovanni Manetti for mathematics. He also painted landscapes, with ruins and figures, which, from his knowledge of perspective, were

designed with a correctness and intelligence unknown to his contemporaries. He died in 1432.

UDAL, (Nicholas,) an eminent schoolmaster, was born in Hampshire in 1506, and educated at Corpus Christi college, Oxford. He took the degree of bachelor of arts, and became probationer fellow September 3, 1524; but he was prevented from taking the degree of master soon afterwards, on account of his inclination to the tenets of Luther. He subsequently obtained the mastership of Eton school. He was afterwards presented to the living of Braintree, in Essex; and in 1552 he obtained the rectory of Calbourne, in the Isle of Wight. He afterwards was servant to queen Catharine Parr, and, in the beginning of Edward VI.'s time, was promoted to a canonry at Windsor. In 1555 he had been appointed head-master of Westminster-school. He died in 1564. He is said to have written several comedies, and Bale mentions The Tragedy of Popery. But none of these now exist. A specimen, however, of his abilities in this way may be seen in a long quotation from a rhyming interlude by him, printed in Wilson's Art of Logicke, 1587, and reprinted in Bliss's edition of Wood's Athenæ. His other works are, Flowers for Latin speaking, selected and gathered out of Terence, and the Comedies of that Writer translated into English, &c. often printed, particularly in 1533, 1538, 1568, and 1575; Leland and Newton wrote encomiastic verses on this book; A Translation of the Apophthegms of Erasmus; Epistolæ et Carmina ad Gul. Hormannum et ad Joh. Lelandum; A Translation of Erasmus's Paraphrase on the Gospels and Acts of the Apostles, 1551, fol.; and, A Translation of Peter Martyr's Treatise on the Sacrament.

UDAL, (John,) an eminent nonconformist divine of the sixteenth century, was frequently silenced and imprisoned, and at last condemned to die for writing a seditious book called A Demonstration of Discipline; but he appears to have been respited, and died in the Marshalsea prison about the end of 1592. He wrote A Commentary on the Lamentations of Jeremiah; The State of the Church of England laid open in a Conference, &c.; but he is better known as the author of the first Hebrew Grammar in English, published under the title of a Key to the Holy Tongue, with a Hebrew Dictionary, 1593.

UDAL, (Ephraim,) a loyal puritan divine, son of the preceding, was educated at Emmanuel college, Cambridge, where he took his degree of A.B. in 1609, and that of A.M. in 1614. His only preferment in the church appears to have been the rectory of St. Augustine's, Watling-street, London. He was sequestered in 1643, because, although he was a preacher of puritan principles, he early perceived the real designs of the republican party, and exerted himself to oppose them, and even declared openly for Episcopacy and the Liturgy, and published a learned treatise against sacrilege, entitled A Coal from the Altar; and another, Communion Comeliness, in which he recommended the placing of rails around the Communion Table. He also published a sermon, called Noli me tangere, containing many loyal sentiments and evincing much attachment to the church. He died in 1647.

UDINE. See Nanni.

UFFEMBACH, or UFFENBACH, (Zachary Conrad Von,) a learned German bibliographer, was born at Frankfort-on-the-Maine, in 1683, and was educated at the college of Rudolstadt, and at the universities of Strasburg and Halle. In 1702 he took his degree of doctor of laws, and returned to Frankfort, where the library he formed was then considered one of the best private collections in Europe. To make it still more complete appears to have been the object of his ambition, and he re-commenced his travels for that purpose in 1708 and 1709. In one of those years he visited Oxford, and had some inducement to settle there; but he thought that the climate would not agree with his delicate health. When he returned to Frankfort from these tours in 1711, he brought an addition of four thousand books to his collection. In 1721 he was made a senator of his native city, and became now so diligent in his civic duties as to have little time to spare to his studies, which inclined him in 1729 to publish a catalogue of his library, with a view to dispose of a considerable part of it. He died in 1734. He had begun several learned works, which his employments as a magistrate, and afterwards his bad health, prevented him from finishing; among these were, Glossarium Germanicum Medii Ævi; Commentarius de Vitâ Propriâ; Selecta Historiæ Litterariæ et Librariæ; Adversaria, sive Excerpta Realium ad Rem Librariam et Literariam facientium. Schellhorn, in his Amœni-

tates Literariæ, has availed himself of Uffembach's collections; and in vol. IX. he has an article entitled De primitiis typographicis, quæ Haerlemi in civicâ et Francoforti in bibliothecâ Uffembachianâ adservantur. He afterwards published a Life of Uffembach, prefixed to his Commercii Epistolaris Uffembachiani Selecta, &c. 5 vols, 1753-1756, 8vo.

UGGIONE, or UGLONE MARCO, called also Marco of Oggione in the Milanese, was one of the best scholars of Leonardo da Vinci, and became an eminent painter in fresco. His works in the Place di Milan still retain their tone and colour unimpaired. For the refectory of the monastery of the Certosa, near Pavia, he made a copy of The Last Supper of Leonardo da Vinci. The church of St. Euphemia, at Milan, contains one of his masterpieces, representing the Virgin and Saints. He died in 1530.

UGHELLI, (Ferdinando,) an ecclesiastical historian, was born at Florence, in 1595, and, after pursuing his studies with great credit, entered among the Cistertians, and was appointed abbot of Trois Fontaines at Rome, procurator in his province, and counsellor to the congregation of the Index. He died at Rome, in 1670. His principal work is, Italia Sacra, sive de Episcopis Italiæ, et Insularum adjacentium, &c. Rome, 1642-1662, 9 vols, folio. This work, which is held of good authority, was reprinted at Venice, 1717-1722, 10 vols, with considerable additions; but this second edition is very incorrectly printed. A third, which is said to be free from this objection, and is very much enlarged, was published at Florence, 1763, &c. by the Abbé del Riccio. Ughelli's other works are, the Lives of the Cardinals of the Cistertian order, and genealogies of the Marsciano and Capisucchi families.

ULADISLAUS I., king of Poland, succeeded his brother Boleslaus in 1082. His reign began with the defection of Russia, Prussia, Pomerania, and other provinces. He was afterwards involved in a civil war, excited by his natural son Sbigneus, supported by the Palatine of Cracow. He died in 1103, aged 59.

ULADISLAUS II., king of Poland, eldest son of Boleslaus III., succeeded his father in 1139. His queen Christina, sister of the emperor Henry V., who entirely governed him, engaged him in a plan for gaining possession of the whole of Poland. But, being deserted by the Russians, who had entered Poland in his favour, he threw himself into Cracow, and thence retired into Germany to the emperor Conrad. Cracow, meanwhile, surrendered to the confederates; and the rest of Poland submitting, Uladislaus was solemnly deposed by the diet after an inglorious reign of seven years, and his brother Boleslaus was crowned in his stead. He died in 1159.

ULADISLAUS III., king of Poland, surnamed from his small stature LOKETEK, or a Cubit's Length, was the brother of Lesko or Leckus VII., and in 1296 obtained possession of the kingdom; but his government became so oppressive by his own tyranny and the licentiousness of his soldiers, that he was deposed by the States in 1300, and Wenceslaus king of Bohemia was elected in his room. The death of Wenceslaus caused him to be restored to the throne without opposition in 1305. The first considerable event of his renewed reign was a war with the Teutonic knights, who obtained possession of Dantzic in 1310; but Uladislaus engaged the united force of those soldiers and the duke of Massovia, and gained a complete victory. He afterwards turned his attention to the arts of peace; and having now reigned fifteen years, he indulged himself and his queen in a magnificent coronation, with the full concurrence of the States, and the consent of the see of Rome. Not long after he fell into a chronic disease, which carried him off in 1333, having previously obtained from the States a promise to elect his son Casimir (the Great) for his successor.

ULADISLAUS IV., king of Poland. On the death of King Lewis, the States of Poland had offered the crown to his daughter Hedwiga, on condition that she should marry with the approbation of her subjects, and that her husband should reside in the kingdom. Among her suitors was Jagello, grand-duke of Lithuania, who sent a magnificent embassy to demand her in marriage. He consented to embrace the Christian religion, and to oblige all his subjects to be baptized; and he proposed to unite inseparably Lithuania to Poland, and to reconquer Pomerania and all the usurpations of the Teutonic order. His offers were so acceptable to the Poles, that they declared in his favour, and employed a degree of constraint upon Hedwiga, who was attached to another lover, William of Austria. The presence of Jagello, who possessed a good person and the vivacity of youth, overcame her reluctance, and she gave her hand in

1386 to Jagello, who was baptized by the name of Uladislaus, and placed on the throne. He afterwards went into Lithuania, and undertook the conversion of its inhabitants, who were gross idolaters; and he erected an archbishopric at Wilna. A war with the Tartars ensued, in which Vitowda, who was then viceroy of Lithuania, was defeated by a lieutenant of the great Tamerlane. Wars between Poland and Prussia succeeded, and Uladislaus, taking the field in person, penetrated into Pomerania, and gained a great victory over the knights near Marienburg. He was foiled in his attempts to take that town, and the knights at length obtained an advantageous peace. The high reputation of Uladislaus caused the Hussites of Bohemia to offer him the crown of that country, which he refused. He died in 1434.

ULLOA, (Antonio de,) an eminent Spanish mathematician, was born at Seville, in 1716, and at an early period of life distinguished himself so much by his knowledge of the mathematics, that in 1735 he was appointed by the king, along with his friend, Don Jorge Juan, to proceed to South America, for the purpose of co-operating with the French Academicians, Condamine, Bouguer, and Godin, in measuring a degree of the meridian. He sailed for Peru on the 26th of May, 1735, and remained at Quito till the measurement was completed, on the 12th of May, 1744. On his return home in a French ship, named *Notre Dame de la Deliverance*, he was captured in the month of August, 1745, by an English man-of-war, and carried to Louisburg, in the island of Cape Breton, which a little before had surrendered to the British. When he arrived in England he met with a very kind reception, in particular from Martin Folkes, Esq., president of the Royal Society; and he not only received back all his papers safe and untouched, but, having formed an intimate acquaintance with some of the most respectable members of that learned body, was himself admitted into it on the 11th of December, 1746. After his return to Spain, in the month of July the same year, he published, in conjunction with his friend Don Jorge Juan, an account of his voyage to America, entitled, Relacion Historica del Viage de Orden de S. Mag. para medir algunos grados de Meridiano, 4 vols, small fol. Mad. 1748. A German translation appeared at Leipsic, as the ninth volume of the General History of Voyages and Travels; and an English one was published at London, in 1758, in 2 vols, 8vo. A French one, under the title, Voyage Historique de l'Amérique Meridionale, Amst. 1757, 2 vols, 4to, is esteemed the most complete, as it was undertaken with the author's approbation. After this he was appointed by Ferdinand VI. to make a tour through a great part of Europe, for the purpose of collecting useful information in regard to new improvements in the arts, sciences, and agriculture. Ulloa was also the chief promoter of the royal woollen manufactories; and under his direction the colleges of history and surgery acquired their present organization. He superintended also, and completed, the canals and basons both at Carthagena and Ferrol; and he contributed greatly to the establishment of the Observatory at Cadiz. He was likewise a munificent patron of the arts of printing and engraving. In 1766 he was appointed governor of Louisiana, which had been ceded to Spain. In 1772 he published, Entretenimientos Physicos-Historicos sobre la America Meridional y Septentrional Oriental, Madrid, 1772, 4to. A German translation, by professor Diez, was published at Leipsic, in 1781, 1782, 2 vols, 8vo; which is preferable to the original, as it contains very learned additions made to it by professor Schneider. He contributed the following papers to the Transactions of the Royal Society: Observations on an Eclipse of the Sun, July 14th, 1748, at Madrid, vol. xlvi. p. 10; Observations on the Earthquake of Nov. 1st. 1755, made at Cadiz, vol. xlix. p. 427, Observations on the Eclipse of the Sun, taken on the 24th of June, 1778, on board the Espagne, in the Passage from the Azores, vol. lxix. p. 105. He died in 1795.

ULPHILAS, a Gothic bishop, to whom a Gothic translation of the New Testament has been ascribed, was a Cappadocian, but the period at which he lived is not ascertained. Philostorgius places him in 326, under Constantine the Great. When the Goths were expelled by the Huns, in 375, he was sent to the emperor Valens to solicit a place of settlement for them in Thrace; and in order to obtain it he is said to have embraced Arianism. It is stated that he invented the Gothic characters, and translated the Bible into that language. The Swedes flatter themselves with the idea that they possess a part of this ancient monument, containing the greater part of the four Gospels in the so-called Codex Argenteus. This Codex is mutilated in several places,

but what remains entire is for the most part perfectly legible. It was first discovered in 1597, in the library of the Benedictine abbey of Werden, in Westphalia, by Anthony Marillon. Soon after, it was observed in the same library by Arnold Mercator, who transcribed a few verses, which Gruter gave to the public in his Inscriptiones Antiquæ. From the abbey of Werden it was conveyed to Prague, during the short period in which that town was occupied by Frederic, Elector-palatine. At the capture of Prague, in 1648, it was found among the literary spoils by count Königsmark, and sent as a present to queen Christina, who, it is said, gave it to Isaac Vossius, on whose death it was purchased by count Magnus Gabriel de la Gardie, and presented to the university of Upsal. Of this Codex there have been three editions, the first printed at Dort in 1665; the second at Stockholm in 1672, and the third at Oxford in 1750. The last contains a Gothic grammar by the editor, Edward Lye.

ULPIAN, of Antioch, a rhetorician, who lived in the time of Constantine the Great, is supposed to be the author of Prolegomena, and a Commentary on the Olynthiac and two of the Philippic Orations of Demosthenes, on the Orations commonly called Symbuleutici, on the Oration on the Crown, the Oration against Leptines, and others. These are printed in Dobson's Collection of the Attic Orators.

ULPIANUS, (Domitius,) an eminent Roman jurist, was a native of Tyre. In the reign of Septimius Severus he was first the disciple, and then the assessor, of the celebrated Papinian. His merit caused him to be chosen as the tutor of the young Alexander Severus when raised to the rank of Cæsar, in which situation his virtues rendered him obnoxious to Heliogabalus, who exiled him from the court. When his pupil (Alexander Severus) became emperor (A.D. 222), one of his first acts was to recall Ulpian; and when a council of state was formed, consisting of sixteen senators, he was placed at their head. He was also made secretary of state, and was appointed as a kind of inspector over the two prætorian præfects, whom he afterwards succeeded as sole præfect. The discontent of the soldiers at the reform of the army, which was supposed to have been suggested by Ulpian, broke out in a furious sedition, and he was pursued by the soldiers to the Imperial palace, where he was slain at the feet of the emperor and his mother, who earnestly endeavoured to save him, A.D. 228. Ulpian has obtained the praise of all the heathen writers; but the Christians have reproached him with determined enmity to their sect, which he carried so far, (observing, it is supposed, the emperor's inclination to them,) as to collect all the decrees and edicts of the preceding sovereigns against them. There are remaining of Ulpian twenty-nine titles of fragments, which are inserted in some editions of the civil law. They treat chiefly of the law relating to persons and marriage, and on testaments, legacies, and fidei-commissa. Much light has been thrown upon them by the learned labours of Hugo and Savigny.

ULUG, or ULUGH, (Beg,) a powerful and learned Tartar prince, was born in 1394, and was the son of Shah Rokh, the son of the celebrated Timur. He entered upon the government in the life-time of his father, in 1407; and he succeeded to the throne in 1447. He employed a great part of his time in reading; and his great taste for knowledge induced him to form various institutions for promoting it, and among these was a gymnasium at Samarcand, his capital. But his chief attention was directed to mathematics and astronomy. For the purpose of improving the latter, he invited to Samarcand a great number of astronomers, and caused to be constructed an observatory, which he furnished with the best astronomical instruments. One of the principal astronomers who assisted Ulug Beg in the construction of his celebrated tables, was Salah ed deen, his preceptor, surnamed Cadi Zadeh al Roumi, or the Roman; but he having died before the work was completed, the prince associated with himself in this labour Alicushi, the son of Salah ed deen, and the astronomer Ali Ben-Gaïat-Eddin Mohammed Jamchid. Hyde published only a fourth part of these tables, being a catalogue of the fixed stars, drawn up from observations made at Samarcand, and completed in 1437. The title of this work, to which Hyde added a very ample commentary, is as follows:—Tabulæ Longitudinis et Latitudinis Stellarum fixarum, ex Observatione Vlugbeighi, Tamerlanis M. Nepotis, Regionum ultra citraque Giihun (Oxum) Principis potentissimi, ex tribus invicem collatis MS. Persicis, jam primum luce et latio donavit, et Commentariis illustravit, Thomas Hyde, A.M. e Coll. Regin. Oxon: in calce accesserunt Mohammedis Tizini Tabulæ Declinationum et Rectarum Ascensionum. Additur Elenchus Nominum Stellarum,

Oxon. 1665, 4to. Oldenburg, then secretary of the Royal Society, invited some amateur of astronomy versed in the Oriental languages to edit the whole work of Ulug Beg; but no one seems ever to have attempted it. Scarcely had he completed his astronomical tables, when an unfortunate difference arose between him and his eldest son. Being much addicted, according to the manner of the Orientals, to judicial astrology, he calculated his son's nativity, and found that it portended to him some great misfortune. On this account he behaved to him with much coolness, giving the preference in every thing to his younger son; the consequence of which was that the former rebelled against him, defeated him in battle, and soon afterwards caused him to be put to death in the neighbourhood of Samarcand, according to Flamsteed in 1449, but according to Herbelot in 1450. Two other works of this learned prince, which are of considerable utility for illustrating the eastern history and geography, were published by Mr. Greaves. 1st, Binæ Tabulæ Geographicæ; una Nassir Eddini, altera Ulug-Beigi, Opera et Studio J. Gravii nunc primum publicatæ et Commentariis ex Abulfeda aliisque Arabum Geographis illustratæ, Lond. 1648, 4to. Also Arabic and Latin, in J. Hudson Geograph. vet. script. minores, tom. iii. 2d, Epochæ celebriores, Astronomis, Historicis, Chronologis, Chataiorum, Syro-Græcorum, Arabum, Persarum, Chorasmiorum usitatæ: ex Traditione Ulug-Beighi Indiæ citra extraque Gangem Principis, eas primus publicavit, recensuit et Commentariis illustravit J. Gravius, Lond. 1650, 4to. A new edition of Ulug Beg's Catalogue, by Mr. Baily, forms part of the thirteenth volume of the Memoirs of the Royal Astronomical Society, 1843. The epoch of these tables is A.H. 841 (A.D. 1437,) and the observations were made at Samarcand, long. 99° 16′, lat. 39° 37′

UNGER, (John Frederic Gottlieb,) an eminent printer and wood-cutter, was born in 1750, at Berlin, where his father, whom he succeeded in the business, was known for the improvements which he introduced into printing, and the typographical ornaments then usually displayed in printed books. In 1800 he was appointed professor at the Academy of Arts at Berlin, of which he had been a member for some years. He died in 1804.—His wife, FRIEDERIKE HELEN UNGER, continued his business until her death in 1813. She acquired reputation as a writer of novels, and as a translator from the French and English, with which two languages she was perfectly familiar. Her principal novels are, Julchen Grünthal, eine Pensionsgeschichte; this has been translated into several languages; Bekenntnisse einer Schönen Seele; and, Der junge Franzose und das Deutsche Mädchen.

UPTON, (James,) a learned divine, was born at Winslow, in Cheshire, in 1670, and educated at Eton, and at King's college, Cambridge. He afterwards became master of the grammar-school at Taunton, in Somersetshire; besides which he held the livings of Brimpton and Monk Silver, in that county. He died in 1749. He published Aristoteles de Arte Poeticâ; Dionysius Halicarnassensis de Structurâ Orationis; An edition of Ascham's Schoolmaster, with Notes; Novus Historiarum Fabellarumque Delectus.—His son, JOHN, born at Taunton, in 1707, became fellow of Exeter college, Oxford; afterwards prebendary of Rochester, and rector of Great Rissington, in Gloucestershire. He died in 1760. He published an edition of Arrian's Epictetus, 2 vols, 4to; another of Spenser's Faerie Queene, 2 vols, 4to; and, Observations on Shakspeare, 8vo.

URBAN I. (pope,) succeeded Callixtus I. in 222. He was a Roman; and it is said that he was beheaded under the emperor Alexander Severus in 230. The Romish church has placed him in the number of its martyrs. He was succeeded by Pontianus.

URBAN II., whose name was OTHO, or EUDES, was a native of the diocese of Rheims, and was brought up in the church of Rheims under Bruno, founder of the Carthusian order, and became a canon of that church; but he soon after embraced a monastic life in the monastery of Cluny, of which he was appointed abbot. In 1078 he was called to Rome by Gregory VII., was made cardinal bishop of Ostia, and was sent as legate into Germany to carry on that pontiff's designs against the emperor Henry IV. On the death of Victor III., in 1087, the Romans, who had supported him against the antipope Guibert, caused an assembly to be convened at Terracina under the authority of the countess Matilda, which in 1088 unanimously elected Otho, who took the name of Urban II. In 1095 Urban held a council at Piacenza, which was very numerously attended. A solemn embassy was sent to it by Alexius Comnenus, emperor of Constantinople, repre-

senting the deplorable condition to which the Christians of the East were reduced by the oppressions of the infidels, and requesting assistance. The pope expressed himself warmly in favour of the persecuted Orientals, and several great lords, who were present, offered to go in person to their relief. In this council the doctrine of Transubstantiation was again asserted in opposition to that of Berengarius, and the marriage of priests was rigorously forbidden. Urban, in 1095, visited France, where he had appointed a council to be held at Clermont. This famous assembly took place in November; and a number of canons were then passed relative to ecclesiastical discipline. But what rendered this council most memorable was the first introduction of the project of Crusades. When the canons of discipline had passed the council, Urban rose, and in a long and pathetic speech laid before the assembly the lamentable condition of Christianity in the East, and the imminent danger of its total extirpation under the rule of the infidels. He then dwelt upon the obligation incumbent on all Christians to rescue the sepulchre of Christ and the scene of his actions from the sacrilegious pollution to which they were exposed from the enemies of his name; and he touched the passions of his audience so strongly, that he was frequently interrupted by their exclamations. After he had spoken, the pious zeal of the assembly burst forth in offers on all sides to obey every injunction of his Holiness towards this design; upon which he directed that all who engaged in it should distinguish themselves by a red cross on the right shoulder; and he enjoined all the bishops present to preach up the holy war in their respective dioceses. Thus terminated the council of Clermont. The pope remained in France, where he held two other councils, at Nismes and Tours, in one of which he absolved Philip, who had now dismissed Bertrade; and he returned to Italy in 1096. He died at Rome in July, 1099, after a busy pontificate of eleven years and more than four months, and was succeeded by Paschal II. He was interred in the Vatican, and the following inscription was placed on his tomb: "Urbanus II. Auctor Expeditionis in Infideles."

URBAN III. (pope,) first named Uberto Crivelli, was archbishop of Milan, and cardinal-priest of St. Lawrence in Damaso, when, upon the decease of Lucius III., he was elected to the pontificate in December, 1184. He died, it is said, of grief, at hearing of the capture of Jerusalem by Salah ed deen, in October, 1187, after governing the church less than two years. He was succeeded by Gregory VIII.

URBAN IV. (pope,) named Giacomo Pantaleone, was born of mean parentage at Troyes, in Champagne, and studied at Paris, where he took the degree of doctor in canon law. Being created archdeacon of Liege, he was sent by Innocent IV. as his legate to Poland. On his return, he was promoted to the see of Verdun; and in the pontificate of Alexander IV. he was nominated patriarch of Jerusalem, and legate to the Christian army in the East. On the death of that pope, in 1261, he was chosen to succeed him, when he took the name of Urban. Manfred having for some time held the crown of Sicily by usurpation, Urban summoned him to Rome, and on his refusal to obey the summons, excommunicated him, and then caused a crusade to be preached against him. He died at Perugia, in October, 1264, having occupied the throne somewhat more than three years. This pope instituted the festival of Corpus Christi in honour of the holy Sacrament, the bull for which is dated in 1264. Tiraboschi says that he was a great encourager of philosophical studies. He likewise laid his injunctions on the celebrated Thomas Aquinas to write commentaries on the works of Aristotle. He was succeeded by Clement IV.

URBAN V. (pope,) son of William Grimoardi, lord of Grisac, in the diocese of Mende, entered at an early age among the Benedictines, and studied civil and canon law at Montpellier, of which he became a professor at that university, and at Avignon, Toulouse, and Paris. In 1346 he was made abbot of St. Germaine in Auxerre; and was soon after advanced to the abbacy of St. Victor in Marseilles. He succeeded Innocent VI. in 1362. In 1367 he removed the papal court to Rome from Avignon, where the popes had resided since 1304. In 1370, however, he returned to Avignon. The reason alleged for this was to mediate between the kings of France and England, who were at war. But Petrarca, who greatly lamented this step, attributed it to the importunities of the French cardinals, who preferred the easy life which they used to lead in their own country, to the formality and discipline which were enforced at Rome. But shortly after his arrival at Avignon Urban fell ill, and

died in December of the same year. He was succeeded by Gregory XI.

URBAN VI. (pope,) (Bartolommeo Prignani, archbishop of Bari,) a Neapolitan, succeeded Gregory XI. in April, 1378. He was elected by the Italian party in the conclave; but in the month of September following the ultramontane, or French party, elected as pope Robert, cardinal of Geneva, who assumed the name of Clement VII.; but he is placed in the list of anti-popes. Urban died in October 1389, after an unquiet pontificate of eleven years and a half, and was succeeded by Boniface IX.

URBAN VII. (pope,) Giovanni Batista Castagna, of a Genoese family, was elected in September, 1590, on the decease of Sixtus V. He died in the twelfth day of his pontificate, and was succeeded by Gregory XIV.

URBAN VIII. (pope,) Maffeo Barberini, of a noble Florentine family, was born in 1567, and studied first in Florence, whence he was removed to the Jesuits' college in Rome; and he afterwards graduated in law at Pisa. Besides the Latin language, he made himself well acquainted with the Greek, the study of which at that time languished in Italy; and he also acquired a knowledge of Hebrew. He had the interest to be made a prelate at nineteen years of age; was appointed to the office of referendary by Sixtus V.; and was nominated governor of Fano by Clement VIII. He was raised to the cardinalate by Paul V. in 1606, and was afterwards sent as legate to Bologna. He passed through other important offices; and at the vacancy of the pontificate on the death of Gregory XV. in 1623, he was elected to succeed him. The famous controversies in the church of Rome respecting the doctrines of Jansenius, bishop of Ypres, commenced in this pontificate. In 1642 Urban, in order to silence the dispute, published a bull renewing the condemnation denounced by his predecessors against the writings of Baius, who had supported a similar system, and prohibited the book of Jansenius, as reviving several of the condemned propositions; but the university of Louvain opposed the publication of that bull. The contests concerning Jansenius soon after commenced in France, and the archbishop of Paris published the bull of Urban; but the faculty of theology refused to receive the bull, though at the same time they prohibited the maintaining of the propositions condemned by it; and in this state the controversy, so fertile of future contest, was left by Urban, who died the 29th July, 1644, after a pontificate of nearly twenty-one years, and was succeeded by Innocent X. Urban encouraged learning and the arts; he founded the college of Propaganda; completed the aqueduct of the Acqua Felice; built the country residence of Castel Gandolfo; enlarged and embellished the Quirinal palace, and increased the Vatican library. He created no fewer than seventy-four cardinals. His Latin poems were printed at Paris, in 1642, fol.; and at Oxford, in 1726, 8vo.

URCEO, (Antonio,) Lat. *Codrus Urceus*, a learned Italian, was born at Rubiera, in 1446, and studied at Modena and Ferrara. He resided for several years in the palace at Forli; but his room was so dark, that he was forced to use a candle in the day-time; and going abroad one day, without putting it out, his library was set on fire, and all his manuscripts were destroyed. This so affected his brain, that he went raving into the woods; and he did not recover his senses for some time. He afterwards became professor of grammar and rhetoric at Bologna, where he died in 1500. His works were printed at Basle, in 1540.

URFE, (Honoré d',) celebrated as a writer of romance, was born at Marseilles in 1567, and educated at that city, and at the Jesuits' college of Tournon. After an unhappy marriage with his brother's wife, Diane de Château Morand, a rich heiress, he retired into Piedmont, where he devoted himself to letters. He had previously written a poem, entitled, La Sireine; and Epîtres Morales. But the work which alone has transmitted his name to posterity was his romance of Astrée, of which the first volume was printed in 1610, the second not till ten years after, and two more at subsequent periods; a fifth was published some time after his death from memoirs preserved by his secretary. This romance was part of the general reading of Europe for more than fifty years. Under the disguise of pastoral fiction, it contains a history of the author's courtship of Diane de Château Morand, and of the gallantries of the court of Henry IV., whose party was embraced by the family of d'Urfé. Astrée has often been printed; and the best edition is one so late as 1753, Paris, in 10 vols, 12mo, by the abbé Souchai. D'Urfé died in 1625.—His brother ANNE also cultivated polite literature, and published some poems. He died in 1599.

URSINS, (Jean-Jouvenel des,) a

French prelate and historian, became bishop of Beauvais in 1432, of Laon in 1444, and in 1449 archbishop of Rheims, in which quality he consecrated Louis XI. He distinguished himself among the prelates to whom the revision of the unjust sentence pronounced against the Maid of Orleans was committed; in consequence of which it was reversed. He died in 1473, at the age of 85. He wrote a History of the Reign of Charles VI., from 1380 to 1422, which was first published by Theodore Godefroi in 1614, 4to; and his son Denis gave an improved edition of it in 1653, fol.

URSINUS, (Fulvius). See ORSINI.

URSINUS, (Zachary,) a celebrated Protestant divine, was born of poor parents, at Breslau, in Silesia, in 1534, and sent to Wittemberg, where he studied seven years, and was assisted by gratuities both private and public, and by private tuition. Melanchthon, who was the ornament of that university, had a particular esteem and friendship for him, and took him, in 1557, to the conference of Worms, whence he went to Geneva, and afterwards to Paris, where he learnt French, and improved himself in Hebrew under Mercer. He was no sooner returned to Melanchthon at Wittemberg, than he received letters from the magistrates of Breslau, in September, 1558, offering him the rectorship of the Gymnasium Elisabethanum, which he accepted. But when he explained Melanchthon's book, De Examine Ordinandorum ad Ministerium, he treated the subjects of the Lord's Supper and Baptism in such a manner, as made the strictly Lutheran divines term him *Sacramentarian*. He wrote, however, a justification of himself, in which he discovered what his opinions were with regard to Baptism and the Lord's Supper; and when he found that this did not pacify his adversaries, he withdrew to Zurich, where he was kindly received by Peter Martyr, Bullinger, Simler, Gesner, and some other eminent divines. From thence he removed in about a year to the university of Heidelberg, where, in September, 1561, he was appointed a professor in the Collegium Sapientiæ. He also attempted to preach; but finding he had not the talents requisite for the pulpit, he gave up the effort. He exercised the professorship of the *Loci Communes* in that university; and in 1562 he took the degree of D.D. It was he who wrote the famous Heidelberg or Palatine Catechism, which was almost universally adopted by the Calvinists. And he drew up an apology for it by order of the elector Frederic III. in opposition to the clamours which Flacius Illyricus, Heshusius, and some other rigid Lutherans, had published in 1563. The elector, finding himself exposed, not only to the complaints of the Lutheran divines, but likewise to those of some princes, as if he had established a doctrine concerning the Eucharist, which was condemned by the Augsburg Confession, was obliged to cause to be printed an exposition of the true doctrine concerning the Sacraments. Ursinus the following year was at the conference of Maulbrunn, where he spoke with great warmth against the doctrine of Ubiquity. He afterwards wrote on that subject, and against some other tenets of the Lutherans. The death of the elector palatine Frederic III., which happened in 1577, produced a great revolution in the palatinate; prince Lewis, his eldest son, who succeeded him, not permitting any divines except those of the Lutheran persuasion to be in the university. Thereupon Ursinus retired to Neustadt, where, in May, 1578, he was appointed divinity-professor in the school which prince Casimir, son of Frederic III. founded there at that time. His intense application to study at length undermined his health, and he died at Neustadt, the 6th March, 1583, in the forty-ninth year of his age. His works were collected after his death by his only son, a minister, and by David Pareus and Quirinus Reuterus, his disciples; and the last of these published them in 1612, in 3 vols. fol. Some of his works were translated into English; as, his Catechism, or rather, his lectures upon the Catechism, entitled, The Summe of the Christian Religion, translated by Henry Parrie, 1587, 4to. There were also at least two abridgments of it; and a translation of A Collection of Learned Discourses, 1600, &c. Ursinus was a very laborious student; and, that no interruption might be given, he caused the following inscription to be placed on the door of his library:—

"Amice, quisquis huc venis,
Aut agito paucis, aut abi,
Aut me laborantem adjuva."

Sir Philip Sidney, while at Heidelberg, was particularly anxious to cultivate the friendship of Ursinus. "From this eminent scholar," says Dr. Zouch, "Mr. Sidney learned to estimate the value of time: he learned how criminal it is to waste the hours of life in unedifying discourse, and much more so in vitious pursuits or

guilty indulgences." Dr. Zouch observes, that Ursinus's moral character was still more excellent than his literary one. He was all humility, attributing nothing to himself, and perfectly uncorrupted by avarice or ambition.—Among other authors of the same name, was JOHN HENRY URSINUS, a learned Lutheran divine, superintendent of the churches of Ratisbon, where he died in 1667, leaving, Parallela Evangelii; Comment. in Joel, Amos, Jonam, Ecclesiasten; Sacra Analecta; De Christianis Officiis; Arboretum Biblic.; Exercitationes de Zoroastre, Hermete, Sanchoniatone; Sylva Theologiæ Symbolicæ; Jeremiæ Virga Vigilans; De Ecclesiarum Germanicarum Origine et Progressu.—His son, GEORGE HENRY, a learned philologist, who died in 1707, aged sixty, left the following works, Diatribe de Taprobanâ; Cerne et Ogyride Veterum; Disputatio de Locustis; Observationes Philologicæ; De Variis Vocum Etymologicis et Significationibus, &c.; De Creatione Mundi; Notulæ Criticæ ad Eclogas Virgilii; Annotationes in Senecæ Troada; De Primo et Proprio Aoristorum Usu; Dionysii Terræ Orbis Descriptio, cum Notis. He must be distinguished from George Ursinus, a learned Danish divine, who wrote, Hebrew Antiquities.

URSINUS, (Benjamin,) a descendant of the preceding Zachary, was a distinguished Lutheran preacher, and was at first court preacher to the elector of Brandenburg. In 1701, when Frederic I. assumed the title of king of Prussia, he made Ursinus bishop, and raised him to the rank of nobility.

URSINUS, (Benjamin,) a German mathematician, was born at Sprottau, in Silesia, in 1587. He assisted Kepler in the construction of the Rudolphine tables, first at Prague, and then at Lintz, in Bohemia. At the latter place he became teacher of mathematics in the gymnasium Rosenbergicum, from which he removed to Frankfort-on-the-Oder, to be professor of the same. He died there in 1633. In 1618, or 1619, he published at Cologne, his Cursus Mathematicus, in which is contained a copy of Napier's Logarithms, with the addition of some tables of proportional parts; and, in 1624, he printed at the same place his Trigonometria.

URSIUS, (John Joseph). See ORSI.

URVILLE, (J. Dumont d',) a French navigator and naturalist. He published, in 1822, Enumeratio Plantarum quas in Insulis Archipelagi aut Littoribus Ponti Euxini, Annis 1819 et 1820, collegit atque detexit; and in 1826 he published in the Memoirs of the Linnæan Society of Paris, Flore des Malouines. In the sixth volume of the Annales des Sciences Naturelles he published an essay on the distribution of the ferns over the surface of the earth. In 1826 he was appointed by the king of France to the command of the frigate *Astrolabe*, for the purpose of making a voyage in search of information with regard to the unfortunate La Perouse and his companions. The vessel left Toulon in March, 1826, and continued out till 1829. In January, 1828, he found at the island of Vanikoro, or Malicolo, (one of the group called Solomon's Islands,) undoubted evidence of the wreck of the two frigates, on the breakers of this island, which had been under the command of La Perouse. A full account of this voyage was published in 1830 and successive years, in 11 vols, with maps and plates. In 1837 he was appointed to the command of the frigates *Astrolabe* and *Zélé*, for the purpose of making a voyage to the South Pole. On his return to Paris he published an account of this expedition under the title Expedition au Pole Austral et dans l'Océane des Corvettes de sa Majesté, Paris, 1839. He met with his death on the 8th of May, 1842, by a frightful railway accident that occurred between Versailles and Meudon, by which himself, with his wife and son, and nearly fifty fellow passengers, were killed.

USHER, (James,) Lat. *Usserius*, an eminently learned prelate, justly styled by Dr. Johnson, "the great luminary of the Irish church," was descended from a very ancient family, and born at Dublin, on the 4th January, 1580. His father, Arnold Usher, was one of the six clerks in chancery; and his mother was the daughter of James Stanyhurst, (father of Richard Stanyhurst the poet [See STANYHURST]), thrice speaker of the House of Commons, recorder of the city of Dublin, and one of the masters in chancery. James Stanyhurst is deserving of honourable mention for having first moved queen Elizabeth to found and endow a university at Dublin; in which he was earnestly seconded by Henry Usher, archbishop of Armagh, who was James Usher's paternal uncle. James, who was his father's eldest son, was taught to read by two aunts, who had been blind from their cradle, but had amazing memories, and could repeat a great part of the Bible with readiness and accuracy. At eight years of age he was sent to a school which was kept by Mr.

(afterwards Sir) James Fullerton and Mr. James Hamilton (afterwards created viscount Clandeboye in the Irish peerage), two young Scotch gentlemen of ripe scholarship, who were placed at Dublin by James I., then king of Scotland, to keep up a correspondence with the Protestant nobility and gentry there, in order to secure an interest in that kingdom, in the event of queen Elizabeth's death: but her majesty being very sore upon this point, and unwilling to think of a successor, this was a service of some danger, and therefore it was thought expedient for them to assume the disguise of schoolmasters. Having continued five years under these excellent masters, of whom he ever afterwards spoke with respect and affection, and having made a very rapid proficiency, he was removed in 1593 into Trinity college, Dublin, which was finished in that year; and he was one of the first three students who were admitted into it. Here he studied logic, and the philosophy of Aristotle, under Mr. Hamilton, his tutor. About this time, from meeting with Sleidan's treatise, De Quatuor Imperiis, he contracted a fondness for the study of history, which he afterwards pursued with equal depth and accuracy. At fourteen years of age he began to make extracts from all the historical books he could meet with, in order to fix the facts more firmly in his memory; and, between fifteen and sixteen, he had made such a proficiency in chronology, that he had drawn up in Latin an exact chronicle of the Bible, as far as the book of Kings, not much differing from his Annals. Before he was sixteen he had entered upon his theological studies, and had perused the most able writers, on both sides, on the Romish controversy. Among the Romanists, he read Stapleton's Fortress of Faith; and, finding that author confident in claiming antiquity for the tenets of Popery, and in taxing our church with novelty where it dissented from theirs, he kept his mind in suspense till he could examine how the truth stood in that particular. Stapleton quoted the fathers as holding the doctrines of Popery. Usher thought this impossible, and rather believed that Stapleton had misquoted them, at least had wrested and tortured them to his own sense. This made him then take up a firm resolution, that in due time (if God gave him life) he would himself read all the fathers, and trust none but his own eyes in searching out their sense: which great work he afterwards began at twenty years of age, and finished at thirty-eight, strictly binding himself to read a certain portion every day, from which he suffered no occasion to divert him. In 1598, when the earl of Essex went over as lord-lieutenant of Ireland, and chancellor of the university of Dublin, there was a solemn philosophy-act for his entertainment; and Usher, then bachelor of arts, was appointed respondent, in which he acquitted himself with great success. But, while he was busily employed in these studies and great designs to fit himself for the ministry, his father wished him to study the law, and was about to send him over to the English inns of courts, in order that he might there cultivate it the better; but he died in 1588, and thus left his son at liberty to pursue his own inclinations, which inflexibly led him to divinity. The paternal inheritance that was now fallen into his hands did not give the least interruption to his purpose; for finding it somewhat incumbered with law-suits and sisters' portions, and fearing those might prove a hindrance to his studies, he gave it up to his brothers and sisters; only reserving so much of it as might support him in a studious life at college. Being now freed from worldly connexions and cares, he devoted himself to the pursuit of every species of literature, human and divine. He was admitted fellow of the university, and acknowledged to be a model of piety, modesty, and learning. About this time, the learned Jesuit Fitzsimons [See FITZ-SIMONS], then a prisoner in Dublin Castle, put forth a challenge, defying the ablest champion that should come against him, to dispute with him about the points in controversy between the Roman and the Protestant churches. Usher, though but in his nineteenth year, accepted the challenge; and when they met, the Jesuit despised him as but a boy; yet, after a conference or two, he was so sensible of the sagacity of his mind, the strength of his arguments, and his skill in disputation, as to decline any farther contest with him. In 1600 he was received master of arts, appointed proctor, and chosen catechetical lecturer of the university. In 1601, though under canonical age, he was ordained both deacon and priest by his uncle Henry Usher, then archbishop of Armagh. Not long after he was appointed to preach constantly before the State, or officers of government, at the cathedral of Christ Church, in Dublin, on Sundays in the afternoon; when he made it his business to canvass the chief points in dispute between the Papists and the Protestants. In 1603 he

was sent over to England with Dr. Luke Challoner, in order to purchase books for the library of Trinity college; the English army, who defeated the Spaniards at Kinsale, having contributed the sum of 1,800*l.* for this purpose. On his arrival in London he found Sir Thomas Bodley employed in the same manner for his newly-erected library at Oxford; and they are said to have assisted each other in their common object. In 1606, the necessity of purchasing books and manuscripts relating to English history (in which study Usher was then engaged) brought him again into England. He now contracted an intimate acquaintance and friendship with several learned men, especially with Sir Robert Cotton, Thomas Allen of Oxford, and Camden, which last, designing a new edition of his Britannia, consulted with him about publishing Ninias, St. Patrick, and Congal, and other writers or documents relating to the ancient state of Ireland and the city of Dublin, a great part of the answers to which were inserted in the edition of the Britannia, published in 1607, with this commendation of his young friend: "For many of these things concerning Dublin I acknowledge myself indebted to the diligence and labour of James Usher, chancellor of the church of St. Patrick, who in various learning and judgment far exceeds his years." In 1607 he proceeded B.D., and was chosen professor of that faculty in the university. He was also promoted to the chancellorship of the cathedral of St. Patrick in the same year. In his office of divinity-professor he continued thirteen years, reading lectures weekly. In 1609 he made a third visit to England, and became acquainted with other eminent and learned men, among whom were, Selden, Sir Henry Savile, Briggs, Ward, Lydiat, and Dr. Davenant; after which he constantly came over to England once in every three or four years; spending a month at Oxford, another at Cambridge, and the rest of his time in London, chiefly in the Cottonian library. In 1609 he wrote a learned treatise concerning the Herenach, Termon, and Corban lands, anciently belonging to the chorepiscopi of England and Ireland; this was held in great esteem, and was presented by archbishop Bancroft to James I. The substance of it was afterwards translated into Latin by Sir Henry Spelman, in his Glossary, and by Sir James Ware in the seventeenth chapter of his Antiquities. The MS. is in the Lambeth library. In 1610 he was unanimously elected provost of Dublin college; but he refused to accept that post, being apprehensive of its duties interfering with his studies. In 1612 he took the degree of D.D.; and the next year, being in London, his first publication appeared, entitled De Ecclesiarum Christianarum Successione et Statu, 4to. This is a continuation of bishop Jewel's Apology, in which that eminent prelate had endeavoured to show that the principles of Protestants are agreeable to those of the fathers of the six first centuries. Usher's design was to finish what Jewel had begun, by showing that from the sixth century to the Reformation, Christ has always had a visible church of true Christians, untainted with the errors and corruptions of the Roman church; and that these islands owe not their Christianity to Rome. This work is divided into three parts. The first reaches to the tenth century, when Gregory VII. was raised to the pontificate. The second was to have reached from that period to the year 1370. And the third was to bring it down to the era of the Reformation. The work, however, remains unfinished both in this first edition and in the reprints at Hanover in 1658, 8vo, and at London in 1687, 4to, (along with his Britannicarum Ecclesiarum Antiquitates), although in the last impression falsely described on the title page as Opus integrum ab auctore auctum et recognitum. The work was presented to James I. by archbishop Abbot, as the first fruits of the university of Dublin. Usher had from the first been a zealous opponent of Popery, which he maintained that the law ought to discountenance not only as politically objectionable, but as idolatrous; he was also in doctrine a decided Calvinist and Predestinarian. In 1612, upon his return to Ireland, he married Phœbe, only daughter of Dr. Luke Challoner, an heiress with a considerable fortune, and with whom he passed forty years of his life in great harmony. In 1615 a parliament was held at Dublin, and a convocation of the clergy, in which were composed certain articles relating to the doctrine and discipline of the church, in which the Irish clergy asserted their independence as a national church, by drawing up articles of their own. Those articles, in number 104, were drawn up by Usher, and maintained the doctrines of election on the strictest terms of the Calvinistic system. They were signed by archbishop Jones, then lord-chancellor of Ireland, and

speaker of the house of bishops in convocation, by order from James I., who, in 1620, promoted Usher to the bishopric of Meath. In 1622 he supported the Protestant cause by publishing a treatise on The Religion of the Ancient Irish and Britons, the scope of which was to show the conformity of the rites and doctrines of the early ages of Christianity in these countries with those of Protestantism, and to point out the periods in which the practices of the church of Rome were successively introduced. In 1623 he was constituted a privy counsellor of Ireland; and in the same year he made another visit to England, in order to collect materials for a work concerning the antiquities of the churches of England, Scotland, and Ireland, which the king himself (struck by the profound knowledge of ecclesiastical and national antiquities exhibited by him in the last-mentioned work,) had employed him to write; and soon after his return to Ireland he was engaged in answering the challenge of Malone, an Irish Jesuit of the college of Louvain. He again visited England, when king James, just before he died, (January, 1624,) advanced him to the archbishopric of Armagh; but, as he was preparing to return to Ireland, he was seized with a quartan ague, which detained him nine months. Before he left England he had a disputation with a Popish priest at Drayton, in Northamptonshire, the seat of lord Mordaunt, afterwards earl of Peterborough, a zealous Papist, who wished to bring his lady into the pale of the Romish church. With this view he chose, for the champion of his own cause, the Jesuit Beaumont, whose true name was Rookwood (brother of that Rookwood who was executed for the Gunpowder Treason). Against this antagonist, lady Peterborough made choice of archbishop Usher for her champion in the cause of the Protestant faith. The heads of the dispute were agreed to be upon Transubstantiation, the Invocation of Saints, of Images, and the Perpetual Visibility of the Church. After it had been held for three days, for five hours each day, in which Usher sustained the part of respondent, that office for the fourth day lay upon Beaumont, according to the regulation settled by himself. But he sent a letter to lord Mordaunt, with an excuse, alleging, "that all the arguments which he had formed had slipt out of his memory, nor was he able by any effort to recollect them, imputing the cause of the misfortune to a just judgment of God upon him, for undertaking of his own accord, without the licence of his superiors, to engage in a dispute with a person of so great eminence and learning as the primate." Such shameful tergiversation sunk deeply into the mind of lord Mordaunt, who, after some conferences with the archbishop, renounced Popery, and continued in the profession of the Protestant faith to the end of his life. And lady Peterborough evinced her sense of the archbishop's services to the cause of the true religion by the kindness and respect which she showed to him all his life after. In the administration of his archbishopric Usher acted in a most exemplary manner. Observing the increase of Arminianism, which he considered as a very dangerous doctrine, he employed some time in searching into the origin of the Predestinarian controversy; and meeting with an old treatise upon that subject, he published it, in 1631, at Dublin, under the title of, Goteschalci et Predestinarianæ Controversiæ ab eo Motæ Historia, 4to; this is said to have been the first Latin book ever printed in Ireland. He published another work in 1632, concerning the ancient Irish church, entitled Veterum Epistolarum Hibernicarum Sylloge, a collection of letters out of several ancient MSS. and other authors, to and from Irish bishops and monks, from 592 to 1180, concerning the affairs of the Irish church; which show the great esteem, as well for learning as piety, in which the bishops and clergy of that church were held at Rome, in France, England, and elsewhere; with several matters relating to the great controversies of those times about the keeping of Easter, and also every thing relating to the ecclesiastical discipline and jurisdiction of the church of that kingdom. In the convocation which met in 1634, he had a principal share in the composition and establishment of the Irish canons, in which the liberties of the Irish church were maintained by him against Dr. Bramhall (See BRAMHALL), who was an advocate for the English canons, and was probably influenced in this by archbishop Laud. All this while he kept up a correspondence in every country for the advancement of learning; and he procured in 1634 a copy of the Samaritan Pentateuch from the East; besides one of the Old Testament in Syriac, and other valuable MSS. The former was one of the first of those Pentateuchs that ever were brought into these western parts of Europe, as Selden and Walton acknowledge; and the Syriac

Testament was much more perfect than any other that had hitherto been seen in these parts. The other MSS. were procured through Mr. Davies, a merchant at Aleppo. The archbishop collated the Samaritan with the Hebrew, and marked the differences; after which he intended to present it to the library of Sir Robert Cotton. But this MS. as well as the others, being borrowed of him by Dr. Walton, and made use of by him in the edition of the London Polyglott, was not recovered out of the hands of that bishop's executors till 1686, and is now in the Bodleian library. In 1638 Usher published at Dublin, his Emmanuel, or a treatise on the Incarnation of the Son of God, 4to; this, which is reckoned one of his greatest works, was reprinted in 1643 at Oxford, in 1645 and 1648 in London, and again in London in 1670, fol. In 1639 he published his celebrated Britannicarum Ecclesiarum Antiquitates, which has been often reprinted. It contains a most exact account of the British church: from the first planting of Christianity (twenty years after our Saviour's crucifixion,) he brings it down, both in Britain and Ireland, to the end of the seventh century. The work was of great service to Dr. Lloyd and bishop Stillingfleet, his followers upon the same subject. In the beginning of 1640 he came to England with his family, intending to return in a year or two at farthest; but he never again saw his native country. Soon after his arrival he went to Oxford; but his studies were unhappily interrupted by the urgent necessity of the times, which put him upon writing some pieces that were published at Oxford in 1641, on the subject of episcopacy; these were, The Judgment of Dr. Reynolds concerning the original of Episcopacy defended; and the Original of Bishops, or a Chorographical and Historical Disquisition touching the Lydian and Proconsular Asia, and the Seven Metropolitan Churches contained therein. These tracts were printed, with others on the same subject, under the title of Certain Brief Treatises, &c., Oxford, 1641, 4to. It was about this time also that he drew up his treatise on The Power of the Prince and the Obedience of the Subject, which was published after the Restoration. (See Tyrrell.) In the rebellion in Ireland (1641) he was plundered of every thing except his library and some furniture in his house at Drogheda, whence the library was conveyed to England. On this Charles I. conferred on him the bishopric of Carlisle, to be held *in commendam;* the revenues of the see, however, were reduced to almost nothing by the Scotch and English armies quartered upon it. When all the lands belonging to the English bishoprics were seized by the parliament, they voted him a pension of 400*l.* per annum; which yet he never received above once or twice. In 1642 he removed to Oxford, not long before the king came thither, and preached every Sunday at one or other of the churches, principally at All Saints'. In 1643 he was nominated one of the Assembly of Divines at Westminster; but he refused to sit among them; and this, together with some of his sermons at Oxford, in which he had spoken against their authority, giving offence to the parliament, they ordered his library to be seized; and it would have been sold, had not Dr. Featly, who sat among those divines, while his heart was with the church and king, obtained it by means of Selden for his own use, and so secured it to the right owner, or at least the greater part of it; but some valuable articles were stolen, and were never recovered. In 1644 Usher published at Oxford his valuable edition of Polycarpi et Ignatii Epistolæ. The king's affairs declining, and Oxford being threatened with a siege, he left that city, and retired to Cardiff, in Wales, to the house of Sir Timothy Tyrrell, who had married his only daughter, and who was then governor and general of the ordnance. He continued six months here in tranquillity, prosecuting his studies, particularly his Annals, and then went to the castle of St. Donate, in Glamorganshire, whither he was invited by the lady dowager Stradling; but in his journey thither he fell into the hands of the mountaineers, who plundered him of his books and papers; yet these were, by the kindness of the gentlemen and clergy of that country, in a great measure restored. In June, 1646, he repaired to London, upon an invitation from his friend the countess of Peterborough; and in 1647 he was chosen preacher of Lincoln's-inn, where he had a suite of rooms assigned to him; and thither he removed his library, the only part of his property he had saved from the hands of the rebels. Mr. (afterwards lord chief justice) Hale was then a bencher of the society, and probably had the chief share in procuring him this place. Here he constantly preached during term-time for nearly eight years, till at last, his eye-sight and teeth beginning to fail him, he could not well be heard in so large a congregation, and was forced

to quit this place about a year and a half before his death. In the mean while, amidst all the convulsions of the times, he continued his studies, and in the year in which he was chosen to Lincoln's-inn he published his Diatriba de Romanæ Ecclesiæ Symbolo Apostolico Vetere, aliisque Fidei Formulis, dedicated to Gerard J. Vossius; which he followed by his Dissertatio de Macedonum et Asianorum Anno Solari; cum Græcorum Astronomorum Parapegmate, 1648, 8vo. About this time he was called to the Isle of Wight by Charles I. to assist him in treating with the parliament upon the point of episcopacy; when he proposed an expedient, which he called Presbyterian and Episcopal Government Conjoined, which the king approved as the likeliest means of reconciling both parties. But no proposals, how moderate soever, would satisfy the Presbyterians. His majesty was at length taken out of their hands by the army, and brought to the scaffold, the sight of which struck the archbishop with the utmost horror. The countess of Peterborough's house, where the primate then lived, being exactly opposite to Charing Cross, several of the family, at the time of the king's execution, went up to the leads, which commanded a full view of Whitehall; and, as soon as the king came upon the scaffold, some of them went down and told the primate, asking him if he would not see the king once more before he was put to death. Though unwilling at first, yet he was persuaded at length to go up, as well out of a desire to see the king once again, as from curiosity, since he could scarce believe what they told him. When he came upon the leads his majesty was in his speech. The primate stood still, and said nothing, but sighed; and, lifting his hands and eyes full of tears towards heaven, seemed to pray earnestly. But when the king had done speaking, and had taken off his clothes and doublet, and stood stript in his waistcoat, and the executioners in vizards began to put up the king's hair, he grew pale, and would have fainted if he had not been immediately supported and carried away. He ever after observed the 30th of January as a private fast. In 1650 he published the first part of his Annals of the Old Testament, and the second in 1654. The two parts were printed together, under the title of Annales Veteris et Novi Testamenti, at Paris, 1673, and at Geneva, 1722, fol.; this last edition is the best. In 1652 he published his Epistola ad Ludovicum Capellum de variantibus Textus Hebraici Lectionibus. Cromwell, who had now possessed himself of the supreme power, showed his respect for the character of Usher by desiring a conference with him on a plan he had formed for the general interests of Protestants, both at home and abroad; but it does not appear to have had any result. In 1655 he preached Mr. Selden's funeral sermon in the Temple church, and published, De Græcâ Septuaginta Interpretum verum Syntagma; this was reprinted at Leipsic in 1695. On 20th March, 1656, he was taken ill, and he died the day following, in the countess of Peterborough's house at Ryegate, in Surrey, in the seventy-sixth year of his age, and was buried, by order of Cromwell, in the chapel of Erasmus, in Westminster Abbey. Besides the works above mentioned, the following were printed from his papers after his death: The Judgment of the late Archbishop; Chronologia Sacra; the Judgment and Sense of the present See of Rome; A volume of Sermons; Historia Dogmatica Controversiæ inter Orthodoxos et Pontificios de Scripturis Sacris Vernaculis; A collection of Three Hundred Letters written to James Usher, Lord Archbishop of Armagh, &c., collected by Richard Parr, D.D., his lordship's chaplain at the time of his death, fol., London, 1686,—to this collection Parr has prefixed an ample biographical memoir of the archbishop. Usher left his library, being the chief part of his property, as a portion to his daughter and only child. It was first bought by the officers and soldiers of Cromwell's army in Ireland, and lodged in Dublin Castle, where it lay till the Restoration, when Charles II. gave it, according to the primate's intention, to the university of Dublin, where it now remains. The library consisted of 10,000 volumes, printed and manuscript; but many of the books were stolen. Both the king of Denmark and cardinal Mazarin had offered large sums for it by their agents here; but the executors had been forbidden, by an order from Cromwell and his council, to sell it to any one without his consent. Archbishop Usher was tall, well-shaped, and walked upright to the last. His hair was brown, his complexion sanguine, his countenance full of good-nature as well as gravity; yet Dr. Parr says, that the air of his face was hard to hit, and that, though many pictures were taken of him, he never saw but one like him, which was done by Sir Peter Lely. There is a work of very common occurrence,

called Usher's "Body of Divinity, or the Sum and Substance of the Christian Religion," 1654, fol.; but this is only partly his, and was published without his consent.

UVEDALE, (Robert,) a botanist, was born in Westminster in 1642, and educated under Dr. Busby, at Westminster school, whence he was elected to Trinity college, Cambridge, where he proceeded to the degree of doctor of laws in 1682. He was at this time master of the grammar school at Enfield, where he had a curious garden, in which, among other exotics, was the cedar of Libanus, measuring twelve feet in girth. He was one of the translators of Plutarch's Lives, in the version by Dryden and others.—There was another UVEDALE, who published a translation of the Memoirs of Philip de Comines, with notes, 2 vols, 8vo

V.

VACARIUS, a civilian, who taught the Roman law at Oxford in the reign of Stephen, about the middle of the twelfth century, was a Lombard by birth, and was probably educated at the university of Bologna. He is mentioned by Gervase of Dover; and in the Chronicle of Robertus de Monte it is stated that he continued to teach the Roman law in England in 1149, and that "many, both rich and poor, resorted to him for instruction," and that "at the suggestion of the poorer students, Vacarius composed nine books from the Code and Digests, which, for any person perfectly acquainted with them, were sufficient to decide all disputed points of law which usually came to be discussed in the schools." Several copies of Vacarius's work are still extant in MS. The cathedral library at Prague contains a copy; another is in the town library at Bruges; a third is in the library at Königsberg; and a fourth is the property of professor Wenck at Leipsic. Its title is, Liber ex universo enucleato jure exceptus, et pauperibus præsertim destinatus. It is described by Savigny in his history; and professor Wenck has published a very copious abstract of it in his Magister Vacarius.

VADDER, (Louis de,) an excellent landscape painter, was born at Brussels in 1560. He understood perspective well, and disposed his grounds, trees, views, and figures, so truly, by proportioning every object to its distance, that his pictures have a fine effect. He studied nature with exactness; and frequently went into the fields at sunrise, to observe the gradual diffusion of light, and its effect on the dispersion of the mists and vapours, in unfolding the mountains and hills. His pictures have much truth and nature; and he had the art of representing in his skies the vapours which are gradually formed into clouds. His distances are generally blue; his trees are designed in a good taste, and are touched in a masterly manner; and the reflections in the water are painted with remarkable transparency. He also executed some spirited etchings. He died in 1623.

VADE, (John Joseph,) the inventor of a species of humorous French poetry, was born in 1720, at Ham, in Picardy. His familiarity with vulgar life in Paris led him to make attempts in a new kind of writing, called the *Poissarde manner*, which obtained for him the designation of "The Teniers of Poetry." He died in 1757. His works were collected in 1758, in 4 vols, 8vo. There is, besides, a volume of his Posthumous Poems, which are of a graver cast, published in 1796, 4to.

VADIANUS, (Joachim,) in German, Von Watt, reckoned by Joseph Scaliger one of the most learned men in Germany, was born in 1484, at St. Gall, in Switzerland, and studied at Vienna. After having been for some time a preceptor to the youth at Villach, in Carinthia, he returned to Vienna, where he was made professor of the belles lettres, and rector of the university. In 1514 he was honoured with the poetical laurel by the emperor Maximilian, at Lintz. He afterwards travelled into various countries, particularly attending to the study of geography; and having in 1518 taken the degree of M.D. at Vienna, he returned to St. Gall, where he practised physic. To that profession he joined theology; and being a convert to the principles of the Reformers, he promoted their cause as a senator. After having eight times occupied the post of consul in his native place, he

NATIONAL ARCHIVES OF INDIA

died, of a lingering disease, in 1551, bequeathing on his death-bed his library to his fellow-citizens. He was skilled in mathematics, geography, antiquities, medicine, and theology; and he managed public affairs with so much ability, that Thuânus mentions him as one of the examples that men of letters and philosophers are not to be supposed unfitted for business. As a scholar he is chiefly known for his copious Commentary on Pomponius Mela de Situ Orbis; and his Scholia on the second book of Pliny's Natural History.

VAGA, (Pierino del,) a painter, whose real name was Pierino Buonaccorsi, was born at a village near Florence, in 1500, and, having the misfortune to lose his parents in his infancy, was taken under the care of a painter named Andrea de Ceri, whose house was the common resort of young artists. At the age of eleven he became the pupil of Ridolfi Ghirlandaio; but in 1515, Del Vaga, another painter, whose name he adopted, took him to Rome, where he studied the works of Michael Angelo, and became known to Giulio Romano and Giovanni Penni, the coadjutors of Raffaelle; and these artists, perceiving his merit, gave him employment in the Loggie of the Vatican. Here he assisted Udine in the stucco and grotesque, as well as Polidoro in his antique subjects; besides which, he executed some of the scriptural pieces designed by Raffaelle, particularly the Taking of Jericho; The Passage of the Jordan; Abraham's Offering; Jacob and the Angel; and, Joseph and his Brethren. On the death of Raffaelle he was employed with Romano and Penni to complete the works which that great master had left unfinished. He also exhibited a fine design of his own, the subject of which was the Creation of Eve; this is his best work, and is now in the church of San Marcello at Rome. When Rome was taken, in 1527, he lost all his property, and fled to Genoa, where he found a patron in prince Doria, who employed him in decorating his new palace; and he is regarded as the founder of the school of Genoa. In one grand apartment he represented Jupiter overwhelming the Titans, in a noble fresco; and in others he painted the History of Æneas, and some fabulous subjects. He died at Rome in 1547, and was buried in the Rotonda.

VAHL, (Martin,) a botanist, was born at Bergen, in Norway, in 1749, and educated at Bergen, and at the university of Copenhagen, where he passed a year in attending the lectures of Zoega on the plants of the botanical garden. In 1769 he went to Upsal, where he became one of the most distinguished of the pupils of Linnæus. In 1774 he returned to Copenhagen, where, in 1779, he was appointed lecturer in the botanical garden. In 1783, by the king's order, he commenced his travels through various parts of Europe, and visited England, where he formed an acquaintance with, and attracted the esteem of, Sir Joseph Banks, Mr. Dryander, and Sir J. E. Smith. On his return, in 1785, he was honoured with the title of professor of natural history, and appointed to continue the Flora Danica, already commenced by Œder; and it was completed in 1810. In 1789 he was, by the Copenhagen Society of Natural History, appointed its first professor; and in 1799-1800 he made, at the expense of government, another journey to Paris and to Holland, where he was received with the highest marks of esteem. When he returned he was made professor of botany at the botanical garden, the plants of which were classed under his superintendence, and a catalogue of them was printed. In 1804 he published his Enumeratio Plantarum, a part of which only he lived to see printed, as he died in December of the same year at Copenhagen, in the fifty-fourth year of his age. His other works are, Symbolæ Botanicæ; and, Eclogæ Americanæ, a sequel to the former. Part of Zoologia Danica, still in MS., is by him; and of the continuation of Ascani Icones he also supplied a part. Cuvier received from him many contributions to the natural history of quadrupeds, and Fabricius to that of insects. Thunberg has, in honour of him, given to a genus of saxifragaceous plants the name of *Vahlia*.

VAILLANT, (Jean Foy,) a great medallist, was born at Beauvais, in 1632. He was educated for the medical profession, and was admitted doctor at the age of twenty-four. Accident led him to cultivate that science with which he has indissolubly connected his name. A farmer in the neighbourhood of Beauvais found a great quantity of ancient medals, and carried them to Vaillant, who examined them at first in a cursory way, but afterwards sat down to study them with attention; and his taste for medals increased with the discoveries he made of their nature and use, till he devoted himself almost entirely to them. Being called to Paris about business some years after, he paid a visit to Pierre Seguin,

who had a fine cabinet of medals, and was also greatly attached to this study. Seguin, from their conferences, soon perceived the superior genius of Vaillant, which seemed to him to promise much in a science yet in its infancy; and pressed him to make himself a little more known. He accordingly visited some antiquaries of reputation in medallic science; till at length, falling under the notice of the minister Colbert, he received from him a commission to travel through Italy, Sicily, and Greece, for the purpose of collecting medals for the king's cabinet, which had been originally formed by Gaston de Bourbon, and was now about to be removed by the minister to Versailles, where it soon became one of the most splendid collections of medals in Europe. In 1674 Colbert engaged Vaillant to travel a second time; but, unfortunately, on the second day after he sailed from Marseilles he was captured by an Algerine corsair; and it was not until after a slavery of near five months that he was permitted to return to France, carrying with him a number of gold coins, which he had with great difficulty recovered from his captors. Upon his arrival at Paris he received fresh instructions, and made another and a more successful voyage. He visited Egypt and Persia, and there found new treasures, which made ample amends for all his fatigues and perils. He was greatly caressed and rewarded at his return (1680). He afterwards visited England. When Louis XIV. gave a new form to the Academy of Inscriptions in 1702, Vaillant was at first made associate, and the year after pensionary, upon the death of Charpentier. He died in 1706. Although most of his works have been superseded by the more recent investigations of Eckhel and Sestini, some of them are still of great value. Among them are, Numismata Imperatorum Romanorum Præstantiora à Julio Cæsare ad Posthumum et Tyrannos, 4to, Paris, 1674; a second edition, with great additions, was printed 1694, 2 vols, 4to; and afterwards a third, (the last and best,) by Baldinus, Rome, 1743, 3 vols, 4to; Seleucidarum Imperium, seu Historia Regum Syriæ, ad fidem Numismatum accommodata, Paris, 1681, 4to; Numismata Ærea Imperatorum, Augustorum, et Cæsarum, in Coloniis, Municipiis, et Urbibus jure Latio donatis, ex omni Modulo percussa, Paris, 1688, 2 vols, fol.; Numismata Imperatorum et Cæsarum, à Populis Romanæ ditionis Græce loquentibus ex omni Modulo percussa, Paris, 1698, 4to; a second edition, enlarged with 700 medals, was printed at Amsterdam, in 1700, fol.; Historia Ptolemæorum, Ægypti Regum, ad fidem Numismatum accommodata, Amst. 1701, fol.; Nummi Antiqui Familiarum Romanarum perpetuis Interpretationibus illustrati, Amst. 1703, 2 vols, fol.; Arsacidarum Imperium, sive Regum Parthorum Historia ad fidem Numismatum accommodata, Paris, 1725, 4to; Achæmenidarum Imperium, sive Regum Ponti, Bosphori, Thraciæ, et Bithyniæ Historia, ad fidem Numismatum accommodata, Paris, 1725, 4to. Besides these works, he was the author of some pieces which are printed in the Mémoires of the Academy of Inscriptions and Belles Lettres.

VAILLANT, (Jean François Foy,) son of the preceding, was born at Rome in 1665, and was instructed at the Jesuits' college at Paris in polite literature and philosophy. He applied himself, as his father had done, to the study of physic, and was received doctor in that faculty at Paris in 1691. He was also initiated in the science of medals, and was admitted into the Academy of Inscriptions and Belles Lettres in 1702. He died in 1708. He wrote a professional tract on the virtues of coffee.

VAILLANT, (Sebastian), a celebrated botanist, was born in 1669, at Vigny, near Pontoise. His first pursuits were various, having attained reputation as an organist, as a surgeon, and afterwards as secretary to M. Fagon, chief physician to Louis XIV., who placed him in the office of director of the Jardin du Roi, which he enriched with curious plants. Vaillant also gained the friendship of Tournefort. He became afterwards professor and sub-demonstrator of plants in the Jardin du Roi, keeper of the king's cabinet of drugs, and a member of the Academy of Sciences. He died in 1722. His works are, some excellent remarks on M. de Tournefort's Institutiones Rei Herbariæ; an Essay on the Structure of Flowers, and the Use of their Various Parts, Leyden, 1728, 4to; Botanicon Parisiense, with plates, from drawings by Aubriet, published by Boerhaave, Leyden, 1727, fol. When Vaillant found his health declining, he was anxious to preserve his papers from oblivion, and had solicited Boerhaave to purchase and publish them. Dr. William Sherard, who was then at Paris, negotiated this business, and spent the greater part of the summer with Boerhaave, in reducing

the MSS. into order. The genus *Vaillantia* of De Candolle is named in honour of Vaillant.

VAILLANT, (Francis le,) a traveller and eminent ornithologist, was born in 1753, at Paramaribo, in Dutch Guiana, where his father, a rich merchant and native of Metz, was French consul. In 1765 his family returned to Metz. In 1777 he went to Paris, whence, in 1780, he repaired to Amsterdam, where he formed an intimate acquaintance with Temminck; and after five months spent in preparations, he embarked, in December, for the Cape of Good Hope, where he arrived in March, 1781. He remained in the colony till July, 1784, when, war having just broken out between England and Holland, he fled to Saldanha bay, whence he made two excursions into the interior of the continent. In July, 1784, he embarked for Europe; and in the following year he arrived at Paris. In 1790 the narrative of his first expedition from the Cape was published. In 1796 the second part of his Travels appeared. The first volume of the Natural History of the Birds of Africa was published the same year; it was followed at intervals by four others; the sixth appeared in 1812; and Le Vaillant at his death left two additional volumes in MS. The Natural History of Parrots, in 2 vols, was published 1801-5; The Natural History of Birds of Paradise, 1801-6; The Natural History of Cotingas, 1804; The Natural History of Calaos, 1804. Le Vaillant died in 1824.

VAISETTE, (Joseph,) born at Guillac, in the diocese of Alby, in 1685, exercised for some time the office of royal procureur in the Albigeois; but at length he entered among the Benedictines of St. Maur, in the priory of La Daurade, at Toulouse. His talents for history caused him in 1713 to be called by his superiors to Paris, when he was joined with Claude de Vic of the same fraternity, in the composition of the History of Languedoc. The first volume of their work appeared in 1730, fol. De Vic dying in 1734, the whole of the execution of the design devolved upon Vaisette, who brought out successively four more volumes, and was preparing a sixth volume at his death, in 1756. He published an Abridgment of the History of Languedoc, in 6 vols, 12mo, 1740. Also a Universal Geography, in 4 vols, 4to, and 12 vols, 12mo, 1755.

VALCKENAER, (Louis Caspar,) an eminent Greek scholar and philologist, was born in 1715, at Leeuwarden, in Friesland, and educated at Franeker, where, in 1741, he was appointed professor of Greek in the room of the learned Hemsterhuis. In 1755 he obtained the professorship of Greek and of archæology in the university of Leyden, which office he held until his death, in 1785. He edited Ammonius de Differentiâ adfinium Vocabulorum; the Phœnissæ of Euripides, with a very excellent commentary, the Greek scholia, and a Latin translation by Grotius; the Hippolytus of Euripides, with notes, and a Latin translation by Ratallerus; and the Idyls of Theocritus, with a Latin version by Wetstein. His notes on Herodotus are contained in the editions of Wesseling and Schweighaüser. He also wrote notes on Callimachus. His Diatribe in Euripidis Perditorum Dramatum Reliquias, is one of the most masterly treatises ever written on matters of antiquity.

VALCKENAER, (Jan,) an able politician and statesman, only son of the preceding, was born at Leyden, in 1759, and, after studying jurisprudence in the university of that town, was appointed professor of the same department in the university of Franeker. In 1787 he obtained the professorship of jurisprudence in the university of Utrecht. On the 6th February, 1793, Valckenaer, together with other representatives of the Dutch patriots, presented himself at the bar of the National Assembly of France, and requested them to send an army into Holland to support his party against that of the Orange party, which owed its establishment to the arms of Prussia. In 1795 a French army under Pichegru, made its appearance in the Netherlands, and Valckenaer returned to Holland and was appointed professor of public law in the university of Leyden. He now started a patriotic journal called The Advocate of Batavian Liberty. After filling various diplomatic offices, he died in 1821.

VALDES, or VALDESSO, (Juan,) a Spanish reformer, was a lawyer, and received the honour of knighthood from the emperor Charles V., who had employed him in several missions. He is supposed to have imbibed the principles of Luther during a tour in Germany, after which he resided in Italy, and chiefly at Naples, where he was secretary to the king. In that city he communicated his opinions to several persons of both sexes, and some of high rank, who held secret religious meetings; among whom were Peter Martyr and Ochinus. It does not appear

that he or his immediate disciples made an open separation from the church of Rome. His notions of the Trinity differed from those both of Papists and Protestants, and were such as have caused him to be claimed by the Socinians. The number of his followers became considerable, and at length attracted the notice of the Inquisition. Valdes died at Naples about 1540. He was the author of various works, consisting of commentaries, exclusively practical, on different parts of the New Testament; Religious Considerations, (translated into English by Ferrar,) &c., some of which have been put in the Index of the Inquisition, and others have been censured by the reformers. Beza, in particular, has spoken with severity of the Considerations of Valdes, as the source whence Ochinus derived his errors.

VALDO. See WALDO.

VALENS, (Flavius,) emperor of Constantinople, son of count Gratian, and born at Cibalis in Pannonia, was associated in the empire by his brother Flavius Valentinian, A.D. 364, being then in the thirty-sixth year of his age. In the division which Valentinian made of the Roman dominions, he assigned to Valens the eastern portion, comprehending all Asia, with Egypt and Thrace; and after this was done, the brothers parted, and Valens went to Constantinople, the seat of his empire. He defeated the Goths; but after making a treaty of peace with them, he permitted them to settle in Thrace, in consequence of which they were better enabled to attack their new allies. Valens, defeated by these barbarian invaders, was pursued, and burnt to death in his tent, where he had taken refuge, A.D. 378. Valens, after he had been baptized by the Arian bishop Eudoxus, adopted that prelate's theological views, and persecuted those who differed from him.

VALENTIN, (Moses, or Peter,) a clever painter, was born in 1600, at Coulomiers en Brie, in Champagne, and became a disciple of Vouet; but he soon quitted him, and went to Italy. At Rome he studied the works of the first artists; but he preferred the style of Michael Angelo Caravaggio to all others. His usual subjects are similar to those of Caravaggio and Manfredi,—soldiers playing at cards or dice, taverns, concerts of music, and fortune-tellers. Though he rarely painted historical subjects, he sometimes composed them for churches and the nobility. One of these was the Martyrdom of St. Martiniano, painted by order of cardinal Barberini for the Basilica of St. Peter. Another was the Decollation of St. John the Baptist; and a still finer one was a picture of the Denial by Peter, in the Corsini palace. In the Louvre are eleven pictures by him, among which are, Judith with the Head of Holofernes; the Judgment of Solomon; and Susanna and the Elders. He made nature his principal study, and disposed his figures with considerable judgment; his pencil is firm, and his colouring has remarkable force; but his figures are vulgar, and his design is neither grand nor correct. He died in 1632.

VALENTINIAN I. (Flavius,) son of count Gratian, rose by his merit to the imperial throne after the death of Jovian, (A.D. 364,) and, while he kept the west for himself, bestowed the eastern empire on his brother Valens. He defeated the Germans, and restored tranquillity to his African provinces. His next expedition was against the Quadi, whose territories he laid waste, and afterwards, when giving an audience to their ambassadors he, whilst speaking in a fit of passion to them, burst a blood-vessel, and was choked, A.D. 375.

VALENTINIAN II. (Flavius,) son and successor of the preceding, was stripped of his dominions by Maximus. In his distress he applied to Theodosius, emperor of the east, who cut off the head of the usurper, 388, and restored Valentinian to his throne. He was afterwards strangled by order of Arbogastes, his rebellious general, 15th May, 392. He was a virtuous and benevolent prince The funeral oration which St. Ambrose delivered over his remains at Milan is still extant.

VALENTINIAN III. (Placidius,) son of Constantius and Placidia, the daughter of the great Theodosius, was acknowledged emperor in A.D. 425, when six years old. His mother directed the administration during his minority, and though she was obliged to yield Africa to the Vandals, she ably maintained the dignity of the empire, by the valour of her general Ætius. When of age the young emperor gave loose to the most licentious passions, and at last was assassinated by order of Petronius Maximus, to whose wife he had offered violence, A.D. 455. He was succeeded by his murderer.

VALENTINUS, the founder of the heretical sect called Valentinians, was an Egyptian, and was educated at Alexan-

dria. He went to Rome A.D. 140, during the pontificate of Hyginus, and there created great disturbances. In 143 he was excommunicated; which was so far from humbling him, that he retired into Cyprus, where he propagated his heterodox doctrines with still greater boldness. He was learned, eloquent, and had studied the Grecian language, particularly the Platonic philosophy. He formed a system of religious philosophy, not very different from that of Basilides and the Gnostics, and in some respects more absurd than either. The rise of his heresy was in the reign of Adrian. Fleury places it A.D. 143, as do Danæus, Tillemont, and Echard. Valentine died A.D. 160. His errors spread at Rome, in Gaul, and Syria, but particularly in the Isle of Cyprus and Egypt, and continued until the fourth century. Bishop Hooper, in his tract De Hæresi Valentinianâ, has deduced this heresy from the Egyptian mysteries. Irenæus was the principal writer against Valentinus, to whom may be added Tertullian and Clemens Alexandrinus, and among the moderns, Buddæus Dissertatio de Hæresi Valentinianâ.

VALERIANO BOLZANI, (Pierio,) a learned Italian writer, born of poor parents at Belluno, in 1477, was educated by the kindness of an uncle, and studied under Valla and Lascaris. He afterwards had the good fortune to become known to cardinal Giovanni de' Medici, by whom, when advanced to the tiara under the title of Leo X., he was admitted to his court, and made tutor to his nephews, Ippolito and Alessandro de' Medici, whom he accompanied to Florence, where he was in 1527, at the time of their expulsion from that city. He shared largely in their misfortune, and took up a temporary abode at different places till the return of the Medici to Florence in 1530. He was also patronized by Clement VII., who promoted him to the chair of eloquence, and gave him some benefices in Belluno. He died in 1558. The work by which he is principally known is his treatise, De Infelicitate Literatorum, first printed at Venice in 1620, and often reprinted. He also wrote, Hieroglyphica, sive de Sacris Ægyptiorum aliarumque Gentium Literis Commentariorum Lib. LVIII.; De Fulminum Significationibus,—this is inserted in the Roman Antiquities of Grævius; Pro Sacerdotum Barbis Defensio; Castigationes Virgilianæ Lectionis;—this was first printed in Robert Stephens's edition of Virgil, Paris. 1532, and since annexed to various other editions; Antiquitates Bellunenses; and, Latin Poems.

VALERIANUS, (Publius Licinius Valerianus,) Roman emperor, descended from one of the most illustrious families in Rome, was raised to the purple in A.D. 253, after Æmilianus, having then passed his sixtieth year. He created his son Gallienus his colleague in the empire, and sent him into Gaul under the conduct of the general Posthumus, in order to oppose the Germans. After persecuting the Christians, (at the instigation of Macrianus, a zealous upholder of Paganism,) and waging war against the Goths and Scythians, he marched against Sapor, king of Persia, who took Nisibis and Carrhæ, and, penetrating into Syria, surprised and pillaged Antioch. The army of Valerianus was defeated, and he was himself made prisoner by the Persian king (A.D. 260). He died in Persia. It is reported that after his death his skin, stuffed with straw, was hung up in a temple, where it was shown by Sapor as a humiliating spectacle to the ambassadors from Rome. Valerian was twice married; and besides Gallienus, who was the offspring of the first marriage, he had two sons by the second.

VALERIUS MAXIMUS, a Latin writer, of whom nothing more is known than that he was in Asia with Sextus Pompeius, who was afterwards consul in the year in which Augustus died, (A.D. 14); and that he wrote his work in the reign of Tiberius, and probably after the death of Sejanus. It is entitled, De Dictis et Factis Memorabilibus Antiquorum Lib. IX., being a collection of the memorable actions and sayings recorded in Roman and foreign histories. It is dedicated to Tiberius in terms of high eulogy. Though little taste and judgment are displayed in this collection, it has been the means of preserving many valuable anecdotes and examples of moral excellence, and was early referred to on this account. It is cited by Pliny the elder, Plutarch, and Gellius; and few books were more read and quoted at the revival of literature in Europe. It was first printed at Mayence, in 1471, fol., and was reprinted at Venice in the same year. The most esteemed editions are, the Variorum, Lugd. B. 1670; the Delphin, Par. 1679; Torrenii, Lugd. B. 1726; and Kappii, Lips. 1782. There is an English translation by Speed, London, 1678, 8vo. There are also abridgments of it by Julius Paris, Januarius Nepotianus, and J. Honorius.

VALERIUS POPLICOLA, (Publius,) an eminent Roman, and one of the founders of the republican government, was by origin a Sabine, and preserved in his manners the frugal simplicity of that country. At the expulsion of the Tarquinian family he had expected to have been chosen one of the first consuls, and the preference of Collatinus to him caused him to retire from public affairs; but on the day appointed for the senators to take the oath of perpetual exclusion of the Tarquins, he appeared, and was the first who swore. In the conspiracy for their restoration, it was to him that the slave who discovered it gave the information; and he was the principal instrument in securing the conspirators. When Collatinus was obliged to resign the consulate, Valerius was elected in his stead; and he acted with the greatest harmony with his colleague, the celebrated Junius Brutus. In the subsequent battle with the allies of Tarquin, in which Brutus was slain, Valerius obtained a victory, for which he triumphed (B.C. 507). He was afterwards chosen consul, together with the father of Lucretia, whose death within a few days left Valerius again the sole chief magistrate. He now enacted several laws, abridging the consular authority, and augmenting the power and lightening the burdens of the people, by which he acquired the surname of POPLICOLA, or the people's friend. One of his acts, which gave convincing proof of his disinterestedness and integrity, was the removal of the public treasury from his own house to the temple of Saturn, where it was committed to the charge of two senators appointed by the people. He then held an election for another consul; and when his year was expired, his popularity appeared by his being nominated consul a second time. In the following year, when he was in his third consulate, Porsena, king of Clusium in Tuscany, attempted the restoration of Tarquin, and marched an army to Rome, which he reduced to such difficulties, that the Romans, on the advice of Poplicola, agreed to resign some of their conquests as the price of peace. His daughter Valeria was one of the hostages given on this occasion. After the departure of Porsena, the temple of Jupiter Capitolinus was solemnly consecrated, the honour of which ceremony was, by the contrivance of the patricians, given to the other consul, Horatius. The brother of Poplicola being consul in the subsequent year, the Sabines invaded the Roman territories, but were repulsed with great loss. They however, renewed the war in the following year, when Poplicola was a fourth time created consul. He took the field with his colleague, and by his military skill a nocturnal attack by the Sabines was defeated, and a complete victory was gained by the Romans; after which he recovered by assault the revolted town of Fidenæ. Poplicola was honoured with a triumph for this success, soon after which he died, with the character of the most virtuous citizen and one of the greatest men that Rome had possessed. His principles continued in his family, and for many generations the Valerii were assertors of the popular rights.

VALERIUS, (Lucas,) an eminent Italian mathematician, was professor of geometry in the college of Rome for many years, and acquired so much celebrity that Galileo called him the Archimedes of his time. He lived in the house of the learned Margaret Sarrochia at Rome, and died there in 1618. He published, De Centro Gravitatis Solidorum. To this was annexed a quadrature of the parabola different, in regard to the means, from those given by Archimedes.

VALESIUS. See VALOIS.

VALETTE-PARISOT, (John de la,) an illustrious Grand-master of Malta, descended from an ancient family of Provence. During his sovereignty the Maltese galleys in five years took above fifty Turkish vessels, which so much exasperated Sultan Soliman II. that he determined to make himself master of Malta, as he had done of Rhodes. In 1565 a great armament of sea and land forces arrived at the island, and commenced the most vigorous operations against it. La Valette had previously summoned the absent knights throughout Europe for its defence, and made every provision in his power against so formidable an attack. At length, when the siege had lasted four months, and the defenders were reduced to six thousand men, the arrival of a fleet from Sicily with succours caused the siege to be raised, after it had cost the Turks 20,000 men, and they had fired more than 70,000 cannon-shot against the Maltese fortresses. The great destruction of buildings induced the Grand-master to found the new city, which from him has been named La Valetta. He died in 1568. The Pope, in acknowledgment of his services to Christendom, offered him the cardinalate, which he declined, as a dignity not suited to one who had grown old in arms.

VALINCOUR, (Jean-Baptiste du Trousset de,) a miscellaneous writer, was born at Paris, in 1653, and educated at the Jesuits' college of Clermont in that city. At the age of twenty-two he wrote an ingenious and delicate critique on the celebrated novel The Princess of Cleves. By the recommendation of Bossuet he was introduced in 1685 to the count of Toulouse, admiral of France, who appointed him to be secretary-general of his commands, and afterwards secretary of the marine; and he was present with this officer at the naval battle off Malaga in 1704. Continuing to cultivate polite literature, he was admitted of the French Academy in the place of Racine, and was also an honorary member of that of Sciences, and an associate of the Academy della Crusca. After the death of Racine he was associated with Boileau as royal historiographer; but their joint labours on the reign of Louis XIV. never appeared. Those of Valincour were consumed with his library, and many other MSS., in a conflagration of his house at St. Cloud in 1725; on which occasion, so afflicting to a man of letters, he said, "I should have profited little by my books, if I had not learned how to lose them." Boileau addressed to him his satire on True and False Honour. He wrote, Life of Francis Duke of Guise, surnamed Le Balafré; Critical Observations on the Œdipus of Sophocles; and a few poems printed in collections. He died in 1730.

VALLA, (Lorenzo,) one of the most distinguished Latin scholars of the fifteenth century, was born in Rome, of a family of Piacenza. The year 1415 is commonly given as the date of his birth; but Tiraboschi has proved that it must at least have been as early as 1406, and he rather supposes that it should be placed some years earlier. His father was a doctor of laws, and consistorial advocate. Lorenzo received his education in Rome, and studied Greek under Aurispa. The troubles at Rome, consequent upon the election of Eugenius IV. in 1431, compelled him to withdraw from that city; and he went to Pavia, where he was engaged by the university as professor of eloquence. He afterwards filled the same office at Milan. In 1435 he became attached to Alphonso I. king of Naples, whom he accompanied in his various military expeditions and adventures, from 1435 to 1442. After the return of pope Eugenius to Rome, in 1443, Valla again took up his residence in that city, and became a canon of St. John in the Lateran. Being a man of free inquiry, he occupied himself in discussing the delicate question of the pretended donation of Constantine to the holy see, which he not only found reason to discredit, but also to mention several popes with little respect. He did not publish this work till some years after; but Eugenius, being informed that he was employed upon it, referred the matter to the cardinals, who were of opinion that the fact should be inquired into, and that Valla should be punished if it were ascertained. Upon intelligence of this decision, he secretly withdrew, first to Ostia, then to Naples, and finally to Barcelona. Thence he sent an apology to the pope, printed in his works, in which, however, he says nothing of his work on Constantine's donation, but defends his writings on moral philosophy and dialectics. Returning to Naples, he was received very graciously by king Alphonso, who, in a diploma declared him a poet, and a man adorned with every science. He opened a school of eloquence in that capital, and had many scholars; but he also incurred many enmities and accusations, and was brought into some danger by his freedom in maintaining his opinions. He himself mentions the contests he had to sustain for asserting not only that the pretended letter of Christ to Abgarus was a fiction, but that there never was such a person as Abgarus; and for reproving a celebrated preacher of that time who affirmed that each article in the Apostles' Creed was composed by one of them separately. For the second of these liberties Valla was summoned to appear before the Inquisition, and was probably indebted to the protection of Alphonso for escaping with a private flagellation in a cloister of monks. In that court he had two declared enemies among the men of letters, Bartolommeo Fazio, and Antonio Panormitano, the first of whom bitterly censured his Life of King Ferdinand, father of Alphonso, and was replied to by him in a strain of equally severe invective. Thus his life passed between honours and contentions at the court of Naples, till he received an invitation to return to Rome, from that great patron of literature, Nicholas V. This he accepted; and about 1450 he opened in that metropolis a school of eloquence. The pope also restored him to his canonry (of which he had been deprived), and made him his secretary. At this time George of Trebisond, who was professor of rhetoric, through his high admiration of Cicero, spoke with

little respect of Quintilian. Valla, on the contrary, esteemed Quintilian so much, that he thought it an injustice to prefer Cicero to him; and this, according to his own account, was his reason for opening a rival school, in which he was supported by some cardinals. It seems to have been the lot or choice of this learned man to be constantly involved in quarrels with others of the profession; and this was the period of the furious war kindled between him and the celebrated Poggio. Poggio had published some Latin letters, on which a severe critique appeared, imputed by him to Valla, though the latter solemnly protested that it was not written by him, but by a scholar of his. This was the source of one of the most violent feuds that ever took place between two men of letters. Poggio attacked him in five Invectives, to which Valla opposed as many Antidotes, or Dialogues, against Poggio. "These," says Tiraboschi, "are, perhaps, the most infamous libels that ever saw the light: and there is no abuse or scurrility that one does not throw out against the other." Valla died at Rome in 1457, or, according to others, in 1465, and was buried in the church of which he had been a canon, where his tombstone still remains. It had at one time been removed from the church, but Niebuhr discovered it and caused it to be restored. After his death two collections of his works were published, one at Venice in 1492, and another more complete, at Basle, in 1540. Among these are, his Elegantiæ Sermonis Latini; his Notæ in Novum Testamentum, sive de Collatione Novi Testamenti; and his Commentaries on Livy and Sallust. He also translated into Latin the Fables of Æsop, Homer's Iliad, Thucydides, and Herodotus. The translation of Herodotus was incomplete when he died, and was finished by Pontanus. A minute and critical history of the life of Valla is given by Drakenborch, in the seventh volume of his edition of Livy.

VALLA, (Giorgio,) a professor of polite literature in the fifteenth century, was a native of Piacenza, and appears to have taught at Milan and Pavia, in the latter of which universities he was a professor in 1471 and 1476. Thence he removed to Venice, where he held the chair of eloquence in 1486. His works were published by Aldus, in 1501, fol., dedicated to the famous general Trivulzio, whose party he defended with so much zeal, that he brought upon himself the resentment of Lodovico Sforza, duke of Milan.

VALLE, (Pietro Della,) surnamed Il Pellegrino, a noted traveller, was born at Rome, in 1586, of a patrician family, and distinguished himself in early life by his literary attainments, and especially by his talent for versification, which procured him admission into the Academy degli Umoristi. He afterwards entered the army, but he soon exchanged the sword for the pilgrim's staff, and, being of a romantic turn, he set out in 1614 on his travels into Egypt, Turkey, Persia, and India. On his route to Bagdad, hearing of the extraordinary beauty of a young person, named Maani Gioerida, at that city, of the Maronite sect of Christians, he fell in love with the description, and, finding her out, he made proposals to her, and married her. She accompanied him in his journeys; but, as he was about to bring her to Italy, she died near the Persian gulf. Pietro was deeply affected with his loss, and, enclosing her embalmed remains in lead, carried them with him during the rest of his travels, and on returning to Rome had them magnificently interred in the church of Ara Cœli, himself pronouncing her funeral eulogy, which was printed. He wrote an account of his travels in 54 letters in Italian, which were first published at Rome in 1650. Though not without marks of credulity, they contain much curious information respecting the manners and customs, natural history, geography and antiquities, of the countries he visited, which has caused them to be frequently referred to as authority, and they still bear a respectable rank among books of travels. The narration is sometimes prolix, but the style is pure and elegant. Della Valle was very intimate with the celebrated Doni, who has spoken of him with high eulogy, and mentions his familiarity with the Oriental languages, and his profound skill in music. He married for a second wife a Georgian, who had been attached to his first consort, and who accompanied him in his travels. He was appointed honorary gentleman of his bedchamber by Urban VIII. Having subsequently, in a violent fit of anger, killed a coachman in the Place of St. Peter while the pope was in the act of pronouncing the benediction, Della Valle was banished from Rome; but he soon after obtained a pardon and leave to return. He died at Rome in 1652.

VALLISNERI, or VALISNIERI, (Antonio,) an eminent physician and naturalist, was born in 1661, at Tresilico,

a castle in the territory of Modena, of which his father was governor for the duke, and studied philosophy under the Jesuits at Reggio in the Modenese, and thence removed for the study of physic to Bologna, where he attended the lectures of the celebrated Malpighi. He applied with great assiduity to the different branches of medical science, especially anatomy and physiology; and in 1684 he took the degree of M.D. at Reggio, but returned to Bologna, where he studied natural history for three years under Malpighi, who is said to have dismissed him with this profound aphorism —"Systems are ideal and mutable; observation and experience are solid and unchangeable." He then passed some time for further improvement at Venice and Parma; after which he settled in the practice of his profession at Scandiano. Natural history was still, however, his ruling passion; and he made numerous experiments and observations on the nature and generation of insects, which gave him a high reputation among the philosophers of the time. In 1700 he published, Dialoghi due con Annotazioni della Curiosa Origine, degli Svilluppi, e de' Costumi Ammirabili di Molti Insetti; a work written with purity and elegance, in which he brought many additions to the arguments adduced by Redi and Malpighi against equivocal generation, and gave a variety of curious observations on the manners and economy of several kinds of insects. In that year he removed to Padua, where he was appointed to the extraordinary professorship of the practice of medicine, which he retained till 1709, when he was placed in the second chair of theory. Two years afterwards he rose to the first chair; and he was so sensible of the honours conferred upon him in this university, that he declined an invitation from Clement XI. to occupy the post of his first physician, vacant by the death of Lancisi; and another to the first professorship of physic at Turin. He had previously been admitted a member of the academy Curiosorum Naturæ, of the Royal Society of London, and of almost all the distinguished academies of Italy; and in 1728, the duke of Modena conferred upon him the honour of knighthood, which was to be hereditary in his family. He was cut off by a pleurisy in January, 1730, and was buried in the church of the Eremitani at Padua. He married a lady of an ancient family of Reggio, by whom he had eighteen children. Of his sons only one survived him, who was a doctor of law at Padua. His writings were very numerous, and almost entirely in his native tongue, which he wrote in the purest form. Of those in natural history, besides the dialogues above mentioned, some of the most important were, Considerations respecting the Generation of Worms in the Human Body; The History of the Chamæleon, and of various other Oviparous Quadrupeds; and, An Enquiry whether the Generation of Man and other Animals is from Seminal Vermiculi, or from Ova; this is accounted his capital work. Besides zoology, which was the branch of natural history that he chiefly cultivated, he attended to botany, and collected rare plants in some of his tours, in the course of which he visited the Apennines, Lucca, Pisa, Leghorn, Florence, and other parts of Italy. Several of his writings unite medical observations with those of natural history, and he also published several on medicine solely. Of the latter may be mentioned, A Treatise on the Use and Abuse of Hot and Cold Drinks and Baths; A Dissertation on the Use of the Peruvian Bark, of which he was a zealous promoter, and which he was among the first to use; and a collection of Medical Consultations. His medical practice was simple; and in all his inquiries he was free from credulity, and from vulgar or learned prejudice. His works were published by his son, at Venice, in 3 vols, fol. Micheli has given the name of *Vallisneria*, in honour of him, to a curious and interesting genus of plants. There is a French translation of his Travels in Egypt, Turkey, Persia, and India, in 4 vols, 4to, and an English one in 2 vols, fol.

VALMONT DE BOMARE, (James Christopher,) a naturalist, was born at Rouen, in 1731. He was intended for the law, which he relinquished to indulge his inclination for natural history, and especially mineralogy. He visited Lapland and Iceland, and in 1756 returned, laden with objects of natural history, to Paris. His works are, Catalogue d'un Cabinet d'Histoire Naturelle; Nouvelle Exposition du Règne Mineral; Dictionnaire Raisonné Universel d'Histoire Naturelle, 6 vols, 8vo. He gave courses of lectures on natural history in Paris from 1756 to 1788. He died in 1807.

VALOIS, (Henry de,) Lat. *Valesius*, a distinguished scholar, was born at Paris in 1603, of an ancient and noble family of Lower Normandy. After

an education in the Jesuits' schools at Verdun and Paris, he went to Bourges to study the civil law; and on his return he was admitted an advocate of the parliament of Paris. To comply with his father's wishes, he attended the courts of law during seven years, but merely as an auditor, his own taste being totally averse from the legal profession. At length he entirely occupied himself in his favourite pursuits of literature, and applied himself with great assiduity to the study of the Greek and Latin authors, ecclesiastical and profane. By continual reading he injured his sight so much as to become totally blind of one eye, and to see but imperfectly with the other. The strength of his memory, however, partly supplied this loss, as it suggested to him, when engaged in composition, passages from all the books which he had read. His high reputation led the president de Mesmes to settle upon him a pension of 2000 livres, on condition of making over to him his collections and remarks. He was also pensioned by cardinal Mazarin, and by the French clergy, who had engaged him to undertake a new edition of the Greek writers on ecclesiastical history; and in 1660 he was appointed historiographer of France, with a large salary. At the age of sixty-one he surprised his acquaintance by entering into the marriage state with a handsome young lady, by whom he had seven children. He had become totally blind in 1662. He died in 1676. The private character of Valois is represented by Niceron as far from amiable. Sparing in praise, and ready to censure, few works written by others pleased him, whilst he impatiently bore any criticisms on his own. He was, however, a man of sound erudition, and an exact critic, and particularly excelled in clearing up obscurities in ancient writers. His principal publications are, an edition of the Ecclesiastical History of Eusebius, with a Latin version and notes; this was followed by editions of the Ecclesiastical Histories of Socrates and Sozomen, and of Theodoret, Evagrius, and Philostorgius; an edition of Ammianus Marcellinus; Remarks upon Harpocration; Emendationum Libri Quinque; Excerpta Polybii, Diodori, Nicolai Damasceni, Dionysii Halicarnassensis, Appiani Alexandrini, Dionis et Joannis Antiocheni, ex Collectaneis Constantini, Augusti Porphyrogenitæ, nunc primum Græce edita, Latine Versa, cum Notis; with other pieces, and orations and poems, printed after his death at Amsterdam, 1740, under the care of Peter Burmann.

VALOIS, (Adrian de,) Lat. *Adrianus Valesius*, brother of the preceding, was born at Paris in 1607, and studied in the Jesuits' college. He acquired a critical knowledge of the Greek and Latin languages, but principally devoted himself to the study of French history. In 1646 he published the first volume folio of his Gesta Francorum, seu de Rebus Francicis, of which two more were printed in 1658. In this work, beginning from the reign of the emperor Valerian, he illustrated the history of the Franks down to the deposition of Childeric; and the erudition and critical sagacity which he displayed in this great performance were generally admired. In 1660 he was associated with his brother in the title of historiographer of France, with a pension of 1,200 livres. In 1675 he published Notitiæ Galliarum, fol., a very useful work, giving an account in alphabetical order of all the notices respecting the topography, towns, monasteries, posts, &c. of France, contained in its early records and histories. His other publications were, an edition of two poems written in the middle ages; a second edition of his brother's Ammianus Marcellinus, and some other pieces relative to antiquities. He died in 1692.—His son, Charles de Valois de la Mare, was a member of the Academy of Inscriptions and Belles Lettres, and antiquary to the king. He published, Valesianæ, ou les Pensées Critiques, Historiques, et Morales, et les Poesies Latines de M. Adrian de Valois. He died in 1747.

VALSALVA, (Antonio Maria,) a physician, and skilful anatomist, was born in 1666, of an ancient family, at Imola, in Romagna. After a preliminary education at the Jesuits' seminary, he was sent to the university of Bologna, where he studied medicine, and particularly anatomy, under Malpighi, Salani, and others. He also applied with great ardour to dissection, and to anatomical experiments upon living animals; and the remonstrances of his friends were scarcely sufficient to moderate the intensity of his studies, though his health, which was naturally delicate, suffered severely in consequence of it. He graduated at Bologna in 1687; and he joined the practice of surgery with that of physic, and became a considerable improver of that art. He simplified and improved surgical instruments, banished from Bologna the cruel practice of cau-

terizing the arteries after amputation, and employed manual operations for the cure of deafness. His success caused him to be appointed surgeon to the Hospital of Incurables. His mode of treating aneurisms is still commonly called by his name; and he was the first who pointed out the dependence of hemiplegia upon effusion in the opposite side of the brain. In 1697 he was chosen professor of anatomy in the university; and under his care the school of Bologna greatly flourished. One of his pupils was the illustrious Morgagni, who was also his biographer. Valsalva, who grew corpulent and lethargic in advanced years, was carried off by a stroke of apoplexy in Feb. 1723, at the age of fifty-seven. His anatomical museum was bequeathed to the Institute of Bologna, and his curious apparatus of surgical instruments to the Hospital for Incurables. Of his works the principal is a treatise, De Aure Humanâ, first reprinted at Bologna in 1704, 4to, and reprinted with Morgagni's Epistles, at Venice, in 1740. It contains a much more minute description of the organ of the ear than had before been given, as might be expected from the result of sixteen years' labour, and the dissection of more than a thousand heads. It also contains various surgical remarks. After his death were published by Morgagni three of his Dissertations on anatomical subjects, read before the Institute. Valsalva was a member of the Royal Society of London, and of several learned societies of Italy. His statue was placed in the hall of the Institute of Bologna by order of the senate.

VAN ACHEN, or AKEN, (Hans,) a distinguished German painter, was born at Cologne, in 1552, and was so called after the town of Achen, or Aachen, (Aix-la-Chapelle,) the birth-place of his father. He was first instructed by a painter called Jerrigh by Van Mander, with whom he remained about six years, and then went to Venice, where he learnt the Venetian style of colouring of Gaspard Rems, a Fleming. He went next to Florence, and thence to Rome, where his picture of the Nativity, painted for the church of the Jesuits, extended his reputation to Germany. He received an invitation from duke William of Bavaria to go to Munich, whence, after residing there for some years, he went, at the invitation of the emperor Rudolph II. to Prague, where he passed the remainder of his life. He married the daughter of the celebrated musician Orlando di Lasso. He died in 1615. His principal works are at Munich, and are, the Calling of St. Peter, for St. Michael's church; a St. Sebastian, for the Stanislaus chapel, engraved by J. Müller; Christ upon the Cross, with John and Mary, for the chapel of the Cross, engraved by E. Sadeler; and the Discovery of the Cross by St. Helena, for the chapel of the elector. There are several of his works also in the Gallery of Vienna. Many eminent engravers have executed plates after this master.

VANBRUGH, (Sir John,) a dramatic poet and architect, was descended from a family originally of Ghent, whence his grandfather, Giles Vanbrugh, fled to England at the time of the persecution of the Protestants by the duke of Alva, and settled as a merchant in London, in the parish of St. Stephen, Walbrook, where he continued until his death in 1646. He left a son, Giles Vanbrugh, who settled as a sugar baker in Chester, where he acquired an ample fortune. Removing to London, he obtained the place of comptroller of the Treasury-chamber. He died in 1715. He married Elizabeth, the fifth and youngest daughter and coheir of Sir Dudley Carleton, of Imber-court, in Surrey. By her he had eight sons, the second of whom was JOHN, the subject of the present article, who was born in 1666. We have no account of his education. At the age of nineteen he was sent by his father to France, where he entered the military service, but did not continue in it long. In that country also he seems to have formed his peculiar architectural taste. In 1695 he was appointed one of the commissioners for completing the palace of Greenwich, when it was about to be converted into an hospital. He also began to evince a taste for the drama, which he cultivated with extraordinary success, and he divided with Congreve the merit of reviving the comic muse. The Relapse, notwithstanding its gross indecencies, on being acted in 1697, placed Vanbrugh in a high degree of reputation, and stimulated him (under the patronage of lord Halifax) to complete his Provoked Wife, which was produced at Lincoln's Inn Fields, with great success, in 1698. In the same year he brought out his comedy of Æsop, which was acted at Drury-Lane. The False Friend, his next comedy, appeared in 1702. He afterwards procured the erection of a theatre in the Haymarket, which subsequently became the original Opera-house. It was finished

in 1706, and was placed by Betterton and his associates under the management of Sir John Vanbrugh and Mr. Congreve. The new theatre was opened with a translated opera, set to Italian music, called The Triumph of Love, which met with a cold reception. The Confederacy was almost immediately after produced by Vanbrugh, and was acted with success. Vanbrugh afterwards became sole manager, and produced The Cuckold in Conceit; Squire Treeloby; and, The Mistake. His last comedy, The Journey to London, was left imperfect, and finished by Cibber. Vanbrugh now followed Congreve's example, and gave up his share in the Haymarket theatre. At what time Vanbrugh began to be an architect by profession, we do not find mentioned. His principal buildings are, Blenheim; Castle-Howard, in Yorkshire, built for Charles, third earl of Carlisle, then earl marshal of England, (who, in 1703, bestowed on Vanbrugh the appointment of Clarencieux king at arms,)—these two are his greatest works; Eastberry, in Dorsetshire, built for Bubb-Doddington; King's Weston, near Bristol; Easton-Neston, in Northamptonshire; Duncombe-Hall, in Yorkshire; and the Opera-house. He was knighted at Greenwich, September 9, 1714; appointed comptroller of the royal works, January 6, 1715; and surveyor of the works at Greenwich Hospital, August 17, 1716. It was designed to have given him the place of garter; but finding that the younger Anstis had a reversionary grant, he resigned his tabard to Knox Ward, esq., February 9, 1725-6. He died on the 26th March, 1726, at his house at Whitehall. Vanbrugh, whatever might be his deficiencies, bore a respectable character in society, and was without personal enemies. Swift and Pope, who made so free with him in verse, in the sober prose of the preface to their Miscellanies express a wish that they had not indulged their raillery against one "who was a man of wit and of honour." Lady Vanbrugh died April 26, 1776, in the ninetieth year of her age; and their only son, an ensign of the second regiment of the foot-guards, was killed at the battle of Tournay, in 1745.

VAN CEULEN, or KEULEN, (Ludolph,) a Dutch mathematician of the sixteenth century, was born at Hildesheim, and taught the mathematics at Breda, and subsequently at Amsterdam. His fame rests chiefly on the effort which he made to express by numbers the ratio which the circumference of a circle bears to its diameter. He published at Delft, in 1596, a tract on the circle, in Dutch; and a translation of it, in Latin, was published by Snellius in 1619, under the title De Circulo et Adscriptis. He published two other works in Dutch, on mathematical subjects, both of which were also translated into Latin by Snellius, and published at Leyden in 1615, under the titles Fundamenta Arithmetica et Geometrica, and Zetemata (seu Problemata) Geometrica. He died at Leyden in 1610, and the thirty-six cyphers by which he expressed the proportion between the circumference and diameter of a circle, were, at his own request, engraved on his tomb in St. Peter's church, in that city.

VANCOUVER, (George,) a celebrated navigator, was born about 1750, and entered the navy in his thirteenth year. He served as midshipman in the *Resolution*, in Cook's second voyage, (1772-1775); and in the third voyage, in which that great navigator lost his life (1776-1780). The *Resolution* and *Discovery* reached the Nore on the 4th of October, 1780, and on the 9th of December following Vancouver was created a lieutenant, and appointed to the *Martin* sloop, from which he was removed into the *Fame*, one of lord Rodney's fleet in the West Indies, where he remained till the middle of 1783. In 1784 he sailed in the *Europe* to Jamaica, and remained on that station till the vessel returned to England in September, 1789. In March, 1791, he was appointed to command the *Discovery*, and the *Chatham*, an armed tender, on an expedition to the north-west coast of America. His instructions were, to receive the surrender of Nootka by the Spaniards; to make an accurate survey of the coast from the 30th degree of N. lat. northwards; and to inquire after any communications, by inlets, rivers, or lakes, between the coast and Canada. He was also required to complete an examination of the Sandwich Islands. The expedition sailed from Falmouth on the 1st April, 1791. By the beginning of 1794 Vancouver had fulfilled his instructions, and had surveyed the western coast of North America as far north as Cook's Inlet. He then returned, doubling Cape Horn, and arrived in the Shannon on the 13th September, 1795. He had been raised to the rank of post-captain in the preceding year. He died in 1798. In the same year was published in London an interesting account of his circumnavigation, entitled,

Voyage of Discovery to the North Pacific Ocean, and round the World.

VANDALE, (Anthony,) a learned writer, was born in Holland, in 1638. He distinguished himself in his youth by a passion for study; but being destined by his parents to commerce, he passed some years in that employment. At the age of thirty he resumed his literary pursuits, and applied to medicine, in which he graduated, and became a practitioner: he was also for some time a preacher in the sect of Mennonites. At length he devoted himself almost entirely to his studies, practising physic only in the hospital at Haerlem, where he remained till his death, in 1708. He wrote, Dissertationes Duæ de Oraculis Ethnicorum, first printed in 1683, 12mo, and afterwards, in an enlarged form, in 1700, 4to,—as these Dissertations were exhibited in a mass of erudition heaped together with little order, and none of the ornaments of style, Fontenelle gave them to the public in an abridged and agreeable form in his Histoire des Oracles; On the Origin and Progress of Idolatry; A Dissertation on True and False Prophecy; A Dissertation on the Narrative of Aristeas on the Seventy Interpreters; the History of Baptisms, Jewish and Christian; A Dissertation on Sanchoniatho; and, Dissertations on some ancient Marbles. Some of these were afterwards published separately. In all his writings the author displayed much solid erudition, joined to sagacity and a spirit of free inquiry; but with the defects of a cloudy style and want of method. His works are now little read.

VANDELLI, (Domenico,) an Italian physician, who paid much attention to the study of natural history. In 1758 he published at Padua, Dissertationes de Aponithermis, de nonnullis Insectis Terrestribus, et Zoophytis Marinis, 4to. He visited Brazil, and on his return was appointed superintendent of the botanic garden at Lisbon. In 1768 he published an account of the dragon-tree, and in 1771 a small work entitled Fasciculus Plantarum, which he dedicated to Sir Joseph Banks. He maintained, against Haller, that the tendons and fibrous membranes generally possessed sensibility. He visited England at a very advanced age, in 1815. He was a correspondent of Linnæus, who, at the suggestion of Browne, named a genus of plants, in honour of him, *Vandellia*. The date of his death is not known.

VANDER HELST, (Bartholomew,) a distinguished portrait painter, born at Haarlem in 1613, or, according to the Museo Fiorentino, in 1601. In the town-house of Amsterdam there is a large picture by him, containing twenty-four full-length portraits of officers of the train-bands of that place, which Sir Joshua Reynolds pronounced to be the best picture of portraits in the world. He died about 1670.

VANDER HEYDEN, (Jan,) a celebrated architectural painter, born at Gorcum, in Holland, in 1637. His pictures are remarkable for their elaborate finish, and the beautiful arrangement of their masses of light and shade. Sir Joshua Reynolds says that his works have "the effect of nature seen in a camera-obscura." There are several of them in this country. In the collection of Sir Robert Peel there is a very small view, on wood, of a street in Cologne, with figures by A. Vandervelde. There is also in the collection of lord Ashburnham a small town view, on wood, with twenty figures, by A. Vandervelde. There is likewise in the Bridgewater Gallery an excellent painting by this master. One of his best pictures is a view of the town-house of Amsterdam, now in the Louvre. He painted also views of the Royal Exchange of London, and of the London Monument. He was also, if not the inventor, certainly a great improver of fire-engines, both in their efficiency and portability. He published, in 1690, a book in folio upon the subject, with illustrations drawn and etched by himself; and he was appointed by the authorities of Amsterdam to the office of director of the fire-engines of that city.

VANDER LINDEN, (John Antonides,) a physician, was born at Enckhuysen, in Holland, in 1609, and studied at Franeker, where he took his doctor's degree in 1630. On the death of his father, who was a physician at Amsterdam, he succeeded him in his practice till 1639, when he accepted the professorship at Franeker; but in 1651 he removed to Leyden, where he died in 1664. He published an edition of Celsus, and another of Hippocrates in Greek and Latin; besides which he wrote several works on medical subjects.

VANDERMONDE, a mathematician and philosopher, was born at Paris, in 1735, and when he was thirty years of age became the pupil of Fontaine, and immediately applied all the powers of his mind to the study of mathematics. In 1771 his Mémoire on the resolution of

algebraic equations procured him admission into the Academy of Sciences. He also presented to the same learned body a Mémoire entitled Récherches Analytiques sur les Irrationelles d'une nouvelle espèce, another on the elimination of unknown quantities, and two more on musical composition. The versatility of his taste led him next to the study of chemistry; and becoming connected with Lavoisier, Monge, and Berthollet, he was engaged for a time in making experiments on the gases and on the composition of iron and steel. He also laid the foundation of the Conservatoire pour les Arts et Métiers, which was afterwards removed to the Abbaye St. Martin. He likewise studied metaphysics, in which he made great progress. On the formation of the Ecole Normale he was appointed, in 1795, professor of political economy in that institution, and in the same year he was appointed to the first class of the Institute. He died in 1796.

VANDER VELDE, or VANDEVELDE, (William,) called the *Old*, a painter, was born at Leyden, in 1610, and was originally bred to the sea. In marine subjects he became a most correct and admirable designer, and made an incredible number of drawings with a pen on paper, parchment, or white prepared canvass, heightened with Indian ink, which he sketched after nature with uncommon elegance and fidelity. After having been employed by the States of Holland in painting several capital pictures of naval engagements, he accepted an invitation from Charles II. to visit England. In 1675 he and his son William received a grant of separate pensions of 100*l.* from the crown, as marine painters. Both father and son enjoyed these salaries during the reign of Charles, and that of his brother James II. William the elder was such an enthusiast in his art, that, in order more exactly to observe the movements and various positions of ships engaged in battle, he attended those engagements in a small light vessel, sailing close to the enemy, and attentive only to his drawing. In this way he took sketches of the severe action at Solebay, between the Duke of York and Admiral Opdam, in 1665, in which the Dutch admiral and five hundred men were blown up; and of the memorable engagement in the following year, which continued three days, between Monk and De Ruyter; sailing alternately between the fleets, so as to enable himself to represent minutely every movement of the ships, and the most material circumstances of the action, with incredible exactness. He died in 1693, and was buried in the churchyard of St. James's.

VANDER VELDE, or VANDEVELDE, (William,) called the *Young*, the most eminent of all marine painters, was the son of the preceding, and was born at Amsterdam, in 1633. He was at first carefully instructed by his father; but he was afterwards placed under the direction of Simon de Vlieger. He accompanied his father to England, and resided with him chiefly at Greenwich, where he painted in oil his father's designs. Some of his pictures, on being exhibited at the English court, immediately procured him employment from Charles II. and the principal nobility. His subjects were the same with those of his father, and he observed the same method of sketching every object after nature; but his pictures upon the whole are not only superior to the works of the elder Vandervelde, but to all other artists in that style; and no age, since the revival of the art, has produced his equal. Whether we consider the beauty of his design, the correctness of his drawing, the graceful forms and positions of his vessels, the elegance of his disposition, the lightness of his clouds; the clearness and variety of his serene skies, as well as the gloomy horror of those that are stormy; the liveliness and transparency of his colouring; the look of genuine nature that appears in agitated and still waters, and the lovely gradation of his distances, as well as their perspective truth; they are all executed with equal judgment and genius. The greatest number and finest of his works are in England, in the royal collections, and in the cabinets of the nobility and gentry. He died in London, in 1707. His portrait, as well as that of his father, was painted by Sir Godfrey Kneller.

VANDERVELDE, (Adrian,) a celebrated painter, was born at Amsterdam, in 1639, and was a pupil of John Wynants, one of the ablest landscape painters of his time. His application was incessant, and he made it his constant custom to study every object after nature. The scenes and situations of his landscapes, the trees, clouds, and animals, were all sketched in the fields, to which he daily resorted; nor did he discontinue that practice as long as he lived. Vandervelde did not confine himself to landscape, but drew from the model, and made the human figure his particular study. Hereby he

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not only had the advantage of embellishing his own landscapes, but also those of many other artists whose works were in the highest estimation. He inserted the figures in the pictures of Ruysdael, Hobbema, Moucheron, Vander Heyden, and his master, Wynants. In the choice of his subjects, and the agreeableness of his scenes, as well as in the excellence of his colouring, he had scarcely a superior; and, as he followed nature only, his compositions are remarkable for their truth. His touch is free and steady, his trees are natural and well formed, and the leafing is sharply and accurately marked. His skies have a peculiar brilliancy; and as he was exactly watchful to observe the effects of light on every particular object, he has most happily expressed its effects through the branches of his trees, on the surface of his waters, on his cattle, and every part of his scenery. He also painted historical subjects exceedingly well. In the Roman Catholic church at Amsterdam is an excellent painting by him of the Descent from the Cross, with figures half as large as life; and in the same edifice are several other pictures, taken from the sufferings of Christ, and executed by him with equal ability. When we consider how highly his own pictures are finished, and also how many figures he painted for others, it will be evident that he must have been indefatigable in his labours, as well as exceedingly expeditious in his manner of working, since he died in 1672, when he was only thirty-three years of age. This charming artist also executed about twenty etchings in a masterly style.

VANDER WERFF, (Adrian,) a celebrated painter, was born at Kralinger Ambacht, near Rotterdam, in 1659, and was a pupil of Cornelius Picolett, and of Eglon Vander Neer. At the age of seventeen he set up for himself as a portrait painter at Rotterdam. He however soon applied himself to historical painting; and he was remarkably successful in disposing of his first pictures. The elector John William, of the Pfalz, when passing through Rotterdam in 1696, visited Vander Werff, and ordered two pictures of him,—his own portrait, for the grand-duke of Tuscany, and a Judgment of Solomon; which pictures he requested Vander Werff to bring to him in person to Düsseldorf, in the following year. Vander Werff took the pictures, and the elector was so well satisfied with them, that he assigned him a salary of 6000 florins upon his consenting to devote nine months in the year to the prince, who presented him with his portrait set in diamonds, and honoured him with knighthood for him and his heirs. He died in 1722. The pictures, or the greater part of them, painted by Vander Werff for the elector John William, which formed part of the Düsseldorf collection, are now in the Pinakothek at Munich. His style is severely criticised by Sir Joshua Reynolds, who, however, highly commends his drawing, and especially his drapery.

VANDEVELDE. See VANDER VELDE.

VANDYCK, (Sir Anthony,) the most eminent portrait painter that ever lived, was born at Antwerp on the 22d of March, 1599, and, according to Houbraken, was the son of a painter on glass at Bois de Duc, by whom he was instructed in the elementary principles of design; and he was likewise taught by his mother, Cornelia Kersboom, a clever flower painter. He next became a pupil of Henry Van Balen, a painter of considerable reputation, who had studied in Italy. He had already made a rapid progress under that master, when the brilliant reputation of Rubens, and the sight of some of his finest works, inspired him with the ambition of becoming his disciple; and, by the intercession of some mutual friends, he was received into the academy of that illustrious painter. It was not long before the intelligent eye of Rubens discovered in his disciple talents of no ordinary cast; he soon found him of sufficient ability to assist him in the numerous commissions in which he was engaged, and he was entrusted to forward several of the works of Rubens, from his designs, to a point which required little more than the flourishing touches of his master. Whilst he was a pupil of that distinguished painter an accident occurred, which established his superiority over all his fellow students. It was the custom of Rubens, as a relaxation from his laborious application, to take an airing on horseback in the evening, when his painting-room was locked up, under the care of a confidential domestic. The numerous students, desirous of an opportunity of examining the mode of his process, from the commencement to the completion of his works, prevailed on the guardian, by frequent presents, to admit them into his studio. At the time when he was engaged on his celebrated picture of the Descent from the Cross their curiosity was more particularly excited; and, as they eagerly pressed forward to examine the work, Diepenbeck, pushed by one of his fellow-students, fell against the picture, and effaced a con-

spicuous part of it,—the face of the Virgin, and the arm of Mary Magdalen, which had just been finished. Consternation seized every countenance, the dread of their master's displeasure, and the consequent dismissal from his school, was the prevalent feeling, when John Van Hoeck, addressing his companions, proposed, that, as they had yet three hours of daylight, the ablest of them should immediately undertake to repair the damage which the picture had sustained, and named Vandyck as the most likely to succeed in the venturesome undertaking. Every one applauded the proposition, and Vandyck, apprehensive of the consequences, was prevailed on to repair the mischief, though despairing of success. On the succeeding morning Rubens entered his painting-room, attended by his disciples, and, looking at the picture, pointed to the part repaired, observing, "there are a head and an arm that are by no means the worst of what I did yesterday;" and, though on approaching nearer to the picture he discovered the alteration, he was so satisfied with what had been done, that he did not think proper to change it. It has been said that Rubens, jealous of the talents of his distinguished pupil as an historical painter, advised him to devote himself exclusively to portrait painting. This is scarcely reconcileable with the fact that Rubens recommended Vandyck to visit Italy, where he had himself studied with so much advantage. As a proof that they separated on the most amicable terms, Vandyck presented Rubens, previous to his departure, with two historical pictures, and the portrait of Rubens's second wife, Helen Forman, as a testimony of his gratitude and esteem, and received in return one of Rubens's finest horses. In 1619, when he was twenty years of age, Vandyck left Antwerp, and, after staying for a while at Brussels, where he painted two pictures for the church of Savelthem, he proceeded to Venice, so attractive to the artists of his country as the great theatre of colouring, where he studied with so much attention the works of Titian, and imbibed so deeply the tints of that admirable painter, that he is generally allowed to approach nearer to the delicacy and purity of that great artist's carnations, than even Rubens himself. He afterwards went to Genoa, where the fine style he had acquired recommended him to the notice of the principal nobility, many of whose portraits he painted, as well as several pictures for the churches and private collections. He then went to Rome, and soon after his arrival was introduced to cardinal Bentivoglio, who had been nuncio from the Pope in Flanders, and to whom his talents were already known. He soon afterwards painted his celebrated portrait of that eminent prelate, which has always been considered one of the most admirable portraits in existence. This fine picture was long an ornament of the gallery at Florence, and is now in Pitti Palace, at Rome. He painted some historical subjects for the cardinal, and several portraits of the most distinguished personages; but finding his works reviled and criticised by the artists of his country, then resident at Rome, because he could not be prevailed on to partake in the carousals and nocturnal orgies of the Schilder-Bent society, he returned to Genoa, where he was received in the most flattering manner, and met with constant employment. Whilst at Genoa he was invited to Palermo, where he painted the portrait of Philibert, prince of Savoy, the viceroy of Sicily, and was engaged in several commissions for the court, when the breaking out of the plague obliged him to repair once more to Genoa, whence he soon afterwards returned to Flanders. His first public work, after his return, was his celebrated picture, painted for the church of the Augustines, representing St. Augustine in ecstasy, supported by angels, with other saints. Of this there is an engraving by P. de Jode. He was now loaded with commissions, and the principal public edifices at Antwerp, Brussels, Mechlin, and Ghent, were embellished with the productions of his pencil. It was about this time that he painted the series of inimitable portraits of the eminent artists of his time, which have perhaps never been equalled, for the admirable variety of attitudes, and the characteristic expression in the airs of the heads. They were engraved by the most eminent artists of the time, Vorstermans, Bolswert, Pontius, and others, and several of them were etched by Vandyck himself. One of the most admired of his performances was the picture he painted for the church of the Recollets, at Mechlin, representing Christ crucified between the two Thieves, with Mary Magdalen and St. John. "This," says Sir Joshua Reynolds, "upon the whole, may be considered as one of the finest pictures in the world, and gives the highest idea of Vandyck's powers." He also painted for the church of the

Recollets, at Antwerp, a Pieta, or dead Christ in the lap of the Virgin, with St. John and two Angels, which has been finely engraved by Bolswert. The canons of the Collegiate church at Courtray commissioned him to paint a picture for their principal altar, and on this occasion he was desirous of surpassing himself. He chose for his subject the Elevation of the Cross. The picture was sent to Courtray, and was no sooner placed, than the canons hurried with impatience to examine it. To the astonishment and mortification of Vandyck, the chapter viewed him and his production with the utmost contempt; they declared the picture to be detestable, and the author a miserable dauber. After pronouncing this notable decree, they withdrew from the church, and it was with difficulty that he could procure payment for the picture. Disgusted with this treatment, he readily accepted an invitation to the Hague from Frederic, prince of Orange, whose portrait he painted, together with those of his family, the principal personages of his court, and the foreign ambassadors. The encouragement given to the arts by Charles I. induced Vandyck to visit England in 1629. He was lodged with his friend and countryman, George Geldorp, the painter, and for some time entertained hopes of being introduced to the notice of the king; but, not meeting with the encouragement he expected, he returned to Antwerp, not a little chagrined and disappointed, and had made up his mind to establish himself there for the rest of his life, when a portrait of Sir Kenelm Digby, painted by him, being shown to the king, he expressed a desire that Vandyck should be invited to return to England. In 1631 he arrived a second time in London, and was presented by Sir Kenelm to his majesty, by whom he was most graciously received. He was lodged at Blackfriars among the king's artists; thither his majesty frequently went by water, and viewed his performances with delight, not less charmed with his conversation than with the magic of his pencil. Charles frequently sat to him himself, and bespoke several pictures of the queen, his children, and courtiers. On the 5th of July, 1632, the king conferred on him the honour of knighthood, at St. James's, and soon afterwards granted him an annuity of 200*l*. The patent is preserved in the Rolls, and is dated 1633, in which he is styled, "Painter to his Majesty." Vandyck now became the most popular artist of his time; he was overwhelmed with business; and though he was indefatigable, and possessed an almost unexampled facility, it was with difficulty he could keep pace with the commissions with which he was loaded. The liberal remuneration he received for his pictures enabled him to support a splendid establishment; he kept a sumptuous table, which was frequented by persons of the highest distinction; and he is said to have often detained his sitters to dinner, for an opportunity of studying their countenances, and of retouching their portraits again in the afternoon. His natural disposition led him to indulge in pleasure and expense. He was fond of music, and liberal to the professors of it, and was a generous encourager of all such as excelled in any art or science, many of whose portraits he painted gratuitously. In the summer he lived at Eltham, in Kent. He married Mary, the daughter of the unfortunate lord Ruthven, earl of Gowry, who brought him no other dower than a noble name and great personal beauty. Soon after his marriage he left England with his lady, and went to Antwerp, on a visit to his family and friends, and afterwards proceeded to Paris. Emulous of the glory which Rubens had acquired by his splendid works in the Luxembourg, Vandyck is said to have visited that capital with the hope of being employed in the then projected decoration of the gallery of the Louvre: but on his arrival he found the commission already disposed of to Nicholas Poussin, who had been brought from Rome for that purpose. Vandyck returned to England, and, still retaining the same ambition of executing some public work in competition with his master, he proposed to the king, through Sir Kenelm Digby, to decorate the walls of the Banqueting-house, at Whitehall, (of which the ceiling had already been adorned by Rubens,) with the history and procession of the Order of the Garter, for which the sum demanded was 8,000*l*. The proposal was more agreeable to the king's wishes than suited to the state of his finances. The approaching troubles of the times would, at all events, have prevented its completion. Vandyck did not long survive the rejection of his proposal. His luxurious and sedentary life brought on the gout, and injured his fortune. He endeavoured to repair it by the then prevalent folly of the pursuit of the philosopher's stone, in which he was perhaps encouraged by the example or advice of Sir Kenelm Digby. He died in Black-

friars, December 9th, 1641, at the age of forty-two, and was buried, with fitting funeral pomp, in St. Paul's cathedral, near the tomb of John of Gaunt. By his wife, Maria Ruthven, lord Gowry's daughter, he left one daughter, married to Mr. Stepney, whose grandson, Walpole says, was George Stepney the poet. Lady Vandyck, the widow, married again Richard Pryse, son of Sir John Pryse, of Newton-Averbecham, in Montgomeryshire, by whom she had no issue. Vandyck died rich, and was generous in his legacies; but, owing to the confusion of the times, some of these were with difficulty recovered, and others were wholly lost. It is, perhaps, without example in the history of the art, that a painter, cut off in the vigour of his life, should have left such a multiplicity of works, though he died so young. If we cannot, in a general view, place him on an equality with Rubens as an historical painter, it will be allowed that he surpassed him in the correctness of his design, in the delicate expression of his heads, in the truth and purity of his colouring, and in the tender melting of his tones. If he had less boldness of conception, and less fecundity of invention, his compositions are regulated by judgment and propriety; and it may be reasonably presumed, that if, like his illustrious instructor, he had devoted himself to that branch, and had not been chiefly engaged in portrait painting, he possessed a genius, as well as every other requisite, to have reached the highest rank among the painters of history. In portraiture Vandyck will not be denied the most honourable place after Titian, and it will then be admitted that Titian only retains this superiority in the heads of his portraits, and that in the hands and accessories he was inferior to our painter, both in correctness and elegance. His attitudes are easy and natural, and they captivate by an air of unaffected simplicity, for which his portraits are singularly remarkable. His heads are full of life and expression, without any thing of the coldness and insipidity, which are frequently found in the productions of the portrait painter. Many of his best works are in this country, at Windsor Castle, at Hampton Court, at Wilton House, and at Blenheim, and in many other private collections. His masterpiece, in the opinion of Walpole, is the dramatic portrait of the earl of Strafford and his secretary, Sir Thomas Mainwaring, at Wentworth House. At Wilton House there are no fewer than twenty-five of his pictures. Charles I. was painted several times by Vandyck, sometimes on horseback; and he repeated some of his portraits of him.

VANE, (Sir Henry,) a statesman, was born in Kent in 1589. He received the honour of knighthood from James I., who also made him cofferer to prince Charles, and on the accession of his royal master to the throne, Vane was made a member of the privy council. He was also sent on some embassies; and when the king went to Scotland, Sir Henry entertained him at Raby Castle, his seat in Durham. In 1639 he was made treasurer of the household, and soon after, principal secretary of state; but, on joining in the prosecution of the earl of Strafford, he was removed from all his places. He died in 1654.

VANE, (Sir Henry,) eldest son of the preceding, and one of the most turbulent enthusiasts which the rebellion produced, was born in 1612, and educated at Westminster-school, and at Magdalen hall, Oxford. He is said to have then travelled to France and Geneva, and on his return betrayed such an aversion to the discipline and liturgy of the Church of England, as greatly displeased his father. Finding how obnoxious his principles made him, he determined (1635) to go to New England, where he was appointed governor of Massachusetts. He was, however, Neal says, "no sooner advanced to the government, than he appeared to be a person of no conduct, and no ways equal to the post he was preferred to: being a strong enthusiast, he openly espoused the Antinomian doctrines, and gave such encouragement to the preachers and spreaders of them, as raised their vanity, and gave them such an interest among the people, as the very next year had like to have proved fatal both to the church and commonwealth; but the sober party observing his conduct, concerted such measures among themselves, as put an end to his government the next election." Mather, another New England historian, speaks with still greater contempt of Vane, and says, that "Mr. Vane's election will remain a blemish to their judgments who did elect him, while New England remains a nation." Baxter tells us, that he became so obnoxious, that "he was fain to steal away by night, and take shipping for England, before his year of government was at an end;" and the same writer adds, that "when he came over into England, he proved an instrument of greater calamity to a people

more sinful and more prepared for God's judgments." He returned home about 1636, and married Frances, daughter of Sir Christopher Wray, of Ashby, in Lincolnshire. He was also, by his father's interest, joined with Sir William Russell in the office of treasurer of the navy. He represented Kingston-upon-Hull in the parliament chosen in 1640, and for some time seemed well satisfied with the government; but, upon his father's taking umbrage at lord Strafford's being created in 1639 baron Raby, (which title he had promised himself, and which Strafford laid hold of, merely out of contempt to the Vanes,) both father and son formed a resolution of revenge. For this purpose the latter, who had received the honour of knighthood in 1640, joined Pym and other declared enemies of the court; and he contributed all that evidence which was subsequently brought forward for the ruin of the earl. Upon the breaking out of the rebellion he adhered to the interest of the parliament with enthusiastic zeal. He began with carrying to the House of Peers the articles of impeachment against archbishop Laud; and he was nominated one of the lay members of the Assembly of Divines. In 1643 he was appointed one of the commissioners sent by parliament to invite the Scots to their assistance. Under this character he distinguished himself as the "great contriver and promoter of the Solemn League and Covenant;" though, even at that time, he was known to have an equal aversion to it and to Presbyterianism, which he demonstrated afterwards upon all occasions, being a zealous Independent, and one of the leaders of that party. In 1644 he was the grand instrument of carrying the famous Self-denying Ordinance, a delusive trick, which for a time gave life and spirit to the Independent cause. He was likewise one of the commissioners at the treaty of Uxbridge, in January, 1644-5, and of that of the Isle of Wight in 1648. He did not approve of the force put upon the parliament by the army, nor of the execution of the king; withdrawing for some time from the scene. But, upon the establishment of the commonwealth, in February, 1648-9, he was appointed one of the council of state, in which post he was continued till the memorable dissolution of the parliament by Cromwell in 1653. On this occasion Cromwell, who treated individual members with personal insolence, took hold of Sir Henry Vane by the cloak, saying, "Thou art a juggling fellow." Vane, however, was too much of a republican to submit to the usurper's authority, and was, therefore, in 1656, summoned by Cromwell to appear before him in council. On his appearance Cromwell charged him with disaffection to his government, which appeared in a late publication of his called, A Healing Question proposed and resolved. Vane acknowledged the publication, and avowed his displeasure with the present state of affairs. Cromwell, therefore, ordered him to give security for his good behaviour; but instead of this, he delivered to Cromwell a justification of his conduct; but, as this was not satisfactory, he was imprisoned in Carisbrook Castle, in the Isle of Wight. About four months after he was released, and Cromwell vainly strove to bring down his spirit by threatening to deprive him of some of his estates. But he remained inflexible, as well during Oliver Cromwell's life, as during the short reign of his son and successor, Richard Cromwell, against whom many meetings of the republicans were held at Vane's house near Charing Cross. Endeavours were used to keep him out of Richard's parliament in 1659; but he was at last chosen for Whitchurch, in Hampshire. In that assembly he and other republicans laboured to overturn the settlement of a protector and two houses of parliament, and to introduce a commonwealth, and gained considerable ascendancy. After the abdication of Richard, the long parliament was restored, and Sir Henry Vane was made one of the Committee of Safety, and one of the council of state, and finally president of the council, at which time he proposed a new model of republican government. Still, however, he had the misfortune to displease his associates; and his temporary grandeur ended in their confining him to his house at Raby, in the county of Durham. Upon the restoration it was imagined, that, as the declaration from Breda was full of indemnity to all except the regicides, he was comprehended in it; and his innocence of the king's death was represented in such a manner by his friends, that an address was agreed upon by both houses of parliament in his behalf, to which a favourable answer, though in general terms, was returned by the king. But the share he had in the attainder of the earl of Strafford, and in all the violent measures which overturned the government, and, above all, the great opinion which was entertained of his parts and capacity to embroil mat-

ters again, made the court think it necessary to include him among the most dangerous enemies of the restoration. He was brought therefore to his trial on the 4th of June, 1662, for imagining and compassing the death of king Charles I., and for taking upon him and usurping the government: in answer to which he urged, that neither the king's death, nor the members themselves, could dissolve the long parliament, whereof he being one, no inferior could call him in question; but, being found guilty, he was, on the 14th, beheaded on Tower-hill, where he intended to have addressed the spectators; but trumpeters were placed under the scaffold, who, as soon as he began to speak, upon a sign given, sounded their trumpets. This, which is said to have been a new and very indecent practice, put him in no disorder; he only desired they might be stopped, for he understood what was meant by it. Then he went through his devotions; and, as he was taking leave of those about him, happening to say somewhat with relation to the times, the trumpets sounded a second time. Upon this he gave over, and died with such resolution as to excite the sympathy of those who had no respect for his general character and conduct. Clarendon styles him "a man of a very profound dissimulation, of a quick conception, and very ready, sharp, and weighty expression; of a pleasant wit, a great understanding, which pierced into and discerned the purposes of other men with wonderful sagacity, whilst he had himself *vultum clausum*, that no man could make a guess of what he himself intended; of a temper not to be moved, though compliant, when it was not seasonable to contradict, without losing ground by the condescension." Burnet represents him as "naturally a very fearful man, whose head was as darkened in his notions of religion as his mind was clouded with fear; for, though he set up a form of religion in a way of his own, yet it consisted rather in withdrawing from all other forms, than in any new particular opinion or form; from which he and his party were called seekers, and seemed to wait for some new and clearer manifestations. Baxter calls them the *Vanists*. In their meetings Sir Henry preached and prayed often himself, but with a peculiar darkness, which ran likewise through his writings, to a degree that rendered them wholly unintelligible. He inclined to Origen's notion of a universal salvation to all, both the devils and the damned; and to the doctrine of preexistence." Sir Henry Vane was the author of, The Retired Man's Meditations, or the Mysterie and power of Godlines shining forth in the Living Word, to the unmasking the Mysterie of Iniquity in the most Refined and Purest Forms. In which Old Light is restored, and New Light justified, being the Witness which is given to this age, 4to, 1655; this is an enthusiastic treatise on our Saviour's coming down to erect a fifth monarchy upon earth, which would last 1000 years; Of the Love of God and Union with God, 1657, 4to; An Epistle General to the Mystical Body of Christ on Earth, the Church Universal in Babylon, who are Pilgrims and Strangers on the Earth, desiring and seeking after the Heavenly Country, 1662, 4to; The Face of the Times, whereby is briefly discovered, by several Prophetical Scriptures, from the beginning of Genesis to the end of the Revelation, the Rise, Progress, and Issue, of the Enmity and Contest between the Seed of the Woman and the Seed of the Serpent, to the final breaking of the Serpent's Head, to the Total and Irrecoverable Ruin of the Monarchies of this World, &c. 1662, 4to; The People's Cause stated; The Valley of Jehosaphat considered and opened, by comparing 2 Chron. xx. with Joel iii.; Meditations concerning Man's Life — Government —Friendship—Enemies—Death; penned during his imprisonment, and printed at the end of his trial, in 1662, 4to. Sir Henry Vane left only one son, who was knighted by Charles II., and created, by William III., lord Barnard of Barnard castle.

VANIERE, (James,) a Jesuit, distinguished for his Latin poetry, was born in 1664, at Causses, in the diocese of Beziers, in Languedoc, and studied in the Jesuits' college at Beziers. He became rector of the schools of his order in Montpellier, Auch, and Toulouse, at which last place he died in 1739. He published, Dictionary of poetry; and, Opuscula; but his principal work is a Latin poem, entitled, Prædium Rusticum.

VANINI, (Lucilio,) an atheistical writer, was born at Taurosano, in the province of Otranto, in 1585, and studied at Naples, Rome, and Padua. He afterwards travelled in Germany, France, and England, and in the last-mentioned country he held disputations in favour of the Roman Catholic faith, and was imprisoned forty-nine days for it. He afterwards taught philosophy at Genoa, whence

he went to France, where he published, Amphitheatrum Æternæ Providentiæ Divinomagicum, Christiano-physicum, nec non Astrologo-catholicum, adversus Veteres Philosophos, Atheos, Epicureos, Peripateticos, et Stoicos, Lyons, 1615. His next work was, De Admirandis Naturæ, Reginæ Deæque Mortalium, Arcanis, Paris, 1616. This work was condemned by the Sorbonne to the flames. In 1617 he went to Toulouse, where he was arrested by order of the parliament of that city; and in February, 1619, he was condemned to be burnt as a professed atheist. Several Roman Catholic writers have defended Vanini against the charge of atheism; and Mosheim says that the charge has not been conclusively established. A direct apology for Vanini was published in Holland, in 1712, by Peter Frederic Arp, a learned lawyer.

VANLOO, (James,) a painter, was born at Sluys, in Holland, in 1614, and learned the rudiments of design from his father, an obscure artist, who sent him to study at Amsterdam. He became a reputable painter of history and portraits, and, in the prime of life, established himself at Paris, where he was principally employed in portrait painting. He became a member of the Academy there, and painted for his picture of reception the portrait of Michael Corneille the elder. Of his historical pictures the best are, The Bath of Diana, and, The Discovery of the Pregnancy of Calisto. He died in 1670.

VANLOO, (Jean Baptiste,) a painter, grandson of the preceding, was born at Aix, in Provence, in 1684, and was instructed by his father, Louis Vanloo, who excelled in design, and was a good fresco painter. He had already acquired considerable reputation by some pictures he painted for the churches and public edifices at Toulon, when the siege of that place, in 1707, obliged him to return to Aix, where he remained for five years. He was afterwards taken under the protection of the prince of Carignano, who enabled him to indulge the desire he had long expressed of visiting Rome, where he studied the works of the best masters, and received some lessons from Benedetto Luti. He painted some pictures for the churches and palaces at Rome, of which one of the most esteemed is The Scourging of Christ, in S. Maria in Monticelli. He was next invited to the court of Turin, where he was for some time employed by the duke of Savoy, whose portrait he painted, with those of the principal nobility. He afterwards passed some time at Paris, where, in 1731, he became a member of the Academy, and painted for his picture of reception Diana and Endymion. In 1735 he was appointed professor. For the church of St. Martin des Champs he painted the Entry of Christ into Jerusalem; and in St. Germain des Près is a picture by him of St. Peter Delivered from Prison. In 1738 he came to England, where his first works were the portraits of Colley Cibber and Owen Mac Swinney. He was favoured with the patronage of Sir Robert Walpole, by whom he was introduced to the prince and princess of Wales, whose portraits he painted. Vanloo soon bore away the chief business of London from every other painter. His likenesses were very striking, though not often flattering, and his heads were coloured with force. His draperies and other accessories were usually painted by Van Achen, and Vanloo's scholars, Eccardt and Root. In 1742 he found his health considerably impaired, and he was advised to try the effect of the air of his native country, Provence, where he died in 1746.

VANLOO, (Charles Andrew, called Carlo,) a painter, younger brother of the preceding, was born at Nice, in 1705, and was instructed in the rudiments of design by his brother, whom he accompanied to Rome, and studied painting for some time under Benedetto Luti, and sculpture under Le Gros. He returned in 1719 to Paris, where he gained the first prize for historical painting, and was employed, with his brother, to repair the paintings by Primaticcio, in the Gallery of Fontainebleau. In 1727 he again visited Italy, and passed some time at Rome, studying the works of the best masters. He was invited to the court of Turin, and was for some years in the service of the king of Sardinia, for whom, among other considerable works, he painted a series of subjects taken from Tasso. At Turin he married the celebrated singer Christine Sommis. In 1734 he returned to France, and was received into the Academy in the following year; his reception picture represented Apollo and Marsyas. He now became one of the most popular artists of his time, and in 1752 the king conferred on him the order of St. Michael, and afterwards appointed him his principal painter, in which capacity he died, in 1765, aged sixty. His principal works at Paris are his pictures in the church of the Augustines, called Les Petits Pères, and one of his esteemed

productions is in the gallery of the Louvre, representing the Marriage of the Virgin. By his studies in Italy he acquired a correctness and simplicity of style, which had a useful influence in reforming the modern French school from the affected and theatrical manner introduced by Coypel and de Troy. His countrymen have not scrupled to attribute to him the design of Raffaelle, the grace of Correggio, and the colour of Titian; and they regard him as the last of the great historical painters of France.

VANMANDER, (Charles,) a painter and writer on art, was born, of a noble family, at Meulebeke, near Courtray, in 1548, and received an education suited to his rank. At an early age he discovered a lively genius for poetry and the belles lettres, and a decided taste for painting. He was placed under the tuition of Lucas de Heere, a painter and poet of Ghent, and afterwards became a disciple of Peter Vlerick, an historical painter of some eminence at Courtray. He had acquired considerable reputation by some pictures he had painted for the churches in Flanders, when he determined to visit Italy, (1574,) and passed three years at Rome, where he was assiduously employed in copying the remains of antiquity, and studying the works of the best masters. He formed an intimate acquaintance with Bartholomew Sprangher, whom, three years after, he accompanied to Vienna. One of his earliest productions after his return from Italy was a picture of Adam and Eve in Paradise. This performance was followed by a more arduous undertaking, representing the Deluge, in which he described the horror of the scene, and the varied expression of terror, grief, and despair, in the most striking and pathetic manner. He was in full possession of the public estimation, both as a painter and a poet, when this state of tranquil prosperity was interrupted by the calamities of war, with which the Low Countries became at that time afflicted. He took refuge in Holland, and settled at Haerlem, where he formed an intimacy with Henry Goltzius, and, in conjunction with that artist, established an academy there, in which he introduced the style of design he had acquired in Italy. Among his principal works in Holland were, St. John preaching in the Wilderness; The Adoration of the Magi; and, Christ Bearing his Cross. In 1604 he removed to Amsterdam, and died in that city in 1606. We are indebted to Vanmander for his Lives of the Painters, (Het Schilder Boek,) Haerlem, 1604, 4to. It contains an account of the painters of antiquity; and of the most celebrated Italian, German, Dutch, and Flemish painters, from 1366 to 1604. A modernized edition of the latter division of this work was published at Amsterdam in 1764.

VAN MILDERT, (William,) a pious and learned prelate, was the grandson of Abraham Van Mildert, of Amsterdam, who settled as a merchant in London, and the second son of Cornelius Van Mildert, who resided at Newington, in Surrey, and died in 1799. William Van Mildert was born in London, in 1765, and educated at Merchant Taylors' school, and at Queen's college, Oxford, where he took his degree of D.D. in 1813. In Trinity term, 1788, he was ordained deacon, on the curacy of Sherbourn and Lewknor, in Oxfordshire. He afterwards became curate of Witham, in Essex. In 1795, he was presented to the rectory of Bradden, in Northamptonshire, from which he was removed, at the close of 1796, to the rectory of St. Mary-le-Bow, in the city of London, on the presentation of the Grocers' Company, to which he was then chaplain. He was soon after appointed to preach Lady Moyer's lecture, in St. Paul's Cathedral. Between the years 1802 and 1805 he preached the Boyle lectures, and was, in testimony of his grace's approbation, presented to the vicarage of Farningham, in Kent, by Dr. Sutton, archbishop of Canterbury. In April 1812, he was elected to the preachership of Lincoln's Inn; and in September, 1813, he was appointed Regius Professor of divinity at Oxford. In 1814 he preached the Bampton Lecture. In 1819 he was made bishop of Llandaff, and dean of St. Paul's in the following year. He then resigned his station at Oxford, and divided his time between London and Llandaff. In March, 1826, on the death of Dr. Shute Barrington, he was translated to the see of Durham. In 1823, he published a complete edition of the works of Dr. Waterland, in ten volumes, from the Oxford press; to this he prefixed a Review of the Life and Writings of the Author. In 1831 he published two volumes of sermons preached at Lincoln's Inn. He died on the 21st February, 1836, at Auckland castle, and was interred in the nave of the cathedral of Durham.

VANNI, (Cavaliere Francesco,) an eminent painter, was born at Sienna, in 1565, and was instructed by his father, and by his stepfather Archangelo

Salimbeni. In his sixteenth year he went to Rome, and studied under Giovanni de' Vecchi. He adopted the style of Baroccio, and became the most distinguished of all that painter's imitators. He was invited by Clement VIII. to Rome, where he painted, for one of the altars of St. Peter's, Simon Magus rebuked by St. Peter; and his picture gave such satisfaction, that he was created cavaliere of the order of Christ. He painted several other celebrated works at Rome. His finest works are, however, to be met with at Sienna, in some of which he approached nearer to the graceful style of Baroccio, than even the disciples of that master. Such are his pictures of the Marriage of St. Catherine, in the chapel of Il Refugio; and S. Raimondo walking on the Sea, in the church of the Dominicans. The latter is considered the finest work of art in that city. Although Vanni appears to have generally adopted the style of Baroccio for his model, his design is usually more correct, particularly in the hands, and his touch is more animated and facile. His compositions, though seldom abundant, are characterised by judgment and propriety; the airs of his heads are dignified and expressive; and his colouring is tender and harmonious. He was also a skilful architect. He died at Sienna, in 1610.

VANNI, (Raffaelle,) a painter, son of the preceding, was born at Sienna, in 1596, and received his first instruction from his father, whom he had the misfortune to lose when he was only thirteen years of age. He afterwards studied at Rome, under Antonio Caracci. The works of his contemporary, Pietro da Cortona, appear to have had for him peculiar attraction, and he has imitated the splendid style of that master in the greater part of his works. He was made a member of the Academy of St. Luke in 1655.

VANNI, (Giovanni Battista,) a painter, was born, according to some authorities, at Florence, in 1599; others say that he was a native of Pisa. He was a disciple of Cristoforo Allori, and painted history. Of his works the most considerable is a picture of S. Lorenzo, in the church of S. Simone, at Florence. He is, however, better known as an engraver than a painter. He etched some plates after Correggio and Paolo Veronese in a spirited and masterly style, although the drawing is incorrect.

VAN OS, (Peter Gerard,) an eminent painter of animals, the son of Jan Van Os, a clever flower-painter; was born at the Hague in 1776, and was taught painting by his father. He was an imitator of Paul Potter, and of Charles Dujardin. He subsequently applied himself to portrait painting in miniature, and to teaching drawing. After a few years, however, he resumed landscape painting, by which he acquired great reputation. He died in 1839. Many of his pictures have been engraved. He also etched many plates of cattle, &c. in a masterly manner, from his own designs, and from the pictures of Potter, Berghem, Ruysdael and others.

VANSOMER, (Paul,) a painter, was born at Antwerp, about 1576, and, according to Vanmander, resided at Amsterdam, in 1604, with his brother Bernard, where they practised portrait painting with great success. Paul Vansomer visited England in 1606; and he was one of the ablest painters of portraits who visited this country previous to Vandyck. His portrait of the Lord Chamberlain, William, Earl of Pembroke, in St. James's palace, is equal to any production of the time. He painted two pictures of James I., one of which was engraved by Vertue; his queen, Anne of Denmark; and several of the nobility. He died in 1621, and was buried in St. Martin's in the Fields.

VANUDEN, (Lucas,) a celebrated landscape painter, the son of an artist of little repute, was born at Antwerp, in 1595, and was taught the rudiments of design by his father. He had not the advantage of any superior instruction, but, endowed with a decided genius for landscape painting, he was indefatigable in his studies from nature, and passed his time in the fields and forests, where he designed with fidelity every object which appeared to him picturesque or remarkable, and was particularly attentive to the peculiar appearance of the atmosphere, from sunrise till sunset. He represented these effects with uncommon truth and precision; and, by an attentive study of the admirable landscapes of Rubens, he acquired an excellent tone of colouring, and a vigorous and animated touch. His extraordinary merit recommended him to the notice of Rubens, who frequently employed him to paint the landscapes in the back-grounds of his historical pictures; and he occasionally embellished the landscapes of Vanuden with his figures. The congeniality of their tastes and execution gave to these performances the appearance of being

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the productions of the same hand. Some of the small landscapes of Vanuden, which are esteemed his best works, bear a strong resemblance to those of Rubens. Some of the latter works of Vanuden are decorated with the figures of David Teniers. Vanuden also executed several etchings in a masterly style.

VAN UTRECHT, (Adrian,) a painter, was born at Antwerp in 1599, and painted fruit, flowers, shell-fish, dead game, birds, &c. The best of his pictures were purchased by the king of Spain. He died in 1651. With the exception of Snyders, he was the most distinguished of the Flemish painters of still life.

VAN VEEN, or VENIUS, (Otho,) a celebrated painter, was born, of a distinguished Dutch family, at Leyden, in 1556, and was instructed in letters by Lampsonius, private secretary to the bishop of Liege, and was taught drawing by Isaac Nicolas, and by Jodocus Van Winghen. He afterwards studied at Rome, under Federigo Zucchero; and he then visited Vienna, Munich, and Cologne. He settled at Brussels, in the service of Allessandro Farnese, duke of Parma, and governor of the Spanish Netherlands; after whose death he removed to Antwerp, where he had Rubens for his pupil. When the archduke Albert of Austria, who succeeded the duke of Parma as governor, made his public entry into Antwerp, Van Veen designed the triumphant arches which were erected on the occasion; and the archduke was so well satisfied with the devices, that he invited Van Veen to Brussels, and appointed him master of the mint there. He died at Brussels in 1634. The works of Van Veen exhibit a fertile and inventive genius; his compositions are learned and judicious, and his design, formed by his studies at Rome, is more graceful and correct than that of any of his contemporaries of the Flemish school. The airs of his heads are graceful and expressive, his draperies are cast with ease and propriety, and he was one of the earliest of the Flemish artists who had a perfect intelligence of the principles of the chiaro-scuro. Among his principal works in the public edifices in the Low Countries are, the Marriage of St. Catherine, in the church of the Capuchins at Brussels; the Last Supper, in the cathedral at Antwerp; the Resurrection of Lazarus, in the church of St. Bavon at Ghent; and the Adoration of the Magi, in the cathedral at Bruges. Van Veen distinguished himself in literature as well as in the arts, and published several works, which were all embellished with plates, chiefly engraved by his brother Gilbert Venius, from his designs. Among others are the following: A History of the War of the Batavians against Claudius Civilis and Cerialis, from Tacitus; Horace's Emblems, with Observations; the Life of Thomas Aquinas; the Emblems of Love, Divine and Profane; and, The Seven Twin Sons of Lara, with forty illustrations.

VANVITELLI, (Luigi,) a distinguished architect, was born at Naples, of a Flemish family, in 1700, and was early instructed in drawing by his father Gasparo Vanvitelli. At the age of twenty he was employed by Cardinal Acquaviva to paint some frescoes in the chapel of St. Cecilia; and about the same time he began to study architecture under Filippo Ivara. The skill which he exhibited in the erection of the churches of S. Francesco and S. Domenico, at Urbino, led to his being appointed architect of St. Peter's at the age of twenty-six. He was afterwards sent to improve the harbour and public works at Ancona, where he built the celebrated lazaretto. At Rome his most important work was the convent of S. Agostino; he also executed there, for the Portuguese ambassador, a superb chapel, which was conveyed to the church of the Jesuits at Lisbon. In 1752 he commenced, for the king of Naples, afterwards Charles III. of Spain, that stupendous pile, the palace at Caserta. He published a large folio volume of the plans, &c. in 1757, under the title of Dichiarazione de' Disegni del Reale Palazzo di Caserta. He also executed at Caserta the vast ranges of aqueducts, commenced in 1753. He likewise erected at Naples, among other buildings, the cavalry barracks, near the Ponte Maddelena, and the three churches of S. Marcellino, Della Rotonda, and La Nunziata. He also built the public hall at Brescia, and the bridge at Benevento. He died in 1773.

VARCHI, (Benedetto,) an eminent Italian writer, was born at Florence, in 1502, and educated at Padua. His father then sent him to Pisa, to study the law. Benedetto, though disinclined to this profession, pursued his legal studies during his parent's life, took the degree of doctor, and was admitted a notary; but when he became his own master he threw aside his law books, and devoted himself entirely to literature. At Padua he became a member of the Academy Degli Infiammati; and he there read

public lectures on morals, and several dissertations on the poems of Dante, Petrarca, Bembo, and others. The grand duke of Tuscany, Cosmo I., being firmly seated on the ducal throne, recalled him to Florence, though he had been of the party opposite to the Medici, and assigned to him the office of writing a history of the late revolutions in that city, with an annual stipend. Whilst he was thus employed, some persons, understanding that he was not likely to be favourable to them in his narrative, attacked him by night, gave him many stabs, and left him weltering in his blood. He, however, recovered, and had either the prudence or the lenity not to inform against the perpetrators, though he knew them. Besides his task of historiographer, he also gave lectures in the new Florentine Academy, of which he was one of the directors. Cosmo recompensed his services and sufferings with the provostship of Monte-Varchi, on which occasion he took orders; but before he could remove thither, he was carried off by an apoplectic stroke in 1565. His Storia Fiorentina nella quale principalmente si contengono l'ultime revoluzioni della Republica Fiorentina, e lo stabilimento de principato nella casa de' Medici, comprises the time from 1527 to 1538 — an important period, which embraces the last struggle and fall of the republic, the tyrannical and dissolute rule of Alessandro de' Medici, which ended with his assassination, the elevation of Cosmo to the ducal throne, and the subsequent inroad of Filippo Strozzi and his band of malcontents, which ended in the defeat at Montemurlo and the death of the leaders. Varchi has been charged with partiality towards his patron. His History is written in a diffuse, languid, and often an intricate style. He was also a poet, and a variety of his miscellaneous pieces, a comedy, in Italian, and some Latin poems, have been printed. As a grammarian he obtained reputation by his dialogue, entitled L'Ercolano, in which he particularly treated on the Tuscan language. He translated elegantly into Italian, Seneca, De Beneficiis; and the De Consolatione of Boethius. His Lezioni lette nel Accademia Fiorentina, display a very multifarious erudition, as they treat on questions physical, natural, and moral, on poetry, and the arts of design.

VARENIUS, (Bernhardus,) a Dutch physician, of whose personal history little is known, was born at Ulzen, in the territory of Luneburg, and was the author of an excellent System of Universal Geography, which was written originally in Latin, under the title of Geographia Generalis, and printed at Amsterdam in 1650. It was republished at Cambridge in 1672, with great improvements, by Sir Isaac Newton, when Lucasian professor of Mathematics, for the use of his students; and it was republished in 1712, on the recommendation of Dr. Bentley, by Dr. Jurin, fellow of Trinity college, Cambridge, with an appendix, containing the most recent discoveries. It was afterwards translated into English by Dr. Shaw, and illustrated with additional notes and copper-plates, 2 vols, 8vo; and in this form it has gone through several editions. Varenius also published, at Amsterdam, in 1649, a curious description of Japan and the kingdom of Siam, in Latin; this was reprinted at Cambridge, in 1673, 8vo.

VARGAS, (Luis de,) one of the most eminent Spanish painters of the sixteenth century, was born at Seville in 1502, and in 1527 went to Rome, where he is said to have become a scholar of Pierino del Vaga. After remaining twenty-eight years in Italy, he returned to Seville, (1555,) where he soon gained a greater reputation than any painter that preceded him; and he executed many excellent works there in oil and in fresco, which deservedly rank him with the first painters of Italy. His design was correct in outline, and grand in style; and his foreshortenings were admirable. His principal works are at Seville, in the Cathedral; in the Hospital de Santa Marta; in Santa Cruz; in Santa Maria la Blanca; in the Merced Calzada; in the Hospital de la Sangre; and in the Casa de la Misericordia. He died in 1568.

VARIGNON, (Peter,) an eminent French mathematician, was born at Caen, in 1654. He was the son of an architect, and intended for the church; but having accidentally seen a copy of Euclid's Elements, he conceived an early taste for the mathematics, which afterwards became his favourite pursuit. The abbé (Charles) de St. Pierre, who studied philosophy in the same college, becoming acquainted with him, a similarity of taste soon produced a warm friendship between them; and they mutually assisted each other in their studies. The abbé, that he might enjoy the company of Varignon with more ease, took him into his house, and, out of eighteen hundred livres a year, his sole income,

conferred three hundred upon Varignon. In 1686 the abbé carried Varignon along with him to Paris, and they settled in the suburbs of St. Jacques, where the former applied to the study of men, manners, and the principles of government, while the latter was wholly engaged with the mathematics. In that retreat Varignon formed an intimacy with many other men of learning, as Du Hamel, Du Verney, and De la Hire. It was here that Fontenelle, who was also of Normandy, became acquainted with him: and he describes Varignon as the most laborious of students; glad to go on with what he was doing at two o'clock in the morning, under the pretext of its not being worth while to go to bed, because he usually rose at four. His Projet d'une Nouvelle Mécanique, published in 1687, led to his being elected in the following year to the Academy, and to his being appointed professor of mathematics at the college Mazarin. In 1690 appeared the Nouvelles Conjectures sur la Pesanteur. He died in 1722. His other works are, Nouvelle Mécanique; Eclaircissements sur l'Analyse des Infiniment Petits; this is a commentary upon the well-known work of his friend, De l'Hôpital; Traité du Mouvement des Eaux Courantes; Eléments de Mathématiques; Démonstration de la Possibilité de la Présence Réelle, &c., in a collection of pieces on the Real Presence, by Vernet. He likewise printed several papers in the Mémoires of the Academy of Sciences, particularly in defence of the new doctrines of the infinitesimal calculus.

VARILLAS, (Anthony,) an historian, was born in 1624, at Guéret, the capital of La Marche, and, when he had completed his studies, was sent to Paris as private tutor to some of his young townsmen. In 1648 he was appointed historiographer to Gaston, duc d' Orléans. He was afterwards appointed sub-librarian in the royal library. He died in 1696. His works are, Politique de la Maison d'Autriche; Histoire de la France, Paris, 1683, et seq. 14 vols, in 4to, or 28 in 12mo,—this work contains the reigns of the kings of France from Louis XI. to Henri IV.; La Pratique de l'Education des Princes, ou l'Histoire de Guillaume de Crecy, seigneur de Chièvres; Les Anecdotes de Florence, ou l'Histoire Secrète de la Maison de Médicis; Histoire des Révolutions arrivées en Europe en matière de Religion,—this work extends from 1374 to 1569; La Politique de Ferdinand le Catholique. Varillas is not a trustworthy historian; he has distorted facts, and neglected to verify his quotations, and has even been convicted of alleging MS. authorities which never existed.

VARIUS, (Lucius,) a Roman epic and tragic poet, the friend of Virgil and Horace, who speak of him in terms of the highest commendation. He was one of the heirs of the former, and undertook the correction of the Æneid. He wrote a poetical description of the exploits of Augustus and Agrippa, which is lost, and another called De Morte, of which Macrobius has preserved two lines. Quintilian says that Varius's tragedy of Thyestes would bear comparison with any Greek tragedy. No fragments of his tragedies remain.

VARLEY, (John,) an eminent water-colour painter, was born in London about 1777, and, when about sixteen, received some instruction from a drawing-master of the name of Barrow. He next became acquainted with Arnold, the landscape painter, with whom he made a tour through North Wales about 1799. Two other professional excursions through Wales, and similar ones through various parts of England, stocked his portfolio with subjects that occupied his pencil for many years. He gave to his paintings nearly all the vigour of oil-pictures, and by a mode peculiar to himself; for his colours look as if they had been laid on at once, and hardly retouched. He was a member of the Water-Colour Society, and his admirable pictures contributed in no small degree to the attraction of its exhibitions. He was much addicted to judicial astrology, and made no secret of his pretensions as an astrologer. He married a daughter of Wilson Lowry, the engraver. He died in 1842.

VAROLI, (Costanzo,) a skilful anatomist, was born at Bologna, in 1542, and was a professor of physic and surgery at his native city, when he was invited, in 1572, by Gregory XIII. to Rome, to occupy the post of his first physician, and of professor in the college della Sapienza. He was cut off prematurely in 1575. Varoli distinguished himself particularly in the anatomy of the brain, which he described in a work entitled De Nervis Opticis nonnullisque aliis præter communem Opinionem in Humano Capite observatis Epistola ad Hieronymum Mercurialem, Patav. 1573. Among the parts of the brain which he discovered, or more accurately described, was that still known by his name, the Pons Varolii. After his death was published his work De Resolutione Corporis Humani.

VARRO, (Marcus Terentius,) the most learned of the ancient Romans, was born at Rome in B.C. 116, and was instructed by Ælius, and by Antiochus, an academic philosopher. In B.C. 67 he was presented with a naval crown by Pompey the Great in the piratical war. He joined the party of that chief in the civil war against Cæsar, but soon submitted to the latter, who esteemed him so much for his learning and judgment, that when he adopted the design of forming a public library at Rome, he fixed upon Varro as the person to whom the collection of books was to be confided. The death of Cæsar (B.C. 43) interrupted this design; and in the succeeding troubles Varro was involved in the proscription by the triumvirates, from which he escaped with life, but with the loss of his library. On the restoration of tranquillity he devoted himself to his studies in retirement. He survived to the age of ninety, and died about B.C. 27. In a passage quoted from him by Aulus Gellius, he relates of himself that to the seventy-eighth year of his life he had composed 490 books, and he continued to live and write to his ninetieth year. In these there was not a science on which he had not treated. Grammar, eloquence, poetry, the drama, history, antiquities, philosophy, politics, agriculture, nautical affairs, architecture, religion, were all illustrated by his pen, as appears by the catalogue of his lost works, drawn up by Fabricius. The literary reputation acquired by Varro was such, that when Asinius Pollio, in the reign of Augustus, opened the first public library in Rome, and placed in it the statues of the most learned persons of every age, he was the only living writer on whom that honour was conferred. The principal of his lost works are, Rerum Humanarum Antiquitates Libri XXV.; Rerum Divinarum Antiquitates Libri XVI.; De Vitâ Populi Romani; De Gente Populi Romani Libri IV.; De Initiis Urbis Romæ Liber; De Re Publicâ; De Philosophiâ Liber; De Scenicis Originibus; De Poetis; De Plautinis Comœdiis; De Bibliothecis. The two extant works of Varro are, De Linguâ Latinâ, and, De Re Rusticâ. The former, of which a part only is extant, consisted originally of twenty-four books, of which we now possess only books 5, 6, 7, 8, 9, and 10; and these are much mutilated and interpolated. The work was dedicated to Cicero. The first edition of it is that of Venice, 1498, 4to, edited by Pomponius Laetus and Rholandellus. The best among the modern editions are the Bipont, 1788, 2 vols, 8vo; that of Spengel, Berlin, 1826, 8vo; and that of C. O. Müller, Leipsic, 1833, 8vo. The work De Re Rusticâ is complete. It consists of three books, and is dedicated to the author's wife Fundania. It is written in the form of a dialogue, and in a pleasing style. It is chiefly based upon Greek works, and one written by the Carthaginian Mago. It is printed in the collections of Varro's works published by H. Stephens, 1569, Popma, Leyden, 1601, 8vo, and others; and also in all the collections of the Scriptores Rei Rusticæ.

VARRO, (Publius Terentius Atacinus,) a contemporary of the preceding, and sometimes confounded with him, was a native of Atax in Narbonensian Gaul, and wrote a poem De Bello Sequanico, and also ably translated into Latin verse the Argonautics of Apollonius Rhodius. A few fragments of his poetry are published in the Corpus Poetar. Latin; in Wernsdorf, Poet. Lat. Minores; and in Wüllner, Commentatio de P. Terentii Varronis Atacini Vitâ et Scriptis, Munster, 1829.

VASARI, (Giorgio,) a painter and architect, but more known as a biographer of Italian artists, was born at Arezzo, in 1512. He received his first instruction from a painter on glass, but afterwards was employed for three years at Florence in copying from the works of Michael Angelo, Andrea del Sarto, and other great masters. He was then taken to Rome by cardinal Ippolito de' Medici, where, in company with Francesco Salviati, he assiduously devoted himself to the study of antiques and the principal modern works of art. Having thus acquired skill and reputation, he was successively taken into the service of cardinal Ippolito, Clement VII, and the duke Alessandro de' Medici. His great literary work is entitled, Vite de' più eccellenti Pittori, Scultori, e Architetti, of which the first edition was printed at Florence in 1550, in 2 vols, 4to, and the second in 1568, 3 vols, 4to, with portraits cut in wood, and many new lives, up to 1567. Several other editions have since been given, of which the latest and most complete were published at Rome and Florence. Vasari, while he bestows the most ample eulogies on the Tuscan artists in every branch, passes over in silence, or with sparing encomiums, many of other countries; whence the Bolognese, Venetians, Neapolitans, and others, have published the lives of their own artists, to

supply his omissions. He died at Florence in 1574, and was interred at Arezzo in a beautiful chapel of his own erection. Vasari relates that he undertook his biographical work (in which the last life is his own) at the suggestion of the celebrated Paolo Giovio, and at the request of cardinal Farnese.

VATABLUS, or GASTEBLED, (Francis,) an eminent Hebrew scholar, was born at Gamache, a village in Picardy. He first distinguished himself in Greek literature, and translated into Latin Aristotle's books entitled Parva Naturalia. When Francis I. in 1531 founded some royal professorships at Paris, Vatablus was appointed regius professor of Hebrew. He gave brief and clear explanations of the literal meaning of the texts; which, being taken down in notes by some of his hearers, were collected by Robert Stephens, and added by him to his publication in 1545 of Leo Juda's Latin version of the Bible printed in a column on one side, with the Latin Vulgate on the other. These notes, coming from a suspected office, annexed to a translation by a heretic, and containing some free passages, were condemned by the doctors of the theological faculty of the Sorbonne. The university of Salamanca was more favourable, and caused the text and notes of this Bible to be reprinted in Spain. Stephens defended them against the censure of the Paris theologians, and they have since been generally approved by men of learning. The best edition of those notes is that of 1729, 2 vols, fol. Vatablus also encouraged Clement Marot to undertake his translation of the Psalms into French verse; and he assisted him in the performance by rendering them to him word for word from the Hebrew text. Vatablus is said to have been a staunch Romanist, and averse to the discipline and opinions of the Calvinists. He brought up many learned Hebraists, among whom were Brentius and Mercerus, who were his successors in the chair. He died in 1547, in possession of the abbacy of Bellozane.

VATER, (John Severinus,) a distinguished philologist and theologian, and a most industrious writer on comparative grammar, was born at Altenburg, in Saxony, in 1771, and, after having received his preparatory education in the gymnasium of his native town, went in 1790 to the university of Jena, where he studied theology under Griesbach, Doederlein, and Paulus. In 1792 he went to the university of Halle, where he became an academical teacher. In 1796 he returned to Jena, where he was appointed professor extraordinary in the theological faculty. In 1800 he was appointed ordinary professor of theology and Oriental literature at Halle, where he devoted much of his time to the critical examination of the earlier books of the Old Testament, and of ecclesiastical history. After the death of Adelung, in 1806, Vater, with the assistance of that writer's MSS. and of several distinguished scholars, undertook the completion of Adelung's Mithridates, and published three of the four volumes at Berlin, 1808—1817. In 1809 he was appointed professor of theology and librarian in the university of Königsberg. In 1820 he returned to Halle as professor of theology, and was chiefly engaged in ecclesiastical history and the exposition of the New Testament. He died in 1826. His publications are very numerous.

VATTEL, (Emmerich,) an eminent publicist, was born, in 1714, at Couret, in the principality of Neufchâtel, where his father was a minister, and studied at Basle. He then returned to Neufchâtel, whence, after he had undergone the preliminary examinations to which all candidates for the ministry had to submit, he repaired to Geneva, where, however, the writings of Leibnitz and Wolff had more attractions for him than the Institutes of Calvin. In 1741 he proceeded to Berlin, where he contracted an intimacy with Jordan. In 1742 he published a defence of Leibnitz's system, which he dedicated to Frederic II. of Prussia. In 1743 he went to Dresden, and entered the service of the king of Poland and elector of Saxony, who in 1746 sent him to Berne as his minister with that republic. In 1746 he published a collection of essays, which was reprinted in 1747 under the title of Philosophic Leisure, and dedicated to count Brühl. In 1757 he published Poliergie, a collection of miscellanies in prose and verse. In 1758 he published his great work, Droit de Gens. About the same time he received an appointment in the diplomatic bureau at Dresden; and he was soon after raised to the rank of a privy counsellor. He died in 1767. An English Translation of his Droit de Gens was published in 4to in 1760, and reprinted in 8vo. in 1793. Mr. Chitty, in 1833, republished the edition of 1798, with valuable notes, containing the most modern rules and decisions. Vattel's other works are, Questions

de Droit Natural, et Observations sur le Traité du Droit de la Nature de M. le Baron de Wolff; Pièces Diverses, avec quelques Lettres de Morale et d'Amusement; Mélanges de Morale, de Littérature, et de Politique.

VATTIER, (Peter,) an Arabic scholar, was born near Lisieux, in Normandy, and lived about the middle of the seventeenth century. He was physician to Gaston, duc d'Orleans, brother of Louis XIII., and devoted a great part of his time to the translation of Arabic writers on history and medicine. His principal works are, L'Histoire Mahometane, ou les Quarante-Neuf Chalifes du Macine; L'Histoire du Grand Tamerlan; L'Onirocrite Mussulman, ou Interpretation des Songes; Merveilles d'Egypte selon les Arabes,—this was translated into English by John Davies, and published, London, 1672, 8vo; La Logique, traduite d'Arabe, Paris, 1658, 8vo, from Avicenna; De Morbis Mentis Tractatus, Paris, 1659, 8vo, also from Avicenna; Elegie de Thograi. The only work of his own composition is entitled, Nouvelles Pensées sur la Nature des Passions.

VAUBAN, (Sébastien le Prestre, seigneur de,) better known under the name of maréchal de Vauban, a celebrated engineer, was born in 1633, at St. Leger de Foucheret, near Saulieu, in Burgundy. He entered the army at an early age, and rose to the highest honours of his profession. In 1668 he was appointed governor of Lisle, ten years afterwards director-general of the fortifications, and in 1703 maréchal of France. He died in 1707. As an engineer he carried the art of fortifying, attacking, and defending towns, to a degree of perfection unknown before his time. He fortified above three hundred citadels, erected thirty-three new ones, had the management of fifty-three sieges, and was present in one hundred and forty battles. He endeavoured to persuade the king to re-establish the edict of Nantes. He wrote a treatise, entitled, La Dixme Royale, 4to; and some works on Fortification have been published with his name, but upon doubtful authority. In 1821 was published a Mémoire of his, containing a plan for the fortification of Paris. In 1693 the Order of St. Louis was founded, chiefly by the advice of Vauban, who was immediately invested with the dignity of Grand Cross of the Order, he being one of the seven to whom that dignity was at first confined. When the Académie des Sciences was renewed, in 1699, Vauban was appointed one of its honorary members.

VAUCHER, (John Peter,) a botanist, and professor of historical theology at Geneva. He published, in 1800, Mémoire sur les Grains des Conferves, 4to; this was followed in 1803 by his Histoire des Conferves d'Eau Douce, &c. a work which has long been held in the highest estimation. In 1841 he published, at Paris, Histoire Physiologique des Plantes d'Europe, ou Exposition des Phénomènes qu'elles présentent dans les Diverses Périodes de leur Développement, 4 vols, 8vo. Vaucher, with De Saussure and others, was one of the founders of the Geneva Society of Natural History and Physics. He died at a very advanced age in 1841. A genus of plants was named in honour of him *Vaucheria*, by De Candolle.

VAUGELAS, (Claude Favre de,) a French writer, born at Chambery in 1585. He became chamberlain to the duc d'Orleans; and he had also the grant of a pension from the crown. He was employed by the Academy to form a Dictionary of the French language. He was so fastidious in regard to style, as to spend thirty years in a translation of Quintus Curtius. He died in 1655. His principal work is entitled, Rémarques sur la Langue Française, 4to.

VAUGHAN, (William,) a poet, the son of Walter Vaughan, of Golden Grove, in Caermarthenshire, esq., was born there in 1577, and took his degrees in arts at Jesus college, Oxford; after which he applied to the study of the law, and became a doctor in that faculty. He formed a settlement in Newfoundland, and died there about 1640. His works are, The Song of Solomon, and some of the Psalms, translated into verse; Varia Poemata de Sphærarum Ordine; The Golden Grove Moralized; and, The Golden Fleece.

VAUGHAN, (Sir John,) a learned judge, was born in Cardiganshire in 1608, and educated at Worcester school, and at Christchurch, Oxford, whence he removed to the Inner Temple, where he contracted an intimacy with Selden, who made him one of his executors. During the Rebellion he led a retired life; but at the Restoration he was elected into parliament for Cardiganshire; and in 1668 he was made chief justice of the Common Pleas. He died in 1674. His Reports and Arguments were printed in 1677.

VAUGHAN, (Henry,) a poet, was born in 1621, at Newton, in Brecknock-

shire, and studied at Jesus college, Oxford; but he left the university without a degree, and retired to his native country, where he practised physic. He died in 1695. His works are, Olor Iscanus, or Select Poems; Silex Scintillans; the Bleeding Heart, Sacred Poems and Ejaculations; The Mount of Olives, or Solitary Devotions; Thalia Rediviva.—His brother, THOMAS, became fellow of Jesus college, and afterwards rector of St. Bridget, in Brecknockshire. He died in 1666. He was an Alchymist and Rosicrucian, on which mysteries he wrote some extravagant books under the name of Eugenius Philalethes.

VAUQUELIN, (Nicholas Louis,) a distinguished chemist, was born in 1763, of poor parents, in the department of Calvados, in Normandy. Fourcroy, accidentally meeting with him, was so much pleased with his quickness and integrity, that he took him to Paris and made him superintendent of his laboratory. He was a professor of chemistry in Paris, and at length became chemist to the School of Mines, and a member of the Institute. He discovered some elementary bodies, of which the chief was chromium,—a discovery which has been of vast importance to the arts, the substance being extensively used in the state of oxide for giving a green colour to porcelain, and chromic acid combined with oxide of lead, forming chromate of lead, is a fine yellow pigment. Vauquelin died in 1829.

VAUVILLIERS, (John Francis,) a French Greek scholar and statesman, was born, in 1737, at Noyers, in Burgundy, and received a careful education from his father John Vauvilliers, professor of eloquence in the university of Paris. John Francis was early appointed one of the librarians of the Royal Library at Paris, and in 1766 became professor of Greek in the Collège de France. In 1782 he was elected a member of the Academy of Inscriptions. During the Revolution he was successively president of the quarter of St. Geneviève at Paris, first député suppléant of Paris in the assembly of the états généraux, president of the communauté, lieutenant to the maire of Paris, and lastly, prévôt des marchands, in which capacity he had the care of the provisions necessary for the supply of the capital. After resigning his professorship he was elected a member of the council of the Five Hundred; but in 1797 he was proscribed; he, however, escaped to Switzerland, and afterwards went to Russia, whither he was invited by the emperor Paul; and he was chosen a member of the Academy of Sciences of Petersburg, where he died in 1801. His principal works are, Essais sur Pindare, contenant une Traduction de quelques Odes de ce Poëte; Examen Historique et Politique du Gouvernement de Sparte; A number of papers concerning the MSS. of Pindar, Æschylus, and Sophocles, in the Notices et Extraits; An edition of Sophocles, with notes and a preface.

VAUX, (Thomas, lord,) a poet, was the eldest son of Nicholas, first lord Vaux, and was born in 1510. He attended Henry VIII. on his second French expedition, and was made governor of Jersey, with the collar of the order of the Bath. Several of his poetic effusions are yet to be found in The Paradyse of Daintie Devyces; of these, his Aged Lover's Renunciation of Love, and, The Assault of Cupid, have been much admired. His death took place soon after the accession of Mary.

VAVASSOR, (Francis,) a Jesuit, was born in 1605, at Paray, in the diocese of Autun, and taught polite literature, and theology, in the colleges of his order, with great reputation, above forty years. He died in 1681. His principal works are, De Ludicrâ Dictione, in which he reprobates the burlesque style of composition; and, De Epigrammate; this led to a dispute between the author and father Rapin. Le Clerc published an edition of Vavassor's works, at Amsterdam, in 1709.

VECELLIO. See TIZIANO.

VEGA CARPIO, (Fray Lope Felix de,) a celebrated and prolific Spanish poet, was born at Madrid, of a noble family, on the 25th November, 1562, and, after studying for four years at the University of Alcala, became private secretary to the duke of Alva, and to the count of Lemos. In 1598 he published his Arcadia, which he had composed eighteen years before. He also spent some time in travelling; and he served in a military capacity, with one of his brothers, on board the grand Armada, destined against England. During this disastrous voyage he composed his Hermosura de Angelica, a poem which proposes to take up the story of that princess where Ariosto had left it. To this he annexed Dragontea, an invective against Sir Francis Drake and queen Elizabeth. He was twice married; but after the death of his second wife he entered into holy orders at Toledo, and was admitted into

the congregation of priests at Madrid. He was for some time president of this body; and he made profession of the rule of the third order of Franciscans. Through the favour of Urban VIII. he was decorated with the insignia of the knights of Malta, and received the title of doctor of theology. Further honours attended him. The pope's nuncio followed him with reverence in the streets; Philip III., himself a poet, would stop to gaze at such a prodigy; the people crowded round him wherever he appeared; the learned and the studious of Europe made pilgrimages from their country for the sole purpose of conversing with Lope. So associated was the idea of excellence with his name, that it was used in common conversation to signify anything perfect in its kind; and a Lope diamond, a Lope day, or a Lope woman, became fashionable and familiar modes of expression. He died on the 26th August, 1635, in the seventy-third year of his age, and was buried at the convent of nuns in the Calle de Cantarranas, whence his remains have since been removed to the National Pantheon of Madrid. Lope is better known for the prodigious number than the quality of his poems. According to a calculation made by one of his panegyrists, twenty-one million three hundred thousand of his lines were actually printed, and no less than eighteen hundred plays of his composition were acted upon the stage. Montalvan says that when Lope was at Toledo he wrote fifteen acts in fifteen days, making five plays in a fortnight. He himself informs us in the eclogue to Claudio, one of his last works, that he had written upwards of fifteen hundred dramas, one hundred of which had been composed in as many days. His plays have always been popular in Spain. Even now, when the introduction of the French dramatic school has considerably lessened the taste for the old drama, La Moza de Cantaro, La Noche Toledana, and others of Lope's plays, are still acted on the Madrid stage. Lord Holland has given, after Huerta, a list of all the dramas attributed to Lope de Vega, which exist in print. There are 497 plays, and 21 Autos Sacramentales. There is a very rare edition, in 25 vols, 4to, published in parts between 1609 and 1647, at Madrid, and other places in Spain.

VEGA, (George,) a mathematician, was born in 1754, of poor parents, at Sagoritz, in Carniola, and studied at Laubach, where, under the tuition of Maffei, who was afterwards bishop of Buntzlau in Bohemia, he made great progress in the mathematics. He then entered a corps of engineers, with which he served, first in Carniola, and afterwards in Hungary: here he attracted the notice of the emperor Joseph II., who appointed him mathematical instructor in the imperial artillery, with the rank of lieutenant in its second regiment. In 1796 he was raised to the rank of major, and subsequently to that of lieutenant-colonel; and, with the dignity of a baron of the empire, he was made chevalier of the order of Maria Theresa. He fell by the hand of an assassin, in 1802, at Rusdorf, near Vienna, in the forty-eighth year of his age. He wrote, Logarithmische-trigonometrische und andere zum gebrauche der mathematik tafeln und formeln; Vorlesungen über die Mathematik; Thesaurus Logarithmorum completus ex arithmetica logarithmica et ex trigonometria artificiali Adriani Vlacci collectus, &c.; An Introduction to Chronology; and a Tract on Weights, Measures, and Coin. He was a member of several learned societies.

VEGETIUS, (Flavius Renatus,) a Roman writer on the military art, flourished towards the end of the fourth century, in the reign of the emperor Valentinian II., to whom he dedicated his work entitled, Epitome Institutorum Rei Militaris. He appears to have been a Christian. The work of Vegetius is to be found in various editions of the Veteres de Re Militari Scriptores; and it has been often printed separately. Among the best editions are those of Schwebel, Nuremburg, 1767, 4to; and Strasburg, 1806, 8vo. Count Turpin de Crissé published a commentary on the work in French, Paris, 1783, 2 vols, 4to.

VEGETIUS, (Publius,) was a writer on farriery. His work, entitled Artis Veterinariæ sive Mulo-medicinæ Lib. IV., was first printed at Basle, in 1528; but the best edition is that of J. M. Gesner, Manheim, 1781, 8vo. This treatise likewise is included in the Scriptores Rei Rusticæ.

VEGIO, (Maffei,) or MAPHÆUS VEGIUS, a modern Latin poet, was born at Lodi in 1406. He became professor of law and poetry at Pavia; but he afterwards went to Rome, where he was made secretary of the Apostolic briefs. He died there in 1458. His works are, De Educatione Liberorum; a poem on the death of Astyanax; and a supplemental book to the Æneid. This last has been

translated into English by Moses Mendez, and burlesqued by John Ellis.

VELASQUEZ, (Diego Rodriguez de Silva y,) the most distinguished painter of the Spanish school, was born at Seville in 1594. He was of noble family, originally of Portugal, which had been reduced by the troubles of their country, and had established itself in Andalusia. His parents, although in very narrow circumstances, gave their son a liberal education; and as he had evinced, during his literary studies, an extraordinary genius for drawing, he was placed under the tuition of Francisco Herrera the elder. The morose manner and brutal temper of that master becoming insupportable to the gentle nature of the young Velasquez, he quitted his school, and entered the academy of Francisco Pacheco, a man of letters, and an able designer. Under that master his talents began to display themselves in a variety of sketches from nature, of peasants and ordinary people, in peculiar habits and occupations, as they struck his fancy in the streets. He had studied five years in the academy of Pacheco, when that master bestowed on him his daughter Juana in marriage; and his father-in-law having received from Italy some pictures by Guido, Caravaggio, and others, the contemplation of them excited Velasquez to a more elevated idea of his art. He now turned his thoughts to history and portrait, and conceived an ardent desire of visiting the rich treasures of art amassed in the royal collections at Madrid, in the Escurial, and in the palace of Buen Retiro. In 1622 Velasquez left Seville to visit the metropolis of Spain, where he had passed upwards of a year, when his talent recommended him to the notice of Conde Duque de Olivarez, the favourite minister of Philip IV. who assigned him apartments in his palace. He afterwards introduced him to the king, whose portrait he painted on a large scale; the king was drawn in armour, mounted on a magnificent steed, with a background of beautiful scenery. In this trying attempt the artist completely succeeded; and the cognoscenti joined in giving the palm to Velasquez above all his predecessors. When Velasquez had finished the portrait of the king he received permission to exhibit it in a public street in the city near the steps of San Filipé; the courtiers applauded it to the skies, and the poets wrote sonnets in the painter's praise. He was next employed to paint the infants Don Carlos and Don Fernando, and the portrait of the minister, his patron. Fortune now began to shower her favours on him. He was appointed principal painter to the king, with a liberal salary, besides a munificent remuneration for his pictures. In 1623 Charles I. of England, then prince of Wales, was at Madrid. His portrait, began by Velasquez, was never finished, and has unfortunately been lost. To his great picture, representing the expulsion of the Moors from Spain by Philip III., he affixed this inscription: "Didacus Velasquez Hispalensis Philip IV. Regis Hispan. pictor ipsiusque jussu fecit, anno 1627." Velasquez was now made one of the chamberlains to the king, and received an additional stipend in support of his new dignity. In the same year, 1627, Rubens visited Madrid, in his quality of ambassador, and formed an intimacy with Velasquez, for whose extraordinary talents he had the highest respect. At length he obtained permission to visit Italy; and on the 10th August, 1629, he embarked at Barcelona, and, on landing at Venice, was lodged in the hotel of the Spanish ambassador. The works of Titian, in the palace of St. Mark, excited his admiration; nor was he less surprised and delighted on seeing the admirable productions of Tintoretto, in the Scuola di S. Rosco, particularly the Crucifixion and the Resurrection. After a residence of a few months at Venice he proceeded to Rome, where he was most graciously received by cardinal Barberini, nephew to Urban VIII. who procured him apartments in the Vatican, where he had, at all times, access to the productions of Michael Angelo and Raffaelle. During his residence at Rome he painted his celebrated history of Jacob, when his sons present him the bloody garment of Joseph,—one of his most capital performances. He also painted at Rome his fine picture of the Discovery of the Infidelity of Venus, as related by Apollo to Vulcan, who is represented at his forge, attended by the Cyclops. Both these pictures were transmitted to king Philip, by whom they were placed in the most distinguished situations in his palace: they are still at Madrid. After an absence of a year and a half Velasquez returned to Spain, passing through Naples, (then a Spanish possession,) where he painted the portrait of Donna Maria of Austria, consort of Ferdinand III. Velasquez returned to Madrid early in 1631, and being necessary to the amusement of his patron, found himself not forgotten; the king, imitating Urban VIII., gave him a painting-room

in the palace, and came daily to watch his progress. Velasquez now painted the magnificent equestrian portrait of Philip IV., from which the great carver Montañez made a model in wood, in order to be sent to Florence, where it was cast in bronze by Pedro Tacca: it now exists in the gardens of the Buen Retiro. In 1638 Velasquez painted his celebrated picture of our Saviour on the Cross, now in the convent of S. Placido, at Madrid. About this time also he painted his famous picture representing General Pescara receiving the keys of a Flemish citadel from the governor of the place. In 1643 the minister, d'Olivarez, was dismissed from his employment, and banished from court, to his town of de Toro. The good fortune of Velasquez received no shock by the disgrace of his patron. In 1648 the king intrusted him with a particular embassy to Innocent X. and he was, at the same time, commissioned to purchase the finest works of art, both statues and pictures, which he could meet with in Italy, for the royal collection. On this expedition he embarked at Malaga, and having landed at Genoa, he passed through Milan, and Padua, and thence to Venice, where he spent some time in reviving his acquaintance with the productions of Titian, Tintoretto, and Paolo Veronese; and he had the good fortune to purchase some capital pictures by the best Venetian masters. He afterwards visited Bologna, where he was not less fortunate in making several valuable acquisitions, and engaged Michael Angelo Colonna, and Agostino Mitelli, to visit Spain, to assist in the decoration of the royal palaces. On his arrival at Rome he was received with great favour and distinction by the Pope, and, as the business confided to him afforded him leisure to exercise his professional talents, he was engaged to paint the portrait of Innocent X. and those of several of the cardinals and the nobility of Rome. The pontiff, in token of his satisfaction, presented him with a gold medal. The Academicians of Rome elected him of their body, and sent his diploma after him to Spain. After an absence of nearly three years, Velasquez, in 1651, took his departure from Genoa, on his return to Spain, freighted with a magnificent collection of antique statues, busts, and a variety of pictures by the most distinguished Italian painters. He arrived at Madrid in June, in the same year, and was received by his royal master with his accustomed condescension. In 1656 Philip conferred on him the order of Santiago, an honour only bestowed on persons of eminent pretensions, either in rank or for service. About this time Velasquez was raised to the lucrative and honourable post of Aposentador Mayor. His duties were to superintend the personal lodgment of the king during his frequent migrations. He was sent in 1660 to prepare the royal quarters during the journey from Madrid through the Castiles to the Bidassoa. He erected on the island of Pheasants the temporary saloons wherein the conferences were held which terminated in the marriage of the infanta Maria Teresa with Louis XIV. He returned to Madrid, July 31, worn out with fatigue, and died one week afterwards, on the 7th of August, 1660, and was buried with great pomp in the superb church of San Juan. In seven days his wife, broken-hearted at his loss, followed her gentle and excellent husband, and was laid by his side in the same grave. All his best pictures are at Madrid.

VELEZ, (Luis Velez de Guevara,) a Spanish comic poet and satirist, was born at Icija, in Andalusia, and so recommended himself at the court of Philip IV. by his humour and pleasantries, as to obtain the title of the Spanish Scarron. He is said to have possessed in the highest degree the talent of ridicule. He was the author of several comedies, which were printed at different places in Spain; and of a humorous piece entitled, El diabolo cojuelo, novella de la otra vida, printed at Madrid in 1641. This Le Sage afterwards imitated in French, and his work has been often printed in English under the title of The Devil on Two Sticks; but Le Sage is thought to have very much improved on his original. Velez died at Madrid in 1646.

VELLY, (Paul Francis abbé de,) a French historian, was born near Rheims, in 1711. He entered the Jesuits' order, but quitted it at the end of eleven years, and obtained a professorship at the college of Louis le Grand. His History of France is written in a simple and correct style, and with great candour. Six only, however, of the eight volumes were published by him; the seventh, which he had entirely finished, and the eighth, which was nearly completed at the time of his death, have been published since by M. Villaret, who continued the history to vol. xvii. But the complete edition, with Garnier's continuation, amounts to 30 vols. Fantin des Odoards has compiled a continuation of Garnier, in 26

vols, 12mo. Velly also left a French translation of Swift's History of John Bull. He died in 1759.

VELSERUS, (Marcus,) a learned civilian, was born at Augsburg, in 1558, and, as he discovered a love for polite literature, was sent very young to Rome, where he was a pupil of Antony Muretus. Upon his return to his own country he applied himself to the bar in 1589; obtained the dignity of a senator in 1592; was advanced to be a member of the little council in 1594; and was elected prætor in 1600. He furnished assistance to several authors; and he particularly contributed to the great Collection of Inscriptions published by Gruter. In 1602 he published, at Augsberg, Rerum Boicarum Libri Quinque, Historiam à gentis origine ad Carolum Magnum complexi. He also published, at different times, the lives of several martyrs at Augsburg. His works were collected and reprinted at Nuremberg, 1682, fol. He passed for the author of a celebrated piece called Squittinio della liberta Veneta, which was published in 1612. He died in 1614.

VENANTIUS, or VENANTIUS HONORIUS CLEMENTIANUS FORTUNATUS, a Christian poet of the sixth century, was a native of Italy, and studied at Ravenna. He applied himself to grammar, rhetoric, poetry, and jurisprudence, but was most attached to rhetoric and poetry, and was honoured by Hilduinus, the abbot of St. Denis, with the title of *Scholasticissimus*. He died about 609. His works consist of eleven books of poetry, mostly of the elegiac kind; hymns adapted to the services of the church; epitaphs, letters to several bishops, and some to Gregory of Tours; courtly verses addressed to queen Radegonda, and her sister Agnes; four books of the Life of St. Martin, in heroic verse; and several lives of the saints. Editions of his works were published at Cagliari in 1573, 1574, and 1584, at Cologne in 1600, at Fulda in 1603, and at Mayence in 1617. The most complete edition is that of Rome, Operâ Mich-Ange Luchi, 1786-87, 2 vols, 4to.

VENCE, (Louis Francis de,) a French ecclesiastic, born in the Barrois in 1676, was author of some Dissertations and Analyses on the Old Testament, much and deservedly commended by Calmet. This pious author was preceptor to the children of the duc de Lorraine, and died at Nancy, in 1749.

VENDOME, (Louis Joseph, duc de,) a celebrated general, the son of Louis duc de Vendôme, and of Laura Mancini, niece of cardinal Mazarin, was born in 1654; and at the age of eighteen served under Louis XIV. in Holland. After distinguishing himself in many battles and sieges, he obtained a command in Catalonia, where he took Barcelona in 1697. He next went to Italy, and gained many advantages over the Imperialists. In 1705 he defeated Prince Eugene, on the banks of the Adda, near Cassano: and he was on the point of taking Turin, when he was sent into Flanders to repair the errors of Villeroi. After trying in vain to restore affairs in that quarter, he went again to Spain, where he restored the fortune of Philip V.; and in December, 1710, he gained the victory of Villa Viciosa, where Stahremberg was, after an obstinate contest, entirely defeated. For his services he received the honour of a prince of the blood. He died at Tignaroz, in 1712.

VENERONI, (John,) a native of Verdun, whose name was Vigneron; but, as he had made the Italian language his study, and wished to acquire reputation at Paris as a teacher, he Italianized his name, and gave out that he was a native of Florence. He published an Italian Grammar and Dictionary; both of which have been repeatedly printed in France and England, but with modern improvements. He published also Translations of Bentivoglio's and Loredano's letters, the Italian on one side. His grammar, it was said, was not written by him, but by the famous Roselli. The date of his death is not known.

VENEZIANO, (Antonio,) a painter. Vasari and Baldinucci are at variance respecting the place of nativity of this painter; the former says that he was born at Venice, in 1310, and that he studied at Florence, under Agnolo Gaddi; the latter asserts that he was a native of Florence, and that he acquired the name Veneziano from his long residence at Venice, where he executed several works in the ducal palace. His principal works are at Pisa and Florence. Some of his pictures are still preserved in the Campo Santo at Pisa, representing the history of S. Ranieri; and at Florence is his most celebrated performance, — the Miracle of the Loaves and Fishes. His style was less dry and formal than that of the generality of his contemporaries, and he is said to have carried fresco-painting to a higher degree of perfection than it had

attained previous to the period at which he lived. He died in 1384.

VENEZIANO, (Domenico,) a painter, was born at Venice, in 1420, and, according to Vasari, was a disciple of Antonio da Messina after he had learnt the secret of oil-painting from John Van Eyck, by whom he was made acquainted with the discovery. He afterwards resided for some time at Loretto and Perugia, and ultimately settled at Florence. He formed an intimacy with Andrea del Castagno, an eminent Tuscan painter, to whom his friendship induced him to intrust the secret. Urged by the ambition of remaining the sole possessor of so valuable a discovery, Castagno conceived the horrible design of assassinating his friend, and effected his treacherous project in 1476, when Veneziano was in his fifty-sixth year. His principal works are in the church of S. Lucia de' Magnoli, and in the monastery degli Angeli, at Florence.

VENEZIANO, (Agostino,) a celebrated early Italian engraver, a native of Venice, was born near the close of the fifteenth century, and was a pupil of Marcantonio Raimondi, for whom, in conjunction with Marco di Ravenna, he engraved many works at Rome, chiefly after Raffaelle: he remained with Marcantonio until the death of Raffaelle in 1520, when he worked for himself. He was, according to Strutt, the first who had recourse to stipple engraving. The large print of the Skeletons or Burying-place, after Baccio Bandinelli, is his masterpiece; it contains many emaciated figures, two skeletons, and a figure of Death holding a book; he has marked it with his name in full, "Augustinus Venetus de Musis. Faciebat 1518." He and Marco di Ravenna engraved nearly all the designs of Raffaelle. Agostino copied also on copper some of the woodcuts of Albert Durer. There is in the British Museum a good collection of his works.

VENIERO, (Domenico,) a distinguished Italian poet, was born, of a noble family, at Venice, in 1517. He received his education in the school of Batista Egnazio, was favoured with the friendship of Bembo, and was beginning to enjoy the fruits of his studies, and to participate in the honours to which he was called by his birth, when a painful disease took away the use of his limbs, and at the age of thirty-two confined him for life to his chamber, and for the most part to his bed. In this state he found no better solace than cultivating his talent for poetry, and conversing with the numerous literary characters then in that city. 'Tis house resembled an academy of the learned, who, at their frequent assemblies in it, passed several hours in reciting verses, disputing, or holding agreeable conversations, by which the sufferings of the master were alleviated. Among other benefits to literature, these meetings were the origin of the celebrated Accademia Veneziana, of which Veniero, Federico Badoaro, and Paolo Manuzio, were the leading members. In the midst of his acute pains he composed the greater part of his poems, which have a gaiety in their manner very extraordinary for productions under such circumstances. They are distinguished by liveliness of imagery, and force of expression; but are occasionally marked with those artificial contrivances, and affected conceits, which over-ran Italian poetry in the succeeding century. Domenico died in 1582. His poems were first printed in the collections of Dolce and Ruccelli. They were edited at Bergamo in 1751 and 1753, together with those of his nephews, Maffeo and Luigi Veneiro, the former of whom was archbishop of Corfu. Their father Lorenzo was also a poet, but dishonoured his talent by imitating the impurities of Aretino in two of his pieces.

VENIUS. See Van Veen.

VENN, (Henry,) a pious divine, the son of the Rev. Richard Venn, rector of St. Antholin's, London, (who wrote a volume of tracts and sermons, and died in 1740,) was born at Barnes, in Surrey, in 1725, and educated at Bristol, whence he removed to Jesus college, Cambridge, where he took his master's degree in 1749; and he soon after obtained a fellowship in Queen's college. He became curate of Clapham, next vicar of Huddersfield, in Yorkshire, and in 1770 rector of Yelling, in Huntingdonshire. He died in 1797. His principal works are, Sermons on Various Subjects; The Complete Duty of Man, or a System of Doctrinal and Practical Christianity; and, Mistakes in Religion Exposed.—His son, the Rev. John Venn, was born at Clapham, in 1759, and educated at Sidney college, Cambridge. In 1792 he was presented to the rectory of Clapham, where he died in 1813. Two volumes of his sermons have been printed.

VENNER, (Tobias,) a physician, was born at North Petherton, in Somersetshire, in 1577, and educated at St. Alban's hall, Oxford; but he took his doctor's degree abroad. On his return to England

he settled at Bath, where he died in 1660. His works are, A Treatise on Diet and Regimen, entitled, Via Recta ad Vitam Longam; A Compendious Treatise concerning the Nature, Use, and Efficacy of the Baths at Bath; Censure concerning the Water of St. Vincent's Rocks near Bristol; Treatise concerning the taking of the Fume of Tobacco.

VENNING, (Ralph,) a nonconformist divine, was born about 1620, and educated at Emmanuel college, Cambridge. He does not appear to have had any preferment in the church, except the lectureship of St. Olave's, Southwark, from which he was ejected for nonconformity in 1662. After this he preached at a dissenting meeting at Pewterers' hall, Lime-street. He died in 1673. He was the author of nine practical treatises, specified by Calamy, among which the principal are, Orthodox and Miscellaneous Paradoxes; Things worth thinking on, or Helps to Piety,—this has been often reprinted; His Remains, with a portrait by Hollar, &c. He was also one of the compilers of the English-Greek Lexicon published in 1661, 8vo.

VENUSTI, (Marcello,) a painter, was born at Mantua in 1515, and studied at Rome under Pierino del Vaga. He was selected by Michael Angelo to paint a small copy in oil of his Last Judgment, in the Sistine chapel, for the cardinal Farnese; this excellent picture is now in the Royal Museum at Naples, and there is a copy of it in the Aguado Collection at Paris. He died in 1576.

VERE, (Edward, earl of Oxford,) the only son of John the sixteenth earl, was born about 1540, and educated at St. John's college, Cambridge. He had a rencounter with Sir Philip Sidney, which did not redound to his honour: and in 1586 he sat as lord high chamberlain at the trial of Mary queen of Scots; as he afterwards did on the earls of Arundel, Essex, and Southampton. He displayed great bravery against the Spanish Armada. He married a daughter of the great lord Burleigh, but ill-treated her out of spite to her father, for refusing to save the life of the duke of Norfolk. He died in 1604. Some of his poems are in the Paradise of Dainty Devices, and in Percy's Reliques. His lady also wrote Sonnets and Odes.

VERE, (Sir *Francis*,) a distinguished military commander in the reign of Elizabeth, was the second son of Geoffrey de Vere, third son of John de Vere, fifteenth earl of Oxford, and was born in 1554. He began his career as one of the captains of the force sent, under the command of the earl of Leicester, to the assistance of the Dutch in 1585. In 1587 he was one of the defenders of the town of Sluys against the prince of Parma, against whom he successfully defended Bergen-op-Zoom in 1588; and for his services on the latter occasion he was knighted by lord Willoughby, who had succeeded Leicester in the command of the English auxiliaries. In 1589 he twice threw a supply of provisions, and the second time also a reinforcement of troops, into the town of Berg, on the Rhine, while besieged by the marquis of Warrenbon. In 1590 he relieved the castle of Litkenhooven, and recaptured the town of Burick. In 1591 he took by stratagem a fort near Zutphen, which prepared the way for the capture of that town by prince Maurice. In 1592 Elizabeth withdrew her auxiliary forces from the Low Countries, to be employed in the service of Henry IV., and Sir Francis was in that year elected a representative for the borough of Leominster. In 1596, while serving at the siege of Cadiz under lords Essex and Howard of Effingham, his ship was one of the first to approach the enemy and enter the port; and he was very instrumental in the capture of the town. Early in the following year he returned to Holland, whither the English auxiliaries had been sent back. In January he had an important share in the surprise of a body of Spanish troops at Turnhout, in which a great loss was sustained by the enemy, with scarcely any on the part of the victors. He accompanied, in the same year, the earl of Essex in his expedition to the Azores; and on returning from it, he was appointed governor of the Brill, one of the towns assigned to queen Elizabeth as security for the money advanced to the States, and was at the same time continued in the command of the English troops in their service. In the great battle of Nieuport, (5th July, 1600,) he had the command of one-third of prince Maurice's army, comprising all the English, a division of Frieslanders, and a squadron of horse; and he was posted in the first line. His conduct, and the valour of the English, were highly applauded, and contributed greatly to the success of the day. In this action he received two shots in the thigh. The States appointed him, in 1601, governor of Ostend, of which the siege was commenced by the archduke Albert at the

head of an army of 12,000 men. Here, with a garrison of 1200 men, he held out for about eight months, having succeeded in repelling a general attack of the enemy on the 7th of January, 1602. On the 7th of March he resigned his government to Frederic Dorp. Ostend capitulated in 1604, after the siege had lasted more than three years and three months, and had cost the lives of above 100,000 men. Vere's defence of Ostend, in the course of which he had received a wound in the head by the accidental bursting of a gun, was his last military service. The States, however, requested him to go to England in order to solicit fresh supplies of men, which he obtained. His government of the Brill expiring at the death of Elizabeth, it was renewed to him by James I., who made peace with Spain in 1604. Sir Francis, who was also governor of Portsmouth, resided at home till his decease, on the 8th August, 1608, in the 54th year of his age. He was interred in Westminster Abbey, where a splendid monument was erected to his memory by his widow. All his children died before him. He has recorded his own exploits in a work entitled, The Commentaries of Sir Francis Vere, being Diverse Pieces of Service wherein he had command, written by himself in way of Commentary, published from his manuscript by William Dillingham, D.D. fol., Cambridge, 1657.

VERE, (Horace,) baron of Tilbury, younger brother of the preceding, served with Sir Francis in the Low Countries, and was with him in Ostend, and gallantly repulsed a general assault made by the archduke Albert. After the brothers quitted that town, Horace joined prince Maurice's army, and greatly contributed to the capture of Sluys. He obtained high reputation in 1605 by his able retreat with 4000 men before the famous Spinola with 12,000. He succeeded his brother in the government of the Brill, which he held till it was restored to the States in 1616. He was appointed commander, in 1620, of the tardy and scanty aid sent by James I to his son-in-law the king of Bohemia, with which, as long as his force permitted, he preserved the palatinate from being overrun by the Imperialists; but he was at length obliged to surrender on honourable terms to Tilly, at Manheim. On the accession of Charles I. he was the first peer created by that king, having the title of lord Vere of Tilbury. In 1629 he was made master of the ordnance. He retired from public employments not long before his death, which happened suddenly, on the 2d May, 1635, in the 70th year of his age.

VERELIUS, (Olaf,) a very eminent Swedish antiquary, was born in 1618, at the village of Ragnildstorp, in East Gothland, where his father was a minister. After acquiring the elements of education at the gymnasium of Linköping, he removed to the academy of Dorpatt, in Livonia, where he continued for five years; and in 1638 he went to Upsal, at a time when that seminary began to revive and to flourish under the protection of queen Christina. Soon after he was engaged as tutor to some young Swedish gentlemen, with whom he travelled through the principal parts of Europe; and in 1651 he was appointed professor of eloquence at Dorpatt; but in 1653 he was made treasurer to the academy of Upsal. In 1662 he became professor of the antiquities of his native country; and in 1666, sometime after the death of Burræus, he was made antiquary of the kingdom. In the same year he was nominated assessor in the college of antiquities, then about to be established. He died in 1682. Verelius was well acquainted with the Latin language; and had so extensive a knowledge of the Swedish antiquities, that he was called by some of his countrymen, "Parens Eloquentiæ, et Filum Ariadnæum Antiquitatum Patriæ." His principal works are, Gothrici et Rolfi, Vestro-Gothiæ Regum, Historia Linguâ Antiquâ Gothicâ conscripta, quam e Manuscripto vetustissimo edidit, Versione et Notis illustravit, Ups. 1664, 8vo; Herraud's and Bose Saga, with a new translation, the old Gothic and notes by Verelius, Ups. 1666, 8vo; A part of King Olaf Tryggvason's Saga, Ups. 1665, 8vo; Hervara Saga, in the old Gothic, with a translation and notes, Ups. 1672, fol.; Runographia Scandica, in Latin and Swedish, Ups. 1676, fol. Other works of his were published after his death.

VERGENNES, (Charles Gravier, comte de,) a French statesman and diplomatist, was born at Dijon, in 1717, and early evinced a capacity for affairs while attending M. de Chavigny at Lisbon. In 1750 he was appointed minister to the electoral court of Trier. In 1755 he accompanied baron de Tott as minister plenipotentiary to Constantinople, whence he was recalled. He was next sent to the court of Sweden, where he remained till the death of Louis XV. It was during his residence there that Gustavus III.

accomplished the revolution which converted Sweden into an absolute monarchy. On the accession of Louis XVI. (July, 1774,) Vergennes was made minister for foreign affairs, and held that post till his death, in 1787. He was also president of the council of finance during the last three years of his life. His last labour was the negotiation of a treaty of commerce with England in the years 1785 and 1786. He was an able negotiator, but displayed slender talents as a minister. His integrity was unimpeachable, and in private life he was eminently amiable.

VERGERIO, (Pier-Paolo,) the elder, one of the revivers of literature, was born at Capo d'Istria, about 1349, and studied at Padua, and at Florence, where he taught dialectics, and was himself a student of canon and civil law under Zabarella, afterwards cardinal. He passed some years in different towns of Italy, and for some time he studied Greek at Venice under Emanuel Chrysoloras. He died about 1430. His principal works are, a History of the Princes of the House of Carrara, from its origin to the year 1355, composed in elegant Latin; this has been published in Muratori's collection of Italian Historians; De Ingenuis Moribus et Liberalibus Adolescentiæ Studiis; this was so popular in its time as to be publicly expounded in the schools; Life of Petrarca; this was published in the Petrarcha Redivivus of Tommasini. His eulogy of St. Jerome is prefixed to all the editions of that father.

VERGERIO, (Pier-Paolo,) the younger, was born, about the beginning of the sixteenth century, at Capo d'Istria, of the same family with the preceding, and studied the law at Padua, in which he graduated; and in 1522 he was professor of the notary's art in that university. Vergerio was in Venice in 1530, some time after which he went to Rome, where he became known to Clement VII., who sent him as his nuncio to Ferdinand, king of the Romans. The purpose of this mission was to prevent the assembling of a general council; and he supported with vigour the interests of the papal see, and used all his efforts to oppose the progress of Lutheranism. He had an interview with Luther at Wittemberg, of which very different accounts have been given by Sarpi and Pallavicino, as far as relates to the compliments paid to Luther and his replies. On his return to Italy in 1536, he was sent by the pope to the emperor Charles V. in Naples; and for his services to the church he was promoted to the bishopric of his native city. He afterwards retired to his diocese, where, according to the Protestant writers, he began a work against the German separatists, but, while examining their books to refute their objections, he became convinced that they were in the right. He communicated his change of sentiments to his brother, who was bishop of Pola, and who, after inquiry, adopted the same opinions; and they resolved to propagate them in their respective dioceses. Vergerio, deeming himself in danger, retired to the protection of cardinal Hercules Gonzaga at Mantua; but he was obliged to quit that asylum; and in 1546 he presented himself before the council at Trent for his justification. He was not allowed to enter upon it there, but obtained a dispensation from going to plead his cause at Rome, and was referred to the nuncio and patriarch of Venice. The affair was protracted till 1548, when he received an order not to return to his church; soon after which he withdrew to the country of the Grisons, where, and in the Valteline, he officiated some years as a minister. He at length received an invitation to Tübingen from the duke of Wirtemburg, where he died in 1565. Vergerio wrote a number of works against Popery, all in the Italian language.

VERHEYEN, (Philip,) a physician and anatomist, was born in 1648, of parents in humble life, at Verbrouck, in the province of Waes. He was brought up to rural occupations; but the rector of the parish discovering in him talents for something superior, taught him the rudiments of Latin, and then sent him to the college of the Holy Trinity, at Louvain. He afterwards entered on the study of theology. An inflammation of his leg, turning to gangrene and requiring amputation, obliged him to abandon his first plan; and he turned to the study of medicine. This he followed both at Louvain and Leyden, in the former of which he took his degrees and fixed his residence. He was nominated to the professorship of anatomy in that university in 1689, to which that of surgery was joined in 1693. By indefatigable application he raised himself to eminence, and his school was frequented by numerous disciples. The work which principally contributed to his celebrity was his Anatomiæ Corporis Humani Liber Primus, 1693, frequently reprinted with corrections and additions, and in 1710 enlarged with a supplement forming a second book. He also wrote, Dissertatio

de Thymo; Compendium Theoriæ Practicæ; and, Vera Historia de Sanguine ex Oculis, Auribus, Nasibus, &c. He died in 1710.

VERNET, (Claude Joseph,) an eminent landscape and marine painter, was born at Avignon in 1712, and, after receiving some instruction in the rudiments of design in his native city, went to Rome, where he became a disciple of his countryman, Adrian Manglard, a clever painter of landscape and sea-pieces; and he likewise studied with Fergioni. During a residence of many years at Genoa, Rome, and Naples, he painted a great number of landscapes, sea-ports, and other marine subjects, which were greatly admired. In 1743 he was made a member of the Academy of St. Luke. The reputation he had acquired in Italy induced Louis XV. to invite him to return to France, (1752,) where he was engaged to paint a set of pictures of the sea-ports of that kingdom. These pictures, fifteen in number, are now in the Louvre. They have been engraved. He was about the same time (1752) elected a member of the French Academy of Arts. He afterwards painted many pictures of views near Rome, the environs of Tivoli, and of Italian sea-ports; and he continued the exercise of his extraordinary talents with undiminished reputation, until his death, in 1789. It has been said of him that "his genius knew neither infancy nor old age."—His son CARLE was also a good painter. The celebrated painter, Horace Vernet, is his grandson.

VERNON, (Edward,) an admiral of distinguished bravery, descended from an ancient family in Staffordshire, was born in Westminster, in 1684. His father, who was secretary of state to king William and queen Mary, gave him a classical education, and reluctantly permitted him to enter the navy. He first served under admiral Hopson, in the *Prince George*, when the French fleet and Spanish galleons were destroyed at Vigo, on the 12th October, 1702. In the same year he served in an expedition to the West Indies under commodore Walker; and in 1704 he was with the fleet, commanded by Sir George Rooke, which convoyed the king of Spain to Lisbon. He was also with Sir George in the famous sea-fight off Malaga, in the same year. In January, 1705, he was appointed commander of the *Dolphin*; and in 1707 he commanded the *Royal Oak*. In 1708 he commanded the *Jersey*, and was sent to the West Indies as rear-admiral under Sir Charles Wager. In 1715 he commanded the *Assistance*, 50, under Sir John Norris, in an expedition to the Baltic; and in 1726 the *Grafton*, 70, under Sir Charles Wager, in the same seas. On the accession of George II. (1727,) he was chosen member for Penryn, in Cornwall; and soon after he was sent to Gibraltar, as commander of the *Grafton*, to join Sir Charles Wager. The next expedition in which he was engaged was that which immortalized his name. In 1739 he was appointed vice-admiral of the blue, and commander-in-chief of a squadron fitting out for the destruction of the settlements of the Spaniards in the West Indies. He sailed from Spithead on the 23d of July; and on the 20th of November he arrived in sight of Porto Bello, with only six ships under his command. The next day he began the attack of that town, which, after a furious engagement, was taken on the 22d. He then blew up the fortifications, and left the place for want of land forces sufficient to keep it. In the spring of 1741 he made an unsuccessful attempt upon Carthagena, in conjunction with general Wentworth. This disastrous enterprise is made famous by the graphic details given by Smollett, who was present in the fleet as a surgeon or surgeon's mate, in the concluding chapters of the first volume of his Roderick Random. On the breaking out of the rebellion in 1745 he was employed in guarding the coasts of Kent and Sussex. But soon after complaints were made against him for superseding the orders of the lords of the Admiralty, in appointing a gunner in opposition to one recommended by themselves, and he was struck off the list of admirals; on which he retired from all public business, except attending the House of Commons as member for Ipswich, in Suffolk, for which he had been returned in 1741, in 1747, and in 1754. He died suddenly at his seat at Nacton, in Suffolk, on the 29th October, 1757, in the seventy-third year of his age.

VERNON, (Thomas,) a learned lawyer, was born at Henbury-hall, in Worcestershire, and made a considerable figure in the reigns of queen Anne and George I. when he represented the borough of Whitechurch, in Hampshire, in the parliaments that met in 1710, 1713, 1714, and 1722. He had been secretary to the unfortunate duke of Monmouth. He died in 1726. His Law

Reports were printed by order of the Court of Chancery, in 2 vols, fol., 1726, 1728, under the title of the Reports of Thomas Vernon, Esq., of Cases argued and adjusted in the High Court of Chancery, from 33 Car. II. to 5 Geo. I. Mr. John Raithby's elaborate edition appeared in 1806 and 1807, 2 vols, 8vo.

VERONESE, (Paolo.) See CAGLIARI.

VERONESE. See GUARINO.

VERONESE, (Alessandro,) called L'Orbetto, a celebrated painter, was born at Verona about 1582, and was a pupil of Brusasorci. He afterwards went to Venice, and obtained employment there from Carlo Saracino. He then returned to Verona, whence he went to Rome, where he studied the works of Raffaelle and the Caracci, and was regarded as one of the best painters of his time. His principal works are in Verona, where there are two of his masterpieces, a Pietà in the church Della Misericordia, which is considered one of the best pictures in Verona; the other is the Passion of the Forty Martyrs, in the church of San Stefano. He died in 1648.

VERRI, (Pietro,) an historian and political economist, was born at Milan, of a noble family, in 1728, and studied at Rome and at Parma. In 1765 he was made a member of the Council of Economy, instituted by Maria Theresa for the duchy of Milan, and held the office till 1786. He wrote, Storia di Milano; and, Osservazioni sulla Tortura, e Singolarmente sugli Effetti che Produsse all' Occasione delle Unzioni Malefiche alle Quali si Attribuì la Pestilenza che Devastò Milano l'anno 1630. He was made a knight of St. Stephen, and was a leading member of the Patriotic Society, instituted at Milan in 1777, by Maria Theresa, for the encouragement of agriculture, arts, and manufactures. He died in 1797.

VERRI, (Alessandro,) younger brother of the preceding, wrote Le Notti Romane al Sepolcro Dei Scipioni. He died in 1816. Pietro and Alessandro Verri were the chief contributors to a literary journal of considerable merit, entitled Il Caffè, published at Milan.

VERRIO, (Antonio,) a painter, was born at Lecce in 1639, and, after visiting Venice and Naples, went to France, and settled at Toulouse, where he painted a picture for the principal altar of the church of the Carmelites, which is described in Du Puy's Traité sur la Peinture. Charles II., wishing to revive the manufacture of tapestry at Mortlake, which had been interrupted by the civil war, invited Verrio to England, but, instead of engaging him in that pursuit, he employed him in ornamenting Windsor castle, where he executed most of the ceilings, one side of St. George's hall, and the chapel. The king rewarded him liberally. It appears, by a memorandum preserved by Vertue, that he received near 7,000*l.* for his paintings at Windsor. On the accession of James II. Verrio was again employed at Windsor, in cardinal Wolsey's tomb-house, then destined for a Romish chapel. The Revolution was by no means agreeable to Verrio's religion or principles. He is even said to have refused, for some time, to work for William III. He was employed by lord Exeter at Burleigh, where he painted several apartments, which are reckoned among his best productions; and he afterwards executed many considerable works at Chatsworth, among which the altar-piece in the chapel, representing the Incredulity of St. Thomas, is considered one of his best pictures. By the persuasion of lord Exeter, he at length consented to serve king William, and was employed to paint the great staircase at Hampton-court, which is so wretched a performance, that lord Orford observes, "it appears as if he had spoiled it from principle." He died at Hampton-court in 1707.

VERRIUS FLACCUS, a Roman grammarian of the time of Augustus, who appointed him instructor to his two grandsons, Caius and Lucius, the sons of Agrippa. He died in the reign of Tiberius. He drew up for the Prænestines, the so-called Fasti Prænestini, of which considerable fragments were discovered in 1770, and published by P. F. Foggini, Rome, 1779, fol. They are also printed in F. A. Wolf's edition of Suetonius; and in Orelli's Collection of Roman Inscriptions. He also wrote, Libri Rerum Memoriâ Dignarum; De Verborum Significatione; De Rebus Sacris; De Orthographiâ; De Obscuris Catonis; Epistolæ; and, Poems. Numerous fragments of the works of Verrius Flaccus are collected in the work of Foggini above referred to; in Dacier's edition of Festus; in E. Egger's Scriptorum Latinorum nova Collectio; and in Lindemann's edition of Festus.

VERROCCHIO, (Andrea del,) an eminent painter, sculptor, goldsmith, and architect, was born at Florence in 1432, and was a pupil of Donatello. His first marble work was a monument in the

Minerva at Rome, to the wife of Francesco Tornabuoni: it is now in the Florentine gallery. A colossal bronze figure of David, executed by him, is also in the same gallery. His principal works are, the monument in San Lorenzo, of Giovanni and Pietro, the sons of Cosmo de' Medici, and the Incredulity of St. Thomas, in the church of San Michelle, at Florence. The Winged Boy with a Dolphin, of the fountain of the first court of the Palazzo Vecchio, is also an admired work of Verrocchio. He likewise executed the bronze horse for the equestrian statue of Bartolomeo Colleoni, the celebrated general; the work was finished by Alessandro Leopardi, who cast the pedestal, and fixed it in its present place in the Piazza di Santi Giovanni e Paolo. Verrocchio's remains were deposited by his favourite scholar Lorenzo di Credi, in the vault of Michele di Cione, in the church of Sant' Ambrogio, at Florence.

VERSCHURING, (Henry,) a painter, was born at Gorcum, in Holland, in 1627, and, after studying under Dirk Goverts and John Both, went to Rome, where he improved himself by a careful contemplation of the antiques, and the paintings of the great masters of the Roman school; besides which, he designed the ruins and vestiges of superb architecture in every part of Italy that he visited. His landscapes were copied from nature, just as the beautiful situations and scenes occurred to him in his travels, and generally show a judicious and agreeable choice. But his peculiar talent lay in painting battles and skirmishes of cavalry; and, to enable him to represent these with exactness, he was exceedingly curious in observing the actions, movements, and attitudes of horses, and the engagements, retreats, and encampments of armies; for which purpose he made a campaign in 1672, to design his subjects on the spot. He was chosen a burgomaster of Dort, where he was drowned by the upsetting of a boat, in 1690.

VERSTEGAN, (Richard,) an English antiquary, was born in London, and studied at Oxford, which he left to settle at Antwerp, being a zealous Romanist. In 1592 he published, Theatrum Crudelitatum Hæreticorum nostri Temporis, in which he gave an account of the Jesuits who were put to death in England. This work is very scarce. He afterwards went to Paris, where he was imprisoned by Henry III., at the instance of the English ambassador, who resented the abusive nature of his book. On his release he returned to Antwerp, and there published, in 1605, his Restitution of Decayed Intelligence, concerning the most noble and renowned English nation: this went through several editions. He also wrote some poetical pieces, and other works. He died about 1635.

VERT, (Dom Claude de,) a learned Benedictine, was born at Paris in 1645, and entered the congregation of Cluni at the age of sixteen. He was afterwards sent to Avignon to study philosophy and theology at the Jesuits' college. In 1676 he was elected treasurer of the abbey of Cluni, and was nominated with another monk to the office of reforming the breviary of the order. The result of their labour appeared in 1686. In 1690 he published a letter to the Calvinist minister Jurieu, who had treated the ceremonies of the Romish church with contempt; and in 1690 his services procured for him the dignity of vicar-general to the cardinal de Bouillon, and in the following year a promotion to the priory of St. Peter at Abbeville. The work by which he is chiefly known is entitled, Explication Simple, Littérale et Historique des Cérémonies de l'Eglise, 4 vols, 8vo, of which the two first appeared in 1697 and 1698, but the two last not till after his death, which took place in 1708.

VERTOT D'AUBŒUF, (René-Aubert de,) a French historian, was born in Normandy, in 1655, and studied at the Jesuits' college at Rouen. He then entered the order of Capuchins; but the severe discipline of that society compelled him to exchange it for the Premonstratenses, in which he became prior of the monastery at Valsery, and of that at Joyenval. Afterwards he left this connexion also, and settled at Paris as a secular priest. His talents soon procured him distinction, and he was appointed secretary of languages to the duc d'Orleans, historiographer of the Order of Malta, and commander of Santeny. He was also a member of the Academy of Inscriptions and Belles Lettres. He died in 1735. His principal works are, Histoire de la Conjuration de Portugal; Histoire des Révolutions de Suède; Histoire des Révolutions Romaines; Histoire de Malte; Histoire complète de l'Etablissement des Brétons dans les Gaules. Vertot was a zealous royalist; and his private conduct was irreproachable.

VERTUE, (George,) an eminent

engraver and antiquary, was born in the parish of St. Martin's-in-the-Fields, London, in 1684. About the age of thirteen he was placed with a Frenchman who engraved arms on plate, and had the chief business of London, but who, being extravagant, became a bankrupt, and returned to his country, after Vertue had served him about three or four years. Vertue now devoted himself to drawing for two years, and then entered into an engagement with Michael Vandergucht for three more, which term he protracted to seven. In 1709 he set up for himself. The first twelve months were passed in drawing and engraving for books. At that period he was recommended to Sir Godfrey Kneller, whose patronage obtained him much employment. At intervals of leisure he practised drawing and music, and learnt French, Italian, and Dutch. Lord Somers employed him to engrave a plate of Archbishop Tillotson, and rewarded him munificently. The print was the groundwork of his reputation. Nothing like it had appeared for some years, nor at the time of its production had he any competitors. Edelink was dead in France, White in England, Van Gunst in Holland. In 1711 an academy of painting was instituted by the chief artists in London: Sir Godfrey Kneller was placed at the head; Vertue was one of the first members, and drew there for several years. To the end of that reign he continued to engrave portraits from Kneller, Dahl, Richardson, Jervas, Gibson, and others. On the accession of George I. he engraved a large plate of the head of the king, after a painting by Kneller, of which a great many impressions were sold. The engraving was not one of great excellence; but it led to further employment. During his leisure moments he practised in water-colours, sometimes attempting portraits; oftener copying from ancient or curious pieces, which he proposed to engrave. In 1713 he began to collect materials for his great work, the History of the Arts in England. His thirst after British antiquities soon led to his introduction to Robert Harley, second earl of Oxford, and to Heneage Finch, earl of Winchilsea, whose picture he painted and engraved, and who, being president of the Society of Antiquaries, on its revival in 1717, appointed Vertue, who was a member, engraver to it. The plates published by that society, during the rest of Vertue's life, from curious remains, were most of them by his hand. In 1728 he was invited by the duke of Dorset to Knowle, where he copied several portraits of the poets, of which he published a set of twelve in 1730, namely, Gower, Chaucer, Spenser, Shakspeare, Ben Jonson, Beaumont, Fletcher, Milton, Butler, Cowley, Waller, and Dryden. It is one of his best works, and was the first collection of illustrious heads published in England. Vertue's next production was a set of heads of Charles I. and the loyal sufferers in his cause, with their characters subjoined, from Clarendon. This was scarcely finished, before Rapin's History of England appeared. The two brothers, Knaptons, engaged Vertue to accompany it with a series of portraits of kings, and suitable decorations. This undertaking occupied him for three years. He next engaged with the Knaptons to engrave some of the illustrious heads, the greater part of which were executed by Houbraken, and undoubtedly surpassed those of Vertue; yet his performances by no means deserved to be condemned, as they were by his employers, and the engraver set aside. In 1740 he published his proposals for the commencement of a very valuable work, his historic prints, drawn with extreme labour and fidelity, and executed in a most satisfactory manner. Of these, however, he published only two numbers, containing each four prints, with explanations. He continued his researches, and the exercise of his art, until he reached his seventy-second year, when he died, July 24th, 1756, and was buried, though a Roman Catholic, in the cloisters of Westminster Abbey. His works are very numerous, and consist of portraits, copies from old pictures, and antiquities of every kind. Lord Orford has given a complete list of them at the end of his Catalogue of Engravers. His historic notices of artists were of great use to Walpole, who purchased Vertue's notes and sketches from the artist's widow.

VERUS, (Lucius Aurelius Cejonius Commodus,) emperor of Rome, was the son of Ælius Verus and Domitia Lucilla, and, with his father, was adopted by Antoninus. But the elder Verus died early; and Lucius was associated in the empire by Marcus Aurelius, who gave him his daughter Lucilla in marriage. Verus died in 169, in the thirty-ninth year of his age.

VESALIUS, (Andreas,) a very distinguished anatomist, was born at Brussels in 1514, and, after receiving a classical

education at Louvain, studied medicine and anatomy at Cologne, Montpellier, and Paris, in which last capital he attended the lectures of Gunther Sylvius, and Fernelius. His passion for dissections involved him in several dangers, subjects being at that time difficult to be procured. The war between Francis I. and Charles V. at length obliged him to quit Paris; and, returning to the Low Countries, he served as physician and surgeon in the Imperial troops from 1535 to 1537. In 1539 he was invited to Pavia, where he taught anatomy till 1543. He then successively gave lectures in the schools of Bologna and Pisa; and in 1544 he was appointed first physician to Charles V., and thenceforth chiefly resided at Madrid. When at the height of his reputation, a misfortune befel him which eventually led to the termination of his career. A Spanish gentleman dying in 1564, Vesalius obtained permission from his relatives to examine the body by dissection; but undertaking the operation too hastily, a palpitation was observed in the heart of the subject. The circumstance being made known to the family, the unfortunate anatomist was accused before the Inquisition; and some dreadful sentence would probably have been the consequence, had not Philip II. interposed, and procured injunction of a pilgrimage to the Holy Land as an expiatory penance. Vesalius accompanied the Venetian general Malatesto to Cyprus, and proceeded thence to Jerusalem. He was in that city when he received an invitation to occupy the chair of anatomy at Padua, vacant by the death of Fallopio. He is supposed to have accepted this offer, when, on his return to Europe, the vessel in which he had embarked was wrecked on the coast of Zante. In a village of that island this great man died, of hunger and distress of mind, in 1564. Vesalius may be accounted the first who freed anatomical science from the yoke imposed upon it by a servile deference to the opinions of the ancients. Before his time the authority of Galen was admitted as irrefragable argument in the schools, and any deviation from it was unpardonable heresy. Vesalius, relying upon his own researches, carried on with indefatigable industry, paid little regard to any authority inferior to that of nature herself. His first considerable publication was a set of anatomical tables, with the title, Suorum Librorum de Corporis Humani Anatome Epitome, Basle, 1542, fol. The plates are from engravings on wood, from drawings by the best masters, and were for the most part again given in his great work, entitled, De Corporis Humani Fabricâ Lib. VII., Basle, 1543, fol., frequently reprinted. The earliest impressions of the plates are considered as of the highest value; but the author corrected his explanations in the second Basle edition, 1555. In 1546 he published, De Radicis Chinæ usu Epistola, which is chiefly remarkable as containing a severe attack on the anatomy of Galen, and a correction of his errors. His disciple Fallopio, having published a defence of that ancient, Vesalius replied in his Anatomicarum Gabrielis Fallopii Observationum Examen, 1561. After his death his disciple Borgarucci published, Chirurgia Magna, under his name, but it is chiefly a compilation from the ancients. An edition of all the works of Vesalius, with fine plates, was published under the care of Boerhaave and Albinus, at Leyden, in 1725, 2 vols, fol.

VESLING, (John,) a German writer on natural history and anatomy, born at Minden, in 1598, and studied at Vienna. He afterwards took a journey to Palestine, where he employed himself in botanical researches. He next obtained the professorship of anatomy at Padua; but he quitted that office to become keeper of the botanic garden, of the plants cultivated in which he published a catalogue. He then visited Egypt, where he made observations on the mode of hatching fowls by means of artificial heat, practised in that country. He died in 1649. His chief works are, Syntagma Anatomicum; De Pullitione Ægyptiorum, et aliæ Observationes Anatomicæ; and, Observationes et Notæ ad Prosp. Alpini Librum de Plantis Ægypti.

VESPASIANUS, (Titus Flavius,) an obscure native of Reate, in the country of the Sabines, was born A.D. 9. In A.D. 39, in the third year of Caligula, he was made prætor. By his merits and virtues he rose to consequence in the Roman armies, and headed the expedition against Jerusalem. On the death of Vitellius A.D. 69, he was proclaimed emperor by his soldiers; and the wisdom, moderation, and firmness of his reign showed the propriety of the choice. This virtuous monarch, the liberal patron of learning, and the friend of morality and order, died A.D. 79, in the seventieth year of his age.

VESPUCCI, (Amerigo,) a navigator, whom accident has rendered memorable by giving his name to the largest quarter

of the globe, was born at Florence in 1451, and was brought up to commerce. The success of Columbus stimulated him to make discoveries; and in May, 1499, he embarked at Cadiz in a fleet of five ships commanded by Hojeda, and in this voyage reached the continent of America. In December, in the same year, Vespucci made another voyage in the Spanish service; but in 1501 he went into that of Portugal, and coasted the whole of Brazil to Patagonia. In May, 1503, he commenced a second voyage in the service of Portugal, with Gonzalez Coelho. In 1506 he was recalled to the court of Spain, and sent on another expedition in 1508, with the title of first pilot. He died at Seville, in 1512, and left a journal, which was printed in Italian in 1519, and at Paris in Latin in 1532. His letters have also been published. The accident of the new continent receiving its name from Amerigo has been attributed by M. Humboldt to ignorance of the history of the discovery (at that time jealously guarded as a state secret) leading the publisher of Vespucci's narrative to propose that it should be called after him, and to the musical sound of the name catching the public ear. Vespucci appears to have served, in all the expeditions he was engaged in, in the capacity of astronomer.

VETTORI, (Pietro,) Lat. *Victorius*, an accomplished scholar and eminent promoter of classical literature, was born, of a noble family, at Florence, in 1499, and studied in his native town, and at Pisa. When Charles V. subdued Florence and gave it to duke Alessandro de' Medici, Vettori retired to the country, and devoted himself to study. He afterwards went to Rome, whence he was recalled to Florence by the duke Cosmo I., who appointed him professor of Latin and Greek literature. He published editions of Cicero, Terence, Varro, Sallust, of the Roman writers on agriculture, as well as the Greek text of Æschylus, of the Electra of Euripides, of several dialogues of Plato and Aristotle, and other Greek writers. He wrote commentaries, in Latin, on the works of Aristotle, and on the book on elocution of Demetrius Phalereus. He also wrote, Variæ Lectiones, in thirty-eight books, in which he comments upon numerous passages of ancient writers; and he also wrote several orations. In Italian he wrote orations on the death of duke Cosmo I. and of the emperor Maximilian II. He also wrote several small poems in Italian, and a valuable didactic treatise on the cultivation of the olive tree.

VICARS, (John,) a fanatic, was born in London in 1582, and educated at Christ's hospital, and at Queen's college, Oxford. In the rebellion he distinguished himself as a zealot for the Presbyterian cause, and wrote against the king, bishops, and Independents. He died in 1652. His works are, Coleman-street Conclave visited,—this was written against John Goodwin; God in the Mount; God's Arke overtopping the World's Waves; The Burning Bush not consumed. The three last were collected and published together under the title of The Parliamentary Chronicle. He also wrote some poems.

VICARY, (Thomas,) a native of London, who was sergeant-surgeon to Henry VIII. and the three succeeding sovereigns. He was also chief surgeon of St. Bartholomew's Hospital; and published, A profitable Treatise of the Anatomy of Man's Body, 12mo, 1577.

VICI, (Andrea,) an architect, was born at Arcevia, in the marche of Ancona, in 1744, and was sent to Rome to study painting, under Stefano Pozzi, and architecture, under Carlo Murena. In 1780 the court of Tuscany appointed him hydraulic architect and engineer for the Val di Chiana; and in 1787 he was employed in a similar capacity by the papal government in the work of draining the Pontine marshes. He died in 1817.

VICO, or VIGHI, (Æneas,) an engraver, and medallist, celebrated for his skill in numismatics, was born at Parma, and studied under Raimondi at Rome. He published, I Discorsi sopra le Medaglie degli Antiqui; Monumenta aliquot Antiquorum ex Gemmis et Cameis incisa; Omnium Cæsarum verissimæ Imagines, ex antiquis numismatibus desumptæ; Augustorum Imagines Formis expressæ, vitæ quoque earundem breviter enarratæ, 1558, 4to.

VICO, (Giovanni Battista,) the creator of the philosophy of history, was born in 1668, at Naples, and was educated under the Jesuits. He was afterwards appointed to instruct the nephew of Rocco, bishop of Ischia, in jurisprudence, and held that office for nine years, devoting all his leisure to the study of canon law, theology, and the ancients. Among the writers of his own country were chiefly Petrarca, Boccaccio, and Dante; and, among the ancients, Plato and Cicero, whose works, as well as those of other classic writers, especially those of Rome, he read without

the aid of any commentaries. In 1697 he was appointed professor of rhetoric in the university of Naples; and in order to maintain himself and his family, he was obliged to give private lessons in Latin. He endeavoured to point out the common bond of all the sciences, and showed the sagacity of the ancients in not separating the sciences from one another, but cultivating all in common, as Aristotle had done; and that it was impossible successfully to cultivate one without knowing the rest. His great work, the labour of many years, is entitled Principi di una Scienza Nuova d'intorno alla Commune Natura delle Nazioni, and was published at Naples in 1725. A second and third edition appeared in the author's lifetime, and the seventh appeared at Naples in 1817. On the accession of the house of the Bourbons to the throne of Naples, in 1735, he was appointed historiographer to the king. He fell into a state of insensibility, which lasted for fourteen months, during which he knew neither his friends nor his children. In this state he died, on the 20th of January, 1744. The great truth which he endeavours to establish in his Scienza Nuova, is that the history of the human race is determined by laws which are as certain in their operation as those by which the material world is governed. He endeavours to prove that, notwithstanding all the apparent confusion and incoherence in human affairs, a Divine providence is discernible throughout the history of mankind. It is a philosophy of history which he endeavours to establish. His other works are, De Antiquissimâ Italorum Sapientiâ,—this was translated into Italian by Monti; De uno Universi Juris Principio et fine uno. His collected works were published at Naples, in 1818, by the marquis de Villa Nova; and a second edition was printed in 1835. The latest edition was printed at Milan, in 1837. Michelet published at Paris, in 1827, Principes de l'Histoire, traduits de la Scienza Nuova de G. B. Vico. Ferrari also has thrown much light upon that great work.

VICQ-D'AZYR, (Felix,) a physician and eloquent writer, was born at Valogne, in Normandy, in 1748, and was educated at Caen, whence he went, in 1765, to Paris, to study medicine. He was particularly attached to the physiological part of anatomy; and in 1773 he opened, during the vacation, a course of lectures on human and comparative anatomy at the medical schools. The extent and novelty of his ideas, and the eloquence of his language, joined to an animated and prepossessing physiognomy, rendered him very popular as a lecturer. His course was interrupted by a spitting of blood, which obliged him to retire for a time to his native place. Its vicinity to the sea induced him to apply to the anatomical examination of fishes, and he sent the result of his researches to the Academy of Sciences, which associated him as a member. In 1775 a murrain among the cattle making terrible ravages in Languedoc, Vicq-d'Azyr was sent into that province by the minister Turgot, in order to discover means for remedying the evil; and he fulfilled the object of his mission. In the following year he was chosen perpetual secretary of the Royal Society of Medicine. In 1788 the French Academy elected him to succeed Buffon. Among the subjects of his eulogy in the Medical Society are found the names of Haller, Linnæus, Duhamel, Pringle, Hunter, Bucquet, Macquer, Bergman, Scheele, Buffon, Franklin, and Vergennes. His oration on Buffon is the most remarkable of all. In his private character this writer displayed, with gentle manners, much ardour and sensibility. A romantic circumstance was the occasion of his marriage. A young lady, a niece of Daubenton, having fainted in the street, was brought apparently lifeless to the medical schools where Vicq-d'Azyr was, with several of his associates. He flew to her assistance, and her eyes first re-opened upon her deliverer. A mutual attachment was the result, and they were soon after united. He had the misfortune to lose her within eighteen months, and never married again. His time was fully occupied by his profession, his studies, and the cultivation of society; and his constitution, originally weak, sank under his constant activity. The disastrous effects of the Revolution, which deprived him of many friends, and kept his mind in continued agitation, contributed to exhaust him; and he died in June, 1794, at the age of forty-six. The Eloges Historiques of Vicq-d'Azyr were collected and published with notes, and a memoir on the author, by J. L. Moreau, in 3 vols, 8vo, 1805. His other writings were Mémoires on various subjects in human and comparative anatomy, printed in the Mémoires of the Academy of Sciences and of the Medical Society. He edited the two volumes of the anatomical portion of the Encyclopédie Méthodique, to which he contributed several articles; and he also

edited the first volumes of the medical portion of the same work, in which there are several articles by him, including one of considerable length and importance with the title Anatomie Pathologique.

VICTOR I. (St.) succeeded Eleutherius, as bishop of Rome, in 185. He had a controversy with the churches of Asia respecting the proper time for celebrating Easter. He died about 197. Some say that he suffered martyrdom. He was succeeded by Zephyrinus.

VICTOR II. (Gebhard,) bishop of Eichstadt, succeeded Leo IX. in 1055. He was an active pontiff, and earnestly devoted himself to the reformation of his clergy. He died in 1057, and was succeeded by Stephen IX.

VICTOR III. (Desiderius,) of the ducal house of Capua, abbot of Monte Casino, was elected pope, after the death of Gregory VII., in 1086. In August in the following year, he held a council at Beneventum, in which he anathematized the antipope Guibert, who was supported by the emperor Henry IV. He died on the 16th September, 1087, and was succeeded by Urban II.

VICTOR IV. antipope, was set up after the death of Adrian IV., in 1159, by a small faction of cardinals, supported by the emperor, Frederic I., in opposition to Alexander III. Victor died in 1164.

VICTOR, (Amadeus,) duke of Savoy, and first king of Sardinia, born in 1666, succeeded his father, Charles Emanuel, in 1675. By his marriage with Anna Maria of Orleans, niece of Louis XIV., he ensured the co-operation of France; but he soon declared against his new allies. He was defeated by Catinat, at Staffarde, in 1690, and lost all Savoy; but two years after he entered Dauphiné, and seized upon Gap and Embrun. Another victory obtained over him by Catinat, in 1693, deprived him of all his newly acquired dominions. But though he was obliged to make peace in 1696, he took up arms again in 1701, encouraged by the promises of the emperor, who flattered his ambition by the hopes of possessing a large territory between the Po and Tanaro. His troops were now defeated by Vendôme, and Turin, his capital, was besieged by the duc de la Feuillade; but the timely succour of prince Eugene saved him from ruin. Peace was restored in 1713, and Victor, acknowledged king of Sicily by the king of Spain, soon after resigned his title in favour of the emperor, who in return supported his assumption of the name of king of Sardinia. Victor at last, in 1730, abdicated the throne in favour of his son; the next year, with the same capricious inconsistency, he reclaimed it. The son refused to resign the crown; and the fickle old man soon after died at Rivoli, near Turin, in 1732.

VIDA, (Marco Girolamo,) a learned scholar and distinguished Latin poet, was born about 1490, at Cremona, of parents nobly descended, but in narrow circumstances, and was educated at Padua and Bologna. He changed his baptismal name, Marcantonio, for Marco Girolamo when he entered into orders as a canon-regular of the Lateran. He was at that time engaged in the studies of philosophy and theology, for improvement in which he went to Rome in the latter years of Julius II. One of his early patrons was Ghiberti, bishop of Verona, by whom he was made known to Leo X., who called Vida to his court, and presented him with the priory of San Silvestro in Frascati, where, in an agreeable retreat, he might attend to his studies, and especially to his Christiados, which he was urged to finish by Leo, to whom he had presented two cantos of the poem; but it was not completed till long after that pontiff's death. Of Vida's more considerable poems it is probable that his work De Arte Poeticâ was the first written, though it was not published till 1527. This beautiful didactic composition has been extolled by Scaliger, Batteux, and other critics, as being his best work. It has been translated into English, and has been praised by Dr. Johnson, and by Pope in his Essay on Criticism. Not long after, he composed his Bombyx, or the Art of rearing Silk Worms; and his Scacchiæ Ludus, or poem on the Game of Chess. Clement VII. continued to Vida the patronage which he had obtained from his predecessor and kinsman Leo, and promoted him, first to the office of apostolical prothonotary, and in 1532 to the bishopric of Alba, in Piedmont. He was afterwards present at the Council of Trent, on which occasion he supposes that conversation to have been held between himself and the learned Marcantonio Flaminio, and cardinals Pole, Cervini, and Dal Monte, which he afterwards formed into his dialogues De Republicâ, a work which exhibits him as master of a style in prose not less correct and elegant than his style in verse, and as fully conversant with the studies of politics and philosophy, as with those of polite literature. He

afterwards published those dialogues, with a dedication to cardinal Pole. A contest for precedence arising between the cities of Cremona and Pavia, Vida's native city applied to him for aid in its cause, decreeing that all the papers in their defence should be transmitted to the bishop of Alba, with the request that he would give them the form of an eloquent oration. In consequence, he is regarded as the author of three famous factums of the Cremonese against the Pavese, which, with much asperity, display powers of oratory equal to those in any compositions of the time. In 1551 Vida retired to Cremona, on account of the wars which desolated his diocese. He continued, however, to serve his flock, and effectually interceded with Don Ferdinand Gonzaga, governor of Milan, who had declared an intention of marching to Alba, and putting all the inhabitants to the sword. Vida was still at Cremona in 1563, but he returned to Alba soon after, and died in that city in September 1566. His remains were interred in the cathedral, with no other memorial than a simple epitaph indicating his name and dignity. Vida's Christiados, the longest and most elaborate of his poems, is praised for being free from that incongruous mixture of heathen mythology with Christian theology which appears in Sannazaro's poem on a kindred subject. Besides the poems of Vida already mentioned, he was the author of Eclogues, of Sacred Hymns, and of other small pieces.

VIEL, (Charles Maria de,) a converted Jew, was a native of Metz, in Lorraine, and first embraced the Roman Catholic faith, took orders, and obtained the degree of D.D. His Commentary on the Gospels of St. Mark and St. Luke gave such satisfaction, that he was desired to write against the Protestants; which, however, had the effect of opening his eyes to the errors of Popery. He then went to Holland, and thence to London, where he was received into the established church. He next turned Baptist. He died about 1700.—His brother, Lewis de Compiegne, also became a convert to Christianity, and died in the communion of the church of England. His works are, Catechismus Judæorum; a translation of Maimonides De Sacrificiis, and of Abarbanel's Proemium in Leviticum.

VIETA, (Francis,) Lat. *Viæteus*, the greatest French mathematician of the sixteenth century, was born at Fontenai le Comte, a small town near La Rochelle, in 1540. He succeeded De Thou as master of requests at Paris, and notwithstanding the occupations of that office and the business he had to conduct, found means to devote a considerable portion of his time to the study of the mathematics. He introduced the general use of the letters of the alphabet to denote indefinite given quantities, which before his time had been done only on particular occasions. He also invented and introduced many expressions or terms, several of which are still in use. In most of the rules and reductions for cubic equations he made some improvements. He also made considerable improvements in geometry and trigonometry. His works, which he printed privately, and distributed among his friends, are, In Artem Analyticam Isagoge; Ad Logisticen Speciosam Notæ priores; Zeteticorum libri quinque; De Equationum Recognitione et Emendatione libri duo; De Numerosa Potestatum purarum atque adfectarum ad exegesin resolutione Tractatus; Effectionum Geometricarum Canonica Recensio, and, Supplementum Geometriæ; Pseudo-mesolabum; Ad Angulares Sectiones Theoremata *καθολικωτερα*; Ad Problema quod omnibus mathematicis totius orbis construendum proposuit Adrianus Romanus Responsum; Apollonius Gallus; Variorum de Rebus Mathematicis Responsorum liber octavus; Munimen adversus Nova Cyclometrica; Relatio Calendarii verè Gregoriani; Kalendarium Gregorianum Perpetuum; and, Adversus Christophorum Clavium Expostulatio; Harmonicon Cœleste; this was for a long time missing, and was supposed to be lost, but lately M. Libri (Hist. des Sci. Math. en Italie, vol. iv. p. 22) announced that there is an imperfect MS. in the Royal Library at Paris, and that the original MS. of Vieta is in the Magliabechian Library at Florence; Canon Mathematicis, seu ad Triangula, cum adpendicibus. In the course of his life Vieta had two violent disputes,—one with Scaliger; the other with Clavius. In the former he was undoubtedly right, since he refuted the pretended quadrature of the circle, which that eminent man, who was a great scholar, but a wretched geometrician, had given. His dispute with Clavius seems to have done him less honour. Having conceived that there were many faults in the Gregorian calendar, as it then existed, he composed a new form of it, to which he added perpetual canons, and an explication of it, with remarks and objections against Clavius whom he accused of

having deformed the true Lelian reformation by not rightly understanding it; but, according to Montucla, his own system contained monstrous faults, which Clavius detected. Vieta was also a most profound decipherer,—an accomplishment which proved highly useful to his country. As the different parts of the Spanish monarchy lay very distant from each other, the king and his ministers, when they had occasion to communicate any secret designs, during the disorders of the League, wrote them in ciphers, composed of more than five hundred different characters; but their contents could not be concealed from the penetrating genius of Vieta. Some letters from the court of Madrid to its governors in the Netherlands being intercepted, he deciphered them, notwithstanding the difficulty and complication of the characters, and by these means greatly deranged the affairs of Spain during two years. The Spanish ministers depended so much on the impossibility of finding the key, that, when they perceived he had accomplished his object, they everywhere published that he had done it by the help of magic. Vieta died at Paris in 1603. In 1646 Schooten gave an edition of all his works that he was able to collect. Some letters of this eminent mathematician were published among those of Caselius, printed at Frankfort, in 1687. Vieta was profoundly versed in the Greek, and seems to make a tiresome and ostentatious display of it in his works, which contain innumerable phrases in that language, or words deriving their origin from it: but such was the taste of the times.

VIEUSSENS, (Raymond,) a French physician and anatomist, was born in 1641, and graduated at Montpellier, after which he became physician to the hospital of St. Eloy, where he paid particular attention to the study of the nerves, on which he wrote, Neurologia Universalis, Lyons, 1685, fol. He died in 1716. He was a fellow of the Royal Society of London.

VIGAND, or WIGAND, (John,) a Lutheran divine, born at Mansfield, in 1523. He was engaged in the publication of the Centuries of Magdeburgh, printed at Basle, 13 vols, fol. 1562; and he afterwards presided over the churches of Pomerania. He wrote several works in favour of the Reformation. He died in 1587.

VIGILIUS, an African bishop, who flourished about 480, and ably opposed the heretics of his age in his sermons and in his writings, which were published at Dijon, in 1665, 4to.

VIGILIUS, a Roman, who was elevated to the papal throne by the intrigues of Theodora, the wife of Justinian, to whom he promised, as the price of his elevation, that he would cancel all the decrees of the council of Constantinople against the Eutychian bishops, whose cause she had embraced. Though thus raised to the pontificate in 537, he afterwards ventured to oppose Theodora, and even excommunicated her, for which he was banished from Rome; but he died soon after, of the stone, at Syracuse, in 555. He was succeeded by Pelagius I. Eighteen of his letters have been published at Paris, 8vo, 1642. He sanctioned the decision of the Council of Constantinople, which condemned "The Three Chapters."

VIGNIER, (Nicholas,) a physician and historiographer to the king of France, was born at Troyes, in Champagne, in 1530. His principal works are, Les Fastes des anciens Hébreux, Grecs, et Romains; Bibliothèque Historiale de France; On the Origin and State of the ancient French, fol.; Sommaire de l'Histoire des Français, fol.; Traité de l'Ancien Etat de la Petite-Bretagne. He died in 1595.—His grandson, JEROME, was born at Blois in 1606. He abjured the Protestant religion, and became a member of the congregation of the Oratory. His works are, La Généalogie des Seigneurs d'Alsace; A Harmony of the Gospels; Stemma Austriacum; La Généalogie des Comtes de Champagne. He died in 1661.

VIGNOLA, (Giacomo Barozzi,) an eminent architect and writer on architecture, was the son of Clement Barozzio, originally of Milan, who settled at Vignola, near Bologna, where Giacomo was born in 1507. He applied himself at first to painting, but relinquished that pursuit for architecture and perspective. After executing some designs which were much admired, he went to Rome, and while studying there in the school of Melighini, he formed an acquaintance with Primaticcio, who, about 1537, took him to Paris, where he made the bronze casts at Fontainebleau, for Francis I. At the end of two years he was invited to Bologna, to undertake the façade of the church of San Petronio; but his design was not carried into effect. He, however, built some elegant structures in that city. But his most useful work was the Naviglio, or canal leading to Ferrara;

for which he was so inadequately rewarded, that he quitted Bologna, and went to Rome, where he was appointed architect to the pope, and in 1564 succeeded Michael Angelo as superintendent of St. Peter's. He died in 1573. He published Regola delli Cinque Ordini d'Architettura, fol. His chef d'œuvre is the palace at Caprarola, which he built for cardinal Alessandro Farnese, nephew of Julius III.

VIGNOLÈS, (Alphonso des,) a French divine and mathematician, was born in 1649 at the château of Aubais, in Languedoc, and studied at Geneva, and at Saumur, and afterwards in England. In 1675 he became pastor of the Protestant church at Aubais, whence he removed to that of Cailar; but on the revocation of the edict of Nantes he went to Berlin, and thence to Brandenburg, where he officiated to a French congregation. He also became a member of the Royal Society founded in Berlin, and secretary to that called Anonymi. In 1711 he conducted the Bibliothèque Germanique, which he enriched with many dissertations. In 1738 he published his chief work, entitled Chronologie de l'Histoire Sainte et des Histoires Etrangères depuis la sortie d'Egypte jusqu'à la Captivité de Babylone, 2 vols, 4to. He died in 1744.

VIGORS, (Nicholas Aylward,) a zoologist, was born in 1787, at Old Leighlin, in the county of Carlow, and educated at Trinity College, Oxford, where he published in 1810, An Enquiry into the Nature and Extent of Poetic Licence. In the year 1809 he had an ensigncy purchased for him in the Grenadier Guards, and was present at the action of Barrosa, in 1811. On his return to England he quitted the army, and devoted himself to the study of zoology, especially of birds and insects. In 1832 he became the representative in parliament of the borough of Carlow, for which and for the county of Carlow he continued to sit till his death, in 1840. He contributed a large number of valuable papers to the Transactions of the Linnæan Society and of the Zoological Society, and to the Zoological Journal. He was one of the founders of the Zoological Club of the Linnæan Society, from which sprang the Zoological Society, of which he was the first secretary.

VILLALPANDA, (John Baptist,) a Spanish Jesuit, was born at Cordova in 1552, and died at Rome in 1608. He applied his mathematical knowledge to the elucidation of the Scriptural history, and a description of Solomon's Temple. His great work is entitled, Explanationes in Ezechielem, 3 vols, fol.

VILLANI, (Giovanni,) an Italian historian, was born at Florence, at the close of the thirteenth century, and travelled, on commercial business, in various countries. In 1316 and 1317 he was one of the magistrates called priors in Florence; and in the latter year he was official of the mint. He was again a prior four years after, and superintended the building of the walls. In 1323 he served in the Florentine army against Castruccio Castracani, lord of Lucca, and has related the ill success of the arms of his country. He was employed in 1328 to find means to remedy the scarcity under which Florence laboured. In the following year he treated ineffectually for a peace with Lucca. He died of the plague at Florence in 1348. His historical work relates in twelve books the events occurring in Florence from its foundation to the year of his death; it is not, however, confined to them, but comprehends the principal mutations in all the other Italian provinces. He is charged with having copied without acknowledgment long passages from the history of Ricordano Malaspini. The history of Villani, however, has always been in great esteem, as well for the purity and elegance of its style, as for the matter. It was first printed by the Giunti of Florence, in 1537. Several editions have since been published, of which the latest is that of Milan, in the great Collection of Italian Historians.—After the death of Giovanni, his brother Matteo Villani undertook to continue his history, and brought it down to 1363, in which year, while writing his eleventh book, he was carried off by the plague.

VILLANI, (Filippo,) son of Matteo above mentioned, an historical and biographical writer, was brought up to the law, and was for many years chancellor to the municipality of Perugia. He appears, however, to have chiefly devoted himself to literary pursuits; and in 1404 he was chosen a second time to give public lectures on the Commedia of Dante. Nothing further is recorded concerning his life. Filippo added 42 chapters to his father's continuation of the History of Florence, which completed the eleventh book. He also composed the Lives of Illustrious Florentines; and as these are almost all distinguished for learning or knowledge, the work may be regarded as the first example of a local literary his-

tory. It was originally written in Latin; but a translation was made in Italian, which was published in 1747, by Mazzuchelli, with copious annotations. Moreni published those of Dante, Petrarca, and Boccaccio, in Latin, Florence, 1826.

VILLARET, (Claude,) a French writer, was born at Paris about 1715, and was liberally educated, but, being misled by the passions of youth, he made little advantage of his acquisitions. After composing a novel and a piece for the theatre, he found it necessary in 1748 to quit Paris, and went upon the stage, first at Rouen, and then at other places. He renounced this way of life in 1756 at Liege, where he was at the head of a theatrical company, and returned to Paris. Becoming first clerk in the chamber of public accounts, the habits of business reclaimed him from his dissipations, and his place afforded him opportunities of becoming acquainted with the sources of French history. On the death of the abbé Velly in 1759, Villaret was chosen to continue his historical work; and about the same time he was appointed secretary to the peerage. His close application, joined to the consequences of his early imprudences, brought his life to a termination in 1766. Villaret's Continuation of the Histoire de France commences in the 8th volume with the second year of the reign of Philip VI. (1329), and concludes in the 17th volume, 1469, the ninth year of Louis XI. It is replete with interesting researches and curious anecdotes, but is censured for prolixity in prefaces, digressions, and details of general history, diverting the reader's attention from the main object. The style is elegant and animated, but too oratorical for the simplicity of history. He was also the author of Considerations sur l'Art du Théâtre, 1758; and L'Esprit de Voltaire, consisting of selections from that writer, 1759. Villaret's successor in the compilation of the Histoire de France was the abbé Garnier.

VILLARS, (Montfaucon de,) a relation of the celebrated father Montfaucon, was brought up to the church, and came from Toulouse to Paris, where he obtained distinction as a preacher. His Comte de Gabalis, ou Entretiens sur les Sciences Secrètes, printed at Paris, in 1670, is well known in England as the source whence Pope has derived his elegant machinery of the Rape of the Lock. He added a second part, and the book was several times reprinted; the last time in 1724, 2 vols, 12mo. He was killed by a pistol-shot by one of his relations, on the road from Paris to Lyons, in 1675, when he was about thirty-five years of age.

VILLARS, (Louis-Hector, duc de,) maréchal of France, a distinguished commander, was born at Moulins en Bourbonnais, in 1653. He served in Holland in 1672, signalized his courage at the siege of Maestricht in 1673, and was wounded at the battle of Senef in 1674, when he obtained, in reward of his skill and gallantry, a regiment of cavalry. He next served in Flanders, under the maréchal de Luxembourg, and in Alsace with the maréchal de Crequi, under whose orders he attacked the rear-guard of the Imperialists at the passage of Kinche in 1678. The peace of Nimeguen followed; and the next ten years of his life were spent by Villars principally in diplomatic employments. In 1689 he was created maréchal de camp. He was sent in 1690 to the elector of Bavaria, in order to dissuade him from joining the enemies of France. In 1693 he was made lieutenant-general; and he served in Germany and Italy till the peace of Ryswick, (1697,) when he was sent as envoy-extraordinary to the court of Vienna, where he spent three years. The war breaking out again, (1701,) he was ordered, first to Italy, under Villaroi, and then to Germany, under Catinat, where he was directed to succour the elector of Bavaria, who had declared for France. He crossed the Rhine, took possession of Neuburg, and in 1702 gained a complete victory at Friedlingen over the prince of Baden, and obliged the Imperialists to abandon their lines at Haguenau. This success obtained for him the staff of maréchal of France. Having by skilful marches effected a junction with the elector of Bavaria, they gained in concert the battle of Hochstet in 1703. On his return to France he was sent in 1704 to command in Languedoc against the fanatics of the Cevennes, who had been driven to arms by acts of cruelty. He negotiated with the leader of the rebels, and in the following year left the country in a tranquil state. He was received with the highest honours on his return to Versailles: and his conduct in the war of the Cevennes will ever endear his memory to the lovers of humanity and of religious liberty. In 1705 he was sent to inspect and strengthen the defences of the eastern frontier. He took post on the heights near Frousberg. Confident in the strength of his position, he did not

entrench it, lest he should render his soldiers apprehensive. Marlborough appeared before this camp, at the head of 110,000 men; he examined it at all points for four days, and then retired. Villars instantly burst into Alsace, forced the lines of Weissenburg, presented himself before Lauterburg, crossed the Rhine between Fort Louis and Strasburg, and, laying the whole country between the river and the Schwarzwald under contribution, closed the campaign of 1705. In 1706 he took Lauterburg and Haguenau. This success was neutralized by Villars's loss of the battle of Ramillies, in Flanders. In 1707 he crossed the Rhine; forced the lines of Stollhofen on the 23d of May; established his head-quarters at Rastadt on the evening of the same day, and the next occupied Stuttgard. In 1708 he was employed in Dauphiné against the duke of Savoy, whose plans he found means to disconcert. He was called to command in Flanders against the allies in 1709. He marched to the relief of Mons, and was attacked by Marlborough and Eugene at Malplaquet. The engagement was long and bloody, and the French were at length driven from the field; but the greatest loss of men was sustained by the victors. Villars received a severe wound, which obliged him to withdraw. As a further reward for his services, he was made a peer of France, and governor and lieutenant-general of the bishoprics of Metz and Verdun. He continued to command in Flanders, where no considerable event took place, except the taking of Bouchain by Marlborough, in 1711. The separation of England from the alliance in 1712 was a great relief to France; but Eugene with a superior force besieged Landrecy, and consternation prevailed at Paris. Villars attacked a part of the allied army at Denain (24th July), which he totally broke up; and the consequence of this success was the recovery of all the places in that quarter which the French had lost, and the restoration of their superiority. The peace of Utrecht (concluded by Holland and England, 1713) followed; and the emperor having refused to be comprehended in it, Villars and prince Eugene held conferences at Radstadt (7th March, 1714), for a treaty between their respective sovereigns, which they soon brought to a conclusion. For the next eighteen years Villars was exclusively engaged in the turmoil of state intrigue. In 1715 he was made president of the council of war, and admitted to the council of regency in 1718. During the party-storms of that period he preserved a neutrality; he, however, thought it his duty, when the system of Law was producing so much calamity in France, to lay before the Regent a free representation of all the evils of which it was the occasion; and he contributed to the discharge of that financier, and the appointment of his successor. When upon the death of the duc d'Orleans, the regency devolved upon the duc de Bourbon, Villars was consulted upon all public affairs. He was then at the height of his fortune. A maréchal of France, a duke and peer, governor of Provence, a grandee of Spain, a knight of the Golden Fleece, and a member of the council, nothing seemed wanting that could gratify ambition. His only rival at court was the abbé Fleury. The marriage of Louis XV. with the daughter of the king of Poland appeared for a time to strengthen the influence of Villars; but the abbé Fleury having undermined the queen's power with the king, the maréchal was obliged to give way to the favourite. This continued till 1732, when the rupture with Austria on account of the Spanish possessions in Italy rendered the military services of Villars indispensable. Villars, with the title of general of the camps and armies of the king (dormant since Turenne), was sent, at the age of eighty, to command in the Milanese. He took Pizighitone; but increasing debility would not permit him to make more than one campaign. On his way back to France he was seized with a mortal disorder at Turin, where he soon after expired, on the 17th June, 1734, in the eighty-first year of his age. He was a member of the French Academy, into which he was admitted in 1714. Mémoires of the Maréchal de Villars, were printed in Holland in 3 vols, 1734-36, of which the first alone was written by himself. A more interesting publication appeared in 1784, entitled La Vie du Maréchal de Villars, écrite par lui-même, et donnée au Public par M. Anquetil, 4 vols, 12mo. It contains the letters, recollections, and journal of the maréchal, arranged by the editor.

VILLEHARDOUIN, (Geoffroi de,) an ancient French historian, was maréchal of Champagne, and bore a considerable part, under Thibaut IV., in the fourth crusade, of 1198, which produced the capture of Constantinople by the French and Venetians in 1204. Of this expedi-

tion he wrote a narrative, which is extant. It is a curious and interesting relation, drawn up with much simplicity and apparent fidelity. The best edition is that of Du Cange, 1657, fol., with many explanatory notes.

VILLIERS, (George,) first duke of Buckingham, the third son of Sir George Villiers, of an ancient family in Leicestershire, was born at Brookby, in that county, in 1592. At the age of eighteen he was sent to France, where he spent three years in improving himself at the academies for polite exercises. After his return he determined to push his fortune at court, for which he was well qualified by a handsome person, and a sprightly disposition. James I., who, in the choice of his favourites, was peculiarly determined by external attractions, was so much captivated by the first sight of Villiers, that he resolved to receive him among his minions; and in 1613 he gave him the post of his cup-bearer, in the room of the discarded Somerset. He was knighted in 1615, and made a gentleman of the bed-chamber. Soon after the office of master of the horse was conferred upon him; and in 1616 he was honoured with the garter, and created a baron and viscount. In the following January he was advanced to the earldom of Buckingham, and admitted into the privy-council. He accompanied, in 1617, the king into Scotland; and after his return he was created a marquis, and accumulated the posts and dignities of Lord High Admiral of England, Chief-Justice in Eyre to the south of the Trent, Master of the King's bench office, Steward of Westminster, and Constable of Windsor Castle. He likewise became the sole dispenser of the royal favours, which privilege he used to the advancement of all his family and connexions. In 1620 he married the earl of Rutland's daughter, the richest heiress in the kingdom; and three years after he persuaded the prince (Charles) of Wales to go to Spain, in disguise, to solicit the hand of the Infanta. During his absence he was raised to the ducal title; and after his return he was made warden of the Cinque Ports. On the death of James, Villiers retained all his influence with the new monarch; but, while he was the favourite of the court, he was regarded with odium by the parliament and the people. His unpopularity was increased by rashly advising his master to dissolve the parliament, and to raise supplies without the consent of the people. In the midst of these popular discontents a war broke out with France, and the duke took upon himself to carry hostilities into the enemy's country; but, instead of landing on the continent, he made an imprudent attack on the isle of Rhé, in which he lost the flower of his army. This disaster was to be repaired by a more formidable armament, for the relief of La Rochelle, which Richelieu was besieging. The duke made extraordinary preparations for the expedition; but, in the midst of these, he was stabbed at Portsmouth by Felton, a lieutenant of the army, 23d August, 1628, in the 36th year of his age.

VILLIERS, (George,) the second duke of Buckingham, son of the preceding, by lady Catharine Manners, daughter of the earl of Rutland, was born at Wallingford-house, Westminster, in 1627, and, after studying at Cambridge, went abroad, and on his return entered the royal army, for which he was deprived of his estate by the parliament, but recovered a great part of it in 1657, by marrying the daughter of lord Fairfax. At the Restoration he was made one of the lords of the bed-chamber, lord lieutenant of Yorkshire, and master of the horse. Of these honours, however, he was deprived in 1666, for being concerned in a plot to effect a change of government. Notwithstanding this, he recovered the royal favour. The flagitious attempt which he made with Blood on the duke of Ormond's life did not again expose him, as he deserved, to the royal displeasure; but he was made chancellor of Cambridge, and sent as ambassador to Louis XIV. He afterwards resigned the chancellorship, and capriciously favoured the cause of the nonconformists. In 1676 the duke, with the earls of Shaftesbury and Salisbury, and lord Wharton, were sent to the Tower, by order of the house of peers, for contempt. On a petition to the king, however, they were all released. This profligate nobleman died at an obscure house at Kirkby Moorside, in Yorkshire, of a fever, caught in fox-hunting, April 16, 1688, and was buried in Westminster Abbey. He wrote a celebrated comedy, called The Rehearsal; and some other dramatic pieces; also a few pamphlets in prose. His character has been well delineated under the name of Zimri in Dryden's Absalom and Ahithophel.

VILLOISON, (John Baptist Gaspard d'Ansse de,) an eminent Greek scholar, and critic, was born at Corbeil-sur-Seine,

in 1750, and studied under Capperonnier, professor of Greek in the royal college. In 1773 he published the Greek Lexicon to Homer by Apollonius, from a MS. in the library of St. Germain-des-Prês, together with the fragments of Philemon; for which he was admitted a member of the Academy of Inscriptions. In 1778, he published an edition of the pastoral poem of Longus, with a learned commentary. In 1781 he went to Venice to search for Greek MSS. in the library of St. Mark, where he found several unedited works, from which he made extracts, and published them in that year in two quarto volumes, under the title of, Anecdota Græca e Regiâ Parisiensi et e Venetâ S. Marci Bibliothecâ deprompta. But his most important discovery was a copy of Homer's Iliad of the tenth century; which he published, with the very ancient Scholia, (now known under the name of Scholia Veneta,) in 1788, fol. From Venice he went to the court of Saxe-Weimar, at the invitation of the duchess, and, while there, formed the collection of critical letters, which he printed at Zurich, under the title of, Epistolæ Vimarienses, 1783, 4to. He next published, at Strasburg, 1784, a Greek translation of part of the Old Testament, made by a Jew in the ninth century. Soon after he travelled into Greece, and left numerous observations for a history of that country, and for a new edition of Montfaucon's Palæographia Græca. In the French revolution he lost all his property; but he was appointed by Buonaparte professor of ancient and modern Greek in the College de France, which office he had just entered upon, when he died, April 26, 1805. The Memoirs of the Academy of Inscriptions contain several valuable papers by Villoison. The materials for a great work on Greece, in fifteen large quarto volumes, as well as his remarks on Tournefort and on Montfaucon's Palæographia Græca, of which he likewise intended to publish a new edition, are in MS. in the royal library of Paris.

VINCE, (Samuel,) an eminent mathematician and astronomer, was born of poor parents, at Fressingfield, in Suffolk, and, by the munificence of Mr. Tilney, of Hadleston, he was sent to Caius college, Cambridge, in 1775. In 1796, being then a fellow of Sidney Sussex college, he was elected Plumian Professor of Astronomy and Experimental Philosophy. He also took orders, and was successively presented to the rectory of Kirkby Bedon, in Norfolk; to the vicarage of South Creak, in the same county; and to the archdeaconry of Bedford. He was elected a Fellow of the Royal Society in 1786. He died in 1821. His works are, Elements of Conic Sections; Practical Astronomy; Plan of a Course of Lectures on Natural Philosophy; The Principles of Fluxions; The Principles of Hydrostatics; A Complete System of Astronomy; A Vindication of Christianity against the Objections of Hume, in two discourses, preached before the University, 1798-1809; A Treatise on Trigonometry, the Nature and Use of Logarithms, &c.; A Confutation of Atheism, from the Laws of the Heavenly Bodies; and, On the Hypotheses accounting for Gravitation from Mechanical Principles. In the Philosophical Transactions, 1785, there was published a paper of his On Friction; another in 1795, entitled Observations on the Theory of the Motion and Resistance of Fluids; and a third in 1798, entitled Experiments on the Resistance of Bodies moving in Fluids.

VINCENT of Lerins, Lat. *Vincentius Lirinensis*, an ecclesiastic of the fifth century, was a Gaul by nation, and originally followed the military profession; but feeling a vocation to quit the world, and adopt a religious life, he retired to the monastery of Lerins, in Provence, where he entered into priest's orders. He obtained a high reputation for piety and learning; and after his death, in the reign of Theodosius and Valentinian, he was canonized by the Romish church. This honour was conferred upon him chiefly on account of a work, entitled, Commonitorium adversus Hæreticos, which has been printed in the Bibliotheca Patrum, and also in several separate editions, one of which is of Cambridge, in 1687. It was translated into English by Reeves, 1709, 8vo.

VINCENT of Beauvais, a Dominican monk, was held in great esteem by St. Louis (IX.) of France, who gave him the title of his reader, and the inspection over the studies of his children. He composed, about 1244, a summary of knowledge, or encyclopedia, celebrated in those times, under the title of Speculum Majus, in four parts, distinguished by the heads of Speculum Naturale, Doctrinale, Morale, et Historiale, Strasburg, 1476; the last edition is by the Benedictines of St. Waast, at Douay, in 1624. He died in 1264.

VINCENT, (Thomas,) a nonconformist divine, was born at Hertford, in 1634,

and educated at Westminster school, and at Christ church, Oxford. He afterwards became chaplain to Robert, earl of Leicester, and subsequently succeeded to the living of St. Mary Magdalen, Milk-street, London, from which he was ejected for nonconformity, in 1662. He next kept a school for some time, with another famous nonconformist, the Rev. Thomas Doolittle, at Islington, and occasionally preached. In 1665 the memorable and last plague with which this kingdom was visited broke out in the metropolis with uncommon fury, and Mr. Vincent came to lodge in the city, and throughout the continuance of that dreadful scourge preached every Sunday in some parish church. He also visited the sick whenever called upon, and yet continued in perfect health during the whole time. This remarkable instance of courage and humanity probably reconciled many to him who disapproved of his nonconformity; for although he preached afterwards at a dissenting meeting at Hoxton, and was the founder of another at Hand-Alley, Bishopsgate-street, we do not find that he was molested. He died in 1678, in the forty-fourth year of his age. He was the author of several pious tracts, which went through many editions in his lifetime, and afterwards; and he had some controversy with William Penn, the quaker, and with Dr. William Sherlock. The most popular of his tracts were his Explanation of the Assemblies' Catechism; and, God's terrible Voice to the City by Plague and Fire; this was first printed in 1667, 12mo, and went through thirteen editions before 1671. He published a work of the same kind, occasioned by an eruption of Mount Etna, entitled Fire and Brimstone, &c. 1670, 8vo.—His brother, NATHANAEL, also educated at Christ church, Oxford, was ejected from the living of Langley Marsh, in Buckinghamshire, in 1662, and afterwards was frequently prosecuted for preaching in conventicles. He was also imprisoned for being concerned in Monmouth's expedition; but nothing was proved against him. He died in 1697. He was the author of, The Conversion of a Sinner; and, The Day of Grace; besides Sermons, and other religious tracts.

VINCENT, (William,) a learned divine, was born in London, in 1739, and educated at Westminster-school, and at Trinity college, Cambridge, where he obtained a fellowship. In 1762 he was appointed usher of Westminster school, and in 1771 second master. He was also made chaplain in ordinary to George III.; and in 1778, being then doctor of divinity, he was presented to the vicarage of Longdon, in Worcestershire; which he resigned the same year, on being instituted to the united rectories of Allhallows the Great and Less, in Thames-street, London. In 1788 he became head master of Westminster school; which office he held till 1801, when he obtained a stall in the collegiate church of St. Peter. On the translation of bishop Horsley from the see of Rochester to that of St. Asaph, in 1802, he was made dean of Westminster, with which preferment he held the rectory of Islip, in Oxfordshire, which he had exchanged in 1805 for that of St. John's, Westminster, which he obtained in 1803. He died in 1815. His principal works are, A Charity Sermon at St. Margaret's, Westminster, 1792; De Legione Manliana,—this is an explanation of what had appeared to be an irreconcileable difference between the account of the Roman legion given by Polybius (book vi. c. 1,) and what is said by Livy, (book viii. c. 8,) about a manœuvre of the consul T. Manlius in his battle with the Latins at the foot of Mount Vesuvius, A.U. 413; The Conjugation of the Greek Verb; and the Greek Verb analyzed; A Commentary on Arrian's Voyage of Nearchus; The Periplus of the Erythrean Sea; the two last he afterwards printed together, with the title of The Commerce and Navigation of the Ancients in the Indian Ocean; A Defence of Public Education. A volume of Sermons, with his Life prefixed, was published after his death. Dean Vincent contributed several valuable papers to the Classical Journal, and was a frequent writer in the British Critic.

VINCI, (Lionardo da,) an eminent painter, remarkable for the universality of his genius, was born at the castle of Vinci, in the Valdarno di Solta, below Florence, in 1452. He was the natural son of Pietro da Vinci, a notary of the Signory of Florence, who perceiving, from the infantine sketches he amused himself with in his childhood, a decided inclination for the art of painting, placed him under the tuition of Andrea Verocchio, distinguished as a sculptor, an architect, and a painter. Verocchio having been employed by the monks of S. Salvi, at Valombrosa, to paint an altar-piece for their church, representing the Baptism of Christ, Lionardo was entrusted to paint the figure of an angel in the same piece; and he performed his task with such

beauty and correctness of design, and such felicity of execution, that the rest of the picture was totally eclipsed; and tradition reports, that Verocchio was so much mortified at the discomfiture, that he relinquished the pencil for ever. This picture is now in the academy of Florence. Lionardo's studies had not been confined to painting. He was an able architect, had a perfect knowledge of anatomy, was well skilled in mechanics, a master of optics and geometry, and had applied himself thoroughly to the study of nature and her operations. To arts and literature he added the accomplishments of the body. His person was vigorous and finely formed; he was a poet, a skilful musician, and a master of all the favourite exercises. He understood the management of the horse, and was very dexterous in the use of arms. The possession of such extraordinary qualities soon spread his reputation over all Italy. After painting for some time at Florence, Lodovico Sforza, duke of Milan, invited him to his court in 1484, and appointed him director of the academy of painting and architecture which he had recently revived. Lionardo had painted, before he left Florence, the celebrated head of Medusa, now in the Florentine gallery. Desirous of rendering the extensive capacity of Lionardo useful as well as ornamental to his state, the duke of Milan engaged this distinguished engineer in the stupendous project of conducting the waters of the Adda from Mortesana, through the Valteline, and the valley of Chiavenna, to the walls of Milan, a distance of nearly two hundred miles; an enterprise which had hitherto been regarded as impracticable. The impediments of nature gave way before the daring efforts of genius and science, and Lionardo accomplished this immense work, to the astonishment and admiration of all Italy. Having thus served his patron in the capacity of engineer, the duke next employed him to embellish his metropolis with the productions of his pencil. In 1496 he painted a picture of the Nativity, which Lodovico presented to the emperor Maximilian the same year, at Pavia; it is now in the gallery at Vienna. In 1497 he executed his principal work at Milan—his celebrated picture of the Last Supper, painted for the refectory of the Padri Dominicani, in the church of S. Maria delle Grazie. He chose that interesting moment of the subject, when our Saviour declared to his disciples, that one of them would betray him. The surrounding apostles appear thunderstruck by such a prediction; the most distant from the Redeemer, doubtful if they have heard it right, are anxiously inquiring of their nearer neighbours, the precise meaning of the prophecy. Some express their astonishment, some their indignation, whilst others exhibit the most candid expression of their innocence. Judas alone, though anxious to conceal his guilt, unequivocally discovers himself to be the betrayer. The head of our Saviour he did not finish, not being able to design a character equal to the conception he had formed in his mind. It was afterwards completed by Giovanni Batista Armenini. It has long afforded matter of infinite regret, that this admirable picture had not been painted in distemper, instead of a composition of oil and varnish, which caused it to begin to crumble, and fall to pieces, fifty years after it was painted. This work, the greatest that had then appeared, was copied several times while it was in a good state, and it is well known from Frey's, Morghen's, and other numerous engravings of it. One of the best copies is that in the Royal Academy of London, made by Marco Oggioni, and purchased by Sir Thomas Lawrence in Italy; there are twelve old copies still extant. It was restored by Bellotti in 1726. There was nothing of the original work remaining at the end of the last century except the heads of three apostles, which were very faint. The wars of Italy now began to interrupt the progress of Lionardo. In 1500 his patron, the duke of Milan, was overthrown in battle by the French, made prisoner, and conducted to France, where he soon after died in the castle of Loches. These disastrous events proved fatal to the arts at Milan; the academy was suppressed, and its professors were dispersed. The disorders of Lombardy, and the downfall of the Sforzi, his protectors, obliged Lionardo to quit Milan, (1500,) and to take refuge at Florence, where the arts were still sheltered by the genial patronage of the Medici. In 1503, the council having determined to decorate their chamber with the works of the best masters, Lionardo was appointed to execute one side of it, and Michael Angelo, who was then in his twenty-ninth year, was fixed on as his competitor, in undertaking the other. Da Vinci selected for this purpose the battle in which the Milanese general Nicolo Piciuino was defeated by the Florentines at Anghiari, near Borgo San Sepulchro. This composition, of which Lionardo made only

the cartoon of a part, was called the Battle of the Standard. Jealousy of each other's ability, as is usual, excited animosity between them; and the rivalry of these great artists divided Florence into parties. He made also about the same time the celebrated portrait of the Madonna Lisa, called La Gioconda, the wife of Francesco del Giocondo. Francis I. of France gave 4000 gold crowns for it; and it is now in the Louvre. In 1507 he again visited Milan, and painted in that year, in an apartment in the palace of the Melzi at Vaprio, a Madonna and Child. He painted about the same time also the portrait of the general of Louis XII. in Italy, Giangiacopo Trivulzio, which is now in the Dresden gallery. He visited Florence again in 1512, and painted two portraits of the young duke Maximilian, the son of Lodovico il Moro. In 1514 he went to Rome, under the protection of Giuliano de' Medici. He was graciously received by Leo X. But, being now declined into the vale of years, he found himself unable to contend with such rivals as Michael Angelo and Raffaelle, then in the zenith of their fame. His residence at Rome not proving agreeable to him, he was induced to accept of an invitation he received from Francis I. to visit the court of France. He was received by that splendid monarch with the most flattering attention. The fatigues of the journey, however, and the change of climate, reduced him to a state of languor and infirmity, which rendered him incapable of undertaking any work of importance. During an indisposition of five years he continued to receive the most attentive marks of that monarch's esteem, who frequently visited him during his illness; and he is said to have expired in the arms of the king, at Fontainebleau, on the 2d of May, 1519, in the sixty-seventh year of his age. As a painter, Lionardo may be regarded as the first who attempted to reconcile minute and elaborate finish with grandeur of idea, and dignity of form. He particularly attached himself to the expression of character, and the just delineation of the affections of the mind. If, in this sublime department of the art, he was afterwards excelled by Raffaelle, he had, at least, the glory of having surpassed in it every painter who had preceded him, and of having opened a path unknown before, which was afterwards so successfully trod by Raffaelle himself. His design is correct and pure, and, if he did not, like Raffaelle, venture into the region of the beautiful ideal, he selected nature in her most perfect forms, and gave to his figures a grace with which the artists of his time were entirely unacquainted. In his compositions, he, like the painters of antiquity, was an enemy to confusion, and to avoid it, like them, he only introduced into his pictures such figures as were essentially necessary to his subject. Although it does not appear that he ever sedulously cultivated an acquaintance with the antique, he distinguished himself by an elevated taste, and a perfectly correct imitation of the models he consulted. To him we are chiefly indebted for the establishment of the principles of the chiaroscuro, which gave birth to that magical relief, for which his works, and those of his disciples, are so peculiarly remarkable. He composed several treatises and discourses on different subjects, among which are, A Treatise on Hydraulics, explaining the Nature, Equilibrium, and Motion of Water, with designs; A Treatise on Anatomy; The Anatomy of the Horse; A Treatise on Perspective; and, a Treatise on Light and Shadow. His principal work is a Treatise on Painting, first published, in folio, at Paris, in 1651, entitled, Trattato della Pittura di Lionardo da Vinci. Novamente dato in Luce; con la vita dell' istesso autore, scritta da Raffaelle du Fresne, &c., Parigi, 1651, with figures designed by Nicholas Poussin. It was translated into English, and published by John Senex, London, 1721.

VINER, (Charles,) a law writer, born at Aldershot, in Hampshire. He spent above fifty years in compiling A General Abridgment of Law and Equity; which was printed in his own house, in 24 vols, fol. It has been since republished in the same number of octavo volumes. He died in 1756. He bequeathed 12,000*l.* to the university of Oxford for the establishment of a law professorship; and the endowment of fellowships, and scholarships, in common law. Sir William Blackstone was the first professor; and his Commentaries arose from this foundation.

VINES, (Richard), a Presbyterian divine, was born at Blaston, in Leicestershire, and educated at Magdalen college, Cambridge; after which he became schoolmaster at Hinckley, whence he removed to the living of Weddington, in Warwickshire. In 1644 he was appointed one of the Assembly of Divines; minister of St. Clement Danes; and vicar of St. Lawrence Jewry, in London. Afterwards he became master of Pembroke hall,

Cambridge; but he resigned that, and his living in the city, on account of the Engagement, in 1650. He was employed by the parliament in their negotiations with Charles I. He died in 1655; and his sermons were published in 1662.

VINNIUS, (VINNEN,) (Arnold,) an eminent jurist, was born in Holland in 1588, and studied at Leyden, under Gerrard Tuningius. He afterwards taught the classics at the Hague till 1633, when he was invited to the professorship of law in the university of Leyden. His principal publications are, Commentarius Academicus et Forensis in quatuor Libros Institutionum Imperialium, Amsterdam, 1642, 4to, and often reprinted,—a valuable edition of this work was given by Heineccius, with a preface and annotations, Lugd. B. 1726, 4to; Notæ ad Institutiones, printed with the above; Introductio ad Praxim Batavam; Jurisprudentia contractata; Quæstiones Juris Selectæ; Tractatus de Pactis, &c. He died at Leyden in 1657, or, according to another account, in 1668.

VIOTTI, (Giovanni Battista,) a distinguished violinist, was born in 1755, at Fontanento, in Piedmont, and was a pupil of Pugnani. In his twentieth year he was chosen to fill the situation of first violin in the royal chapel of Turin, in which he remained three years; he then visited Berlin, whence he went to Paris, where he was elected into the Constituent Assembly. But when the reign of terror commenced, he came to London, and made a most successful début at one of Salomon's concerts. He afterwards took some share in the general management of the King's Theatre, but from this he soon retired; and he succeeded Mr. William Cramer, as leader of the band. In 1798 he retired to Hamburgh, where he published his celebrated Six Duos Concertans pour deux Violons. In 1801 he returned to London, and, finally abandoning his profession, embarked the whole of his small fortune in a partnership in the wine trade, by which unguarded step he lost all. He afterwards became director of the Philharmonic Society. He died in 1824.

VIRET, (Peter,) an eminent assistant in the Reformation, was born in 1511, at Orbe, in the canton of Berne, and studied at Paris, where he became acquainted with Farel, whose coadjutor he was in propagating the reformed doctrine in several towns of Switzerland. He accompanied him to Geneva in 1534, and ably assisted him in his efforts for the abolition of Popery in that city. Lausanne having embraced the Reformation in 1536, Viret was invited to exercise the ministry there; in which office he gave great satisfaction. From Lausanne he was called to serve the churches of the reformed at Nimes and Montpellier; and at length he settled at Lyons, where he fulfilled his ministerial duties with zeal and fidelity during the difficulties arising from civil war and pestilence, till he was obliged to quit his station in consequence of the edict of Charles IX. in 1563, prohibiting his subjects of the reformed religion from having ministers not born in the kingdom. He then retired to Orange, whence he was invited by Jeanne d'Albret, queen of Navarre, into Bearn. He died in 1571. He published a work at Geneva in 1560, entitled On True and False Religion, in which much reading is displayed concerning superstitions, ancient and modern. His largest work is An Exposition of the Doctrine of the Christian Faith. Of the three great contemporaries in the church of Geneva, Calvin, Farel, and Viret, it was said that Calvin was admired for his profound erudition, Farel for his zeal and warmth, and Viret for his persuasive eloquence. Viret also, in his writings at least, had a happy talent in turning the superstitions he opposed into ridicule; and this he did with such effect, that Dupin, and other Popish biographers of later date, cannot forgive him.

VIRGILIUS, (Publius Maro,) was born in the consulate of Crassus and Pompey, on the 15th of October, B.C. 70, at Andes, a village near Mantua. His father was probably the owner of a small estate cultivated by himself. Virgil enjoyed the benefit of a liberal education; and Cremona and Milan are said successively to have contributed to his instruction. The system of philosophy which he studied was the Epicurean, under a master named Syro; and he appears to have had for a fellow-disciple that Varus to whom he inscribes his sixth Eclogue. He was taught Greek by the grammarian Parthenius. If, as is generally agreed, Virgil relates his own adventures in the person of Tityrus in his first Eclogue, his first visit to Rome, for the purpose of recovering his lands which were occupied by the soldiery of Octavianus (B.C. 41) after the war against the republicans, must have been when he was in his 30th year. At Rome he obtained an introduction to Octavianus, by means of Pollio, or of some other protector, and

also became known to his great patron Mecænas; and through their influence his farm was restored to him. He proceeded in the composition of his Eclogues, of which the tenth and last, dedicated to Gallus, is referred to his 33d or 34th year. The commencement of his Georgics, at the suggestion of Mecænas, is by the grammarians dated in his 34th year, and they allow seven years to the completion of this work, which he passed chiefly at Naples. There is no doubt, however, that the Æneid was the latest of his performances, and that it occupied many of the latter years of his life. In B.C. 19 he visited Greece, where he intended to spend some time in revising and polishing his great epic poem at his leisure; and on this occasion it is supposed that his friend Horace wrote his ode beginning Sic te Diva potens Cypri. (Carm. i. 3.) Having, however, at Athens met Augustus on his progress from the East, he resolved upon returning in his company; but at Megara he was attacked with indisposition, which became more serious during his voyage to Italy. On his arrival at Brundisium, or, as others say, at Tarentum, he was unable to proceed, and within a few days expired, B.C. 19, in the 52d year of his age. His remains, according to his request, were conveyed to Naples, where they were interred on the Puteolan way, at the second milestone from Naples. From the concurrent testimony of various writers, among whom are Pliny the elder and Aulus Gellius, it appears that on his death-bed he wished to commit his Æneid to the flames, regarding it as an imperfect performance; but that it was saved by the interposition of his friends Tucca and Varius, who persuaded him to bequeath it to them on the condition that they should make no alterations in it, or by the injunctions of Augustus to his executors. This circumstance is a convincing proof of that modest self-estimation which is ascribed to the character of this great poet. The poem consists of twelve books, which contain the story of the wanderings of Æneas after the fall of Troy, and his final settlement in Latium after the defeat of Turnus and the Rutuli. The first six books are an imitation of the Odyssey; the last six books are founded on the Iliad. But though the Æneid contains many fine passages, its poetical merits are greatly below those of the Iliad and Odyssey. The poem wants the unity of purpose and integrity of construction which so eminently characterize the Iliad, and it is deficient in that truth and simplicity which form the never-tiring charm of both the Iliad and the Odyssey. But Virgil had other models besides Homer. The poets of the Alexandrine school were his study, and particularly Apollonius of Rhodes, whom he has often imitated. Virgil was pre-eminently a learned poet; and his works exercised a powerful influence on the literature of Rome. Virgil was printed by Aldus, at Venice, in 1501, 8vo. The edition of Robert Stephens, Paris, 1532, fol., contains the commentary of Servius. The edition of J. L. de la Cerda, which is valuable for the commentary, appeared at Madrid, in 3 vols, fol., 1608, 1612, and 1617. The edition of Dan. Heinsius appeared at Leyden in 1636, 12mo; that of Nicholas Heinsius, which is much better, was first published at Amsterdam in 1676. The edition of C. G. Heyne was published from 1767 to 1775, at Leipsic, in 4 vols, 8vo; this edition was reprinted in 1788 with improvements. The fourth edition of Heyne, by G. P. E. Wagner, was printed at Leipsic, in 1830, &c., 4 vols, 8vo. Wagner published, in the following year, the text alone, in 8vo; this volume contains the Orthographia Vergiliana. There is a German translation by J. H. Voss, Brunswick, 1799, 3 vols, 8vo. Martyn's prose English translations of the Bucolics, London, 1749, and of the Georgics, 1741, are valued for the commentaries. John Ogilby's translation appeared at London in 1649 and 1650. The translation of Dryden was published by Tonson, London, 1697. There is a translation in blank verse by Dr. Joseph Trapp, with notes. The Æneid, translated by C. Pitt, and the Eclogues and Georgics, by Joseph Warton, with observations by Spence and others, was published by Dodsley, 4 vols, 8vo, London, 1753.

VIRGILIUS, or VERGILIUS, (Polydorus,) an historical writer, was born at Urbino, in Italy, at the close of the fifteenth century, and first made himself known by A Collection of Proverbs in 1498. When Erasmus afterwards published his Adagia, without taking notice of Polydore's work, the latter reproached him in the preface to his book De Rerum Inventoribus. Their friendship, however, does not seem to have been interrupted by it; and Polydore, at the suggestion of Erasmus, left the passage out in the later editions. These Adagia of Polydore were printed

three or four times in a very short space; and this success encouraged him to undertake the work, already mentioned, De Rerum Inventoribus, printed in 1499, and again at Strasburg, in 1509. At the end of the 4th edition, printed at Basle, in 1536, 12mo, is subjoined a short commentary of his upon the Lord's Prayer. After this he was sent into England by Alexander VI. to collect the Papal tribute, called Peter-pence; and he was the last collector of that tax. Having obtained the rectory of Church Langton, in Leicestershire, he resolved to spend the remainder of his life in England. In 1507 he was presented to the archdeaconry of Wells, and to the prebend of Nonnington, in the cathedral of Hereford; and he was the same year collated to the prebend of Scamelsby, in the cathedral of Lincoln, which he resigned in 1513 for the prebend of Oxgate in St. Paul's. In 1517 he published in London a new edition of his work De Rerum Inventoribus, then consisting of six books. About 1521 he undertook, at the command of Henry VIII., a History of England, from the earliest times to the end of the reign of Henry VII., which he published and dedicated in 1533 to his royal patron. It is in twenty-six books. The purity of his language is generally allowed, and he excelled most of the writers of this age for elegance and clearness of style; but his work is chargeable with great partiality, and even falsehood, by Sir Henry Savile and Humphrey Lloyd. His greatest fault is, that he gives a very unfair account of the Reformation, and of the conduct of the Protestants. Yet his work has been printed several times; and it is necessary to supply a chasm of almost seventy years in our history, including particularly the lives of Edward IV. and Edward V. In 1526 he published a treatise Of Prodigies, consisting of dialogues, and attacks upon divination. He did not desire to leave England till 1550, and he would not have desired it then, if old age had not required a warmer and more southern climate. It is said that he died at Urbino in 1555. Although a zealous Papist in some points, he approved the marriage of the clergy, and condemned the worship of images. Various passages in his work De Rerum Inventoribus are condemned in the Index Expurgatorius.

VISCHER, (Peter,) a celebrated German sculptor and founder, was born about the middle of the fifteenth century, and studied in Italy. His master-piece is the tomb of St. Sebald, in the church of that saint at Nuremberg, upon which he was employed for thirteen years. It is beautifully designed, and richly ornamented. He died, according to Doppelmayr, in 1530.—His son, HERMANN, studied likewise in Italy, and was scarcely inferior to his father; he was killed in 1540 by a sledge, as he was going home one night with a friend.

VISCHER, (Cornelius,) a celebrated designer and engraver, was born at Haerlem, about 1610, and was a pupil of Peter Soutman, though he did not follow the style of that master, but adopted a manner of his own, which he carried to a perfection that has hardly been equalled. He drew with correctness and taste; and the plates that he executed from his own designs, which are esteemed the finest of his works, sufficiently attest the extent of his genius. His execution is clear and delicate; and no artist has surpassed him in the talent of harmonizing the operation of the point with that of the graver. He died about 1660.

VISCHER, (John,) an engraver, younger brother of the preceding, was born at Amsterdam, in 1636. Although he did not possess the extensive talents of his brother, he has left proofs of his ability as an engraver, which rank him amongst the most eminent artists of his country. His plates are more forwarded with the point than those of Cornelius, and his style of etching is uncommonly picturesque and effective. His prints after Berghem and Ostade are among the happiest productions of the art.

VISCONTI, (Ennio Quirino,) an eminent antiquary, was born at Rome, in 1751. His father, Giovanni Batista Visconti, was keeper of the Pontifical Museum, in which office he succeeded Winckelman; and under him the son imbibed a taste for antiquarian research. His greatest work is A Description of the Museo Pio-Clementino, as it was called, in honour of the two popes, Clement XIV. and Pius VI.; in this work, the first volume of which was published in 1782, and the seventh and last in 1807, he has explained a vast number of obscure inscriptions, medals, and basso-relievos. When the French carried off the ancient monuments, and works of art, to Paris, Visconti was called thither, and appointed keeper of the Museum of the Louvre. He made a catalogue raisonné of the new Museum, which was often reprinted, with fresh additions. In 1804 Napoleon commissioned him to

select and publish a series of portraits of distinguished men of Greece and Rome, such as might be considered sufficiently authentic, with illustrations. This, his greatest work, was published in two series:—Iconographie Grecque, 3 vols. 4to, 1808; and Iconographie Romaine, 1 vol, 4to, 1817. At the desire of Napoleon, he undertook to contribute several important papers to the Musée Napoléon. In 1815 he came to London for the purpose of giving his opinion on the merit and the value of the Elgin Marbles. After his return to Paris he wrote a Memoir in explanation of the meaning of those celebrated sculptures. After his death, which took place in 1818, were published his Illustrazioni di Monumenti scelti Borghesiani, Rome, 1821.

VITALIANUS, pope, a native of Signia, succeeded Eugenius I. in the see of Rome, in 657. In 666 a controversy took place between Vitalianus and Maurus, archbishop of Ravenna, who refused to acknowledge the supremacy of the see of Rome. Both Vitalianus and Maurus appealed to the emperor Constans II. who, by a diploma, dated Syracuse, on the Calends of March, in the year twenty-five of Constantine the elder, emperor, decreed "that the church of Ravenna should be ever after independent of every other ecclesiastical authority, and especially of that of the patriarch of old Rome." Muratori quotes this diploma, which he found in the library of Modena. In the year 668 Vitalianus consecrated Theodore of Tarsus as Archbishop of Canterbury, and sent him to England with instructions to establish and enforce unity of discipline in the churches of Britain; an object which Theodore effected, though not without much difficulty, at the council of Hertford, A.D. 673. Vitalianus died in 672, and was succeeded by Deodatus II.

VITALIS, (Odericus,) an English historian, was born at Shrewsbury, in 1075, and educated in Normandy, where he entered into the monastic state, and the priesthood. He died about 1143. He wrote, Historia Ecclesiastica; this is in Duchesne's Scriptores Normanni; and part of it has been printed by Baron Maseres, in his Historia Anglicana.

VITELLIO, or VITELLO, a Polish mathematician of the 13th century, flourished about 1254. We have of his a large Treatise on Optics, the best edition of which is that of 1572, fol. Vitellio was the first optical writer of any consequence among the modern Europeans. He collected all that was given by Euclid, Archimedes, Ptolemy, and Alhazen; though his work is but of little use now.

VITELLIUS, (Aulus,) a Roman emperor, was of a noble family, and was first made consul in A.D. 48. In the reign of Galba he was the idol of his troops, whom he attached to himself by liberal gifts, and by still more liberal promises; and at the beginning of A.D. 69 he was proclaimed emperor. He had scarcely arrived at Rome, when Flavius Vespasianus, who was then engaged in the war against the Jews, was proclaimed emperor (1st July, A.D. 69) at Alexandria, by Tiberius Alexander, the præfect of Egypt. Vespasian's victorious army slowly advanced towards Rome; the garrisons stationed in the various towns on their road surrendered at the approach of Antonius; and on the arrival of the hostile army in the city, and during the civil bloodshed which ensued, Vitellius concealed himself; but he was dragged from his hiding-place and murdered, and his body was thrown into the Tiber, (December, A.D. 69.) He was then in the fifty-seventh year of his age.

VITRINGA, (Campegius,) a learned Protestant divine, was born in 1659, at Leeuwarden, in Friesland, and studied at Franeker, and at Leyden, where he took his degree of doctor in divinity, July 9, 1679. He was successively professor of the Oriental languages, divinity, and Sacred history, at Franeker, where he died March 3, 1722, of apoplexy. His works are, Commentary on Isaiah, 2 vols, fol., in Latin; Apocalypseos Anachrisis, 1719, 4to; Typus Theologiæ Practicæ, 8vo; Hypotyposis Historiæ et Chronologiæ Sacræ, 8vo; Synagoga Vetus, 4to; Archisynagogus, 4to; De Decemviris Otiosis Synagogæ, 4to; Observationes Sacræ, 4to; Doctrina Religionis Christianæ per Aphorismos Descripta; Verklaring over de Evangelische Parabolen; and, Aenleiding tot het rechte Verstand van den Tempel Ezechielis.—Vitringa had two sons, HORACE and CAMPEGIUS, both of great promise in literature, but cut off at an early age. Horace died at the age of eighteen, after having published some Animadversions on Vorstius's work on the Hebraisms of the New Testament. CAMPEGIUS was a professor of theology at Franeker, and wrote several works, among which was A Summary of Natural Theology. He died in 1723, at the age of 31. After his decease, Herman Venema published a collection of

his Sacred Dissertations, treating on several subjects of criticism and theology.

VITRUVIUS POLLIO, (Marcus,) a celebrated Roman writer on architecture, is commonly supposed to have flourished in the times of Julius Cæsar and Augustus. Verona claims the honour of being his birth place by virtue of an old tradition; but it is thought that Formia, now Mola de Gaëta, in Campania, has a preferable claim, since various inscriptions belonging to the Vitruvian family have been discovered at that place. That he enjoyed a liberal education is apparent from his work; indeed, if he himself possessed the knowledge which he requires from the complete architect, his studies must have embraced almost the whole circle of the sciences. From the acquaintance he displays with foreign nations and their public edifices, it seems probable that he spent much of his time in travel. He intimates that he had acquired some property as well as reputation by the exercise of his profession; yet, in another part, he says it was no wonder he was so little known, since he had never, like the generality of architects, pushed for employment by solicitations. He had the post of inspector of the military engines under the emperor to whom he dedicates his work, and who has commonly been understood to be Augustus; but some arguments have been adduced to prove that it was more probably one of the succeeding princes. Since, however, the name of Vitruvius appears in the list of authors to whom Pliny the elder refers in his Natural History, composed in the reign of Vespasian, his book must have been made public before that period. He is not recorded by writers as the architect of any public building; but he himself mentions having constructed a Basilica at Fano. The work of Vitruvius is the only one on the subject which has come down to us from antiquity, and has, therefore, ever since the discovery of the manuscript by Poggio in the 15th century, been regarded as of high value, and has very frequently been edited and commented upon. The ten books into which it is distributed, not only treat on every thing belonging to buildings, public and private, their site, materials, forms, ornaments, conveniences, and the like, but include much of what would now be termed engineering, civil and military, and even digress to geometrical problems and astronomical inventions. Besides the instruction that may be derived from it, it has afforded much important matter to the antiquary relative to the state of art and science, and the detail of private life, among the Romans. Besides the earlier editions of Vitruvius there are the following,—that of Amsterdam, printed by Elzevir, in 1649, fol., with notes and commentaries, and some other treatises, edited by John de Laet; of Naples, 1758, fol., with an Italian translation by the marchese Galiani; of Berlin, in 2 vols, 4to, in 1800, with a glossary in German, Italian, French, and English; of Strasburg, 1807, 8vo; and in the same year that of Schneider, Leipsic, 3 vols, 8vo, which is the best edition that has appeared; but it is without plates. M. Quatremère de Quincy states that the first MS. of Vitruvius was found in the library of the Benedictine abbey of Monte Cassino, near Naples, and that the best is in the library of Franeker. There is a French translation of Vitruvius by Jan. Martin, 1547, fol. Paris; by Jean de Tournes, 1618, 4to, Geneva; by Perrault, with plates, 1673, fol., Paris; another edition, by the same translator, in 1684; by Le Bioul, in 1816, 4to, Brussels; there is a German version by Rivius, 1548, fol.; by Rode, 1796, 2 vols, 4to, Leipsic; the first volume contains a Life of Vitruvius. Vitruvius has been translated into Italian by Benedict Jovius and Cæsar Cæsarianus, fol., 1521, Como; by Caporali, 1536, fol., Perugia; by Barbaro, 1556, fol., Venice; and by the marchese Galiani, with the Latin text, in 1758, fol. There is a Spanish version by Urrea, fol., Alcala de Henarez, 1602; and by Ortiz y Sanz, fol., Madrid, 1787. There is an English translation by W. Newton, 1771-91, with plates, fol., London; by W. Wilkins, R.A., in 1812; and by Joseph Gwilt, London, 1826, 8vo.

VIVARES, (Francis,) an engraver, was born at Lodeve, near Montpellier, in 1712, but passed the greater part of his life in England. He was indebted for his principal instruction in design and engraving to J. B. Chatelain, after his arrival in London. Being a man of considerable genius, he improved upon the style of his instructor, and became one of the most eminent engravers of landscape of his time. He was particularly successful in his plates after the works of Claude; and his prints preserve much of the picturesque beauty which distinguishes the productions of that admirable painter. He died in 1782, in Newport-street, near Newport-market, where he had kept a print shop for many years.

VIVES, (John Louis,) Lat. *Ludovicus*

Vives, an eminent classical scholar, was born at Valencia, in Spain, in 1492, and, after receiving his early education in his own country, went to Paris, where he studied the scholastic philosophy, of the futility of which he soon became fully sensible. In disgust he quitted that capital, and went to Louvain, where he diligently occupied himself in Greek and Latin literature, and published a work Contra Pseudo-Dialecticos; he was also made a professor of belles-lettres in that university. He likewise engaged in the study of divinity, and wrote a commentary on St. Augustine's book De Civitate Dei, which, in 1522, he dedicated to Henry VIII., of England. This was so well received, that an invitation was sent to him in 1523, through the medium of Wolsey, to come over and undertake the instruction of the princess Mary. During his residence here he composed for the use of his pupil a tract, De Ratione Studii Puerilis; and, at queen Catharine's command, his piece De Institutione Feminæ Christianæ. He passed much of his time at Oxford, where he was admitted to the degree of doctor of laws, and read lectures in that faculty, and also in the classics. The king conceived a high regard for him; but Vives, having ventured to oppose in discourse and writing the divorce of queen Catharine, not only lost the royal favour, but was confined for six months in prison. After his liberation he returned to the Low Countries, and took up his residence at Bruges, where he married. He passed the remainder of his days in the capacity of a teacher of the belles-lettres, and in the composition of a number of learned works. He was in correspondence with many of the most eminent scholars of that time; and the estimation in which he was held appeared from his being popularly named, with Erasmus and Budæus, as one of the triumvirate then at the head of literature. The time of his death is not certainly known: an epitaph mentions it as having occurred after he had completed his forty-eighth year. The writings of Vives were of various kinds. In divinity, his work De Veritate Fidei Christianæ, in five books, is analysed by Dupin, who regards it as a learned and judicious performance. His Commentary on St. Augustine displays much erudition, ecclesiastical and profane. Some passages in it incurred the censure of the Louvain doctors, as too bold and free, and were omitted in their edition of the Commentary. Of his grammatical and critical works, his Exercitatio Linguæ Latinæ was popular, and went through numerous editions. The principal, however, in this class, are those entitled De Corruptis Artibus, and De Tradendis Disciplinis, comprising in twenty books a great number of learned and judicious remarks on the decline of solid and useful literature, and the means of restoring it. The works of Vives were printed in 2 vols, fol., at Basle, in 1555; and at Valencia, in Spain, in 1782.

VIVIANI, (Vincentio,) an eminent mathematician, was born at Florence, of noble parents, in 1622. He devoted himself at an early period to the study of the mathematics, and gave such proofs of a great and sublime genius, that he soon attracted the notice of Ferdinand II., grand duke of Tuscany, who recommended him to Galileo. Under the care of that celebrated man he made a rapid progress both in geometry and the new philosophy; and on the death of his preceptor, which took place after he had resided with him three years, he was invited by Toricelli to assist him in the experiments in which he was then engaged on the barometer. He restored the lost treatise of Aristæus, entitled, in Latin, De Locis Solidis, and the fifth book of Apollonius of Perga on the Conic Sections. Of the former work he published an enlarged edition in 1701. In 1674 he published, Quinto Libro degli Elementi d'Euclide, overro la Scienza Universale delle Proportioni spiegata colla Dottrina di Galilei, to which he joined a tract designated Diporto Geometrico. He was one of the foreign associates of the French Royal Academy of Sciences; a member of the Accademia del' Cimento, at Florence; and a fellow of the Royal Society of London. He died in 1703.

VOET, (Gisbert,) an eminent Dutch Calvinistic divine, was born at Heusde, in 1589, and studied at Leyden. In 1617 he settled in his native place, where he assiduously performed the duties of the ministry till 1634, when he was invited to the university of Utrecht, to occupy the chair of theology and of the Oriental languages; and in the same year he was made a co-pastor in one of the churches. About this time the philosophy of Descartes, who was then a resident in Holland, was making great progress in that country, and was particularly favoured at Utrecht. Voet, who thought he discerned in the new philosophy the seeds of impiety, in 1639

made an open attack upon its principles, charging them with an atheistical tendency. The theological system of Cocceius being held by the same persons who were votaries of the Cartesian philosophy, though not at all connected with it, the sect of *Cocceians* was considered as opposite to that of the *Voetians;* and those designations were applied to two parties in the schools of Holland, which were long engaged in violent contests. Voet continued in the exercise of his functions at Utrecht till his death in 1677, at the age of 88. Besides his writings against Descartes, he was the author of various theological works; among these are, Selecta Disputationes Theologicæ, 5 vols, 4to; and Politica Ecclesiastica, 4 vols, 4to, Amsterdam, 1663-1676.—His son PAUL, born in 1619, was professor of law at Utrecht, and published various works on juridical topics. He died in 1667.—Another son, DANIEL, was born at Heusde in 1629, and died 1660. He was professor of philosophy at Utrecht. He published several text-books: his Meletemeta Philosophica, and his Physiologica, sive de Rerum Natura Libri VI. appeared at Amsterdam the year after his death, and were republished, with notes by Vries, in 1668.—His grandson, JOHN, was a professor of law at Leyden, and was the author of a much esteemed Commentary on the Pandects, 2 vols, fol., 1698-1704. He died in 1714.

VOISENON, (Claude-Henry de Fusée de,) a dramatic writer and a wit, was born at the Château de Voisenon, near Melun, in 1708. Brought up to the ecclesiastical profession, he began with being grand-vicar to the see of Boulogne; but having fought a duel with an officer, and feeling himself in other respects little fitted for the clerical function, he limited himself to the abbacy of Jard, and commenced a man of the world, and a writer for the stage. In the midst of his dissolute life Voisenon was haunted incessantly with religious scruples. His naturally weak constitution broke down at last under his libertine indulgences. Apprehensive of death, he made a general confession; his confessor refused him absolution: Voisenon appealed to the pope, and with some difficulty, after paying a thousand crowns, and engaging to repeat his breviary every morning, he was absolved. He kept his promise, but the regularity of his devotion contrasted strangely with the equal regularity of his dissipation. In 1762 he was elected into the Académie. He died in 1775. Madame de Turpin published his works, prefaced by a eulogistic biography in 5 vols, 8vo. Laharpe, who said that these volumes reminded him of a butterfly crushed in a folio, published a selection in 18mo. Voisenon published several romances, of which the best known is a kind of moral tale, entitled L'Histoire de la Felicité. His comedies of Mariages Assortis, 1744, and La Coquette Fixée, 1746, are the best of his plays; the latter had a run of twenty-three successive nights.

VOISIN, (Joseph de,) a learned theological and rabbinical writer, was a native of Bourdeaux. He was at first a counsellor of the parliament, but relinquished that profession for the church, and became preacher and almoner to Armand de Bourbon, prince of Conti. He died in 1685. His principal works are, A System of Jewish Theology; On the Divine Law; On the Jubilee of the Jews; Notes on Martin's Pugio Fidei; Defence du Traité de M. le Prince de Conti contre la Comédie et les Spectacles; and, A French translation of the Roman Missal.

VOITURE, (Vincent,) a celebrated French writer, was born at Amiens, in 1598. His sprightly wit recommended him at court, where he procured both pensions and employments. Being sent to Madrid, he became very popular there, and wrote verses in Spanish, which were ascribed to Lope de Vega. He also visited England and Italy. He died in 1648. Boileau was an ardent admirer of Voiture; and he is highly commended by Pope. His letters have been often printed in 2 vols, 12mo. There are at least two English translations of Voiture's Letters; one entitled Letters of Affairs, Love, and Courtship, written to several persons of honour and quality, by the exquisite pen of M. de Voiture; Englished by J. D., (J. Davies, as appears from the dedication,) 2 vols, 8vo, London, 1657; the other, not so well executed, entitled The Works of Monsieur Voiture, translated by Mr. Dryden, Mr. Dennis, Dr. Drake, Mr. Cromwell, Mr. Cheke, Mr. Brown, Mr. Ozell, and Mr. Webster.

VOLANUS, (Andreas,) a Polish Protestant, who acquired great celebrity by his controversy with the Jesuits, was born in 1530, in the province of Posen, and was pastor of the Reformed church at Vilna, where he died in 1610, at the age of eighty. He wrote against the Socinians and the Lutherans; but he failed in his efforts to bring about a union

between the Augustan and the Helvetian confessions in Poland. He also wrote, De Libertate Politicâ seu Civili, Cracow, 1582.

VOLKOV, (Phedor Grigorievitch,) a Russian dramatist, and the founder of the Russian theatre, was born at Kostroma, in 1729, and studied at the Zaikonaspassky academy at Moscow. Declining the ecclesiastical profession, for which he had been destined, he applied all his attention to the stage, and was appointed manager of the theatre of Yaroslav. In 1756 he was ordered to establish a theatre at Moscow by the empress Elizabeth; and he was also patronized by her successor, Catharine II. He died in 1763.

VOLNEY, (Constantine Francis Chassebœuf Comte de,) a French writer, was born at Craon, in Anjou, in 1757. After finishing his education he went to Egypt and Syria, of which countries he published a description in 2 vols, 8vo. 1787. At the beginning of the revolution he became a member of the National Assembly; but afterwards he purchased an estate in Corsica, where he gave such offence by his opinions, that he was obliged to leave the island. In the reign of terror, he suffered imprisonment; but in 1794 he was appointed one of the professors in the new school of education. On the failure of this project he went to America, where he had a controversy with Priestley on the origin of Christianity. At the peace he returned to Europe. His other works are, On the Simplification of the Oriental Languages; Chronology of the Twelve Centuries preceding the entrance of Xerxes into Greece; The Ruins, or, Meditations on the Revolutions of Empires; The Law of Nature, or Physical Principles of Morality; Account of Corsica; Lectures on History; On the Climate and Soil of the United States of America; The Chronology of Herodotus,—this involved him in a controversy with Larcher; New Researches on Ancient History. Volney was one of the senators who voted in favour of the decree passed 2d April, 1814, for the deposition of Buonaparte; and on the 4th June following he was elevated to the peerage by Louis XVIII. In 1819 he published a pamphlet, entitled, Histoire de Samuel, Inventeur du Sacre des Rois, when preparations were making for the coronation of Louis at Rheims, in which he treated the character of Samuel and of the Hebrew Scriptures in general with equal freedom. Volney's last publication appeared the same year, a tract which he dedicated to the Asiatic Society, entitled L'Alphabet Européen appliqué aux Langues Asiatiques. He also read to the Academy, in 1819, a Discours sur l'Etude Philosophique des Langues. The last work he prepared for the press is entitled L'Hebreu simplifié, which appeared immediately after his death. He was also a contributor to the Moniteur and the Revue Encyclopédique. His works were published in 8vo, 1820-1826. He died in 1820.

VOLPATO, (Giovanni,) an eminent designer and engraver, was born at Bassano, in 1738. He went to Venice when he was young, where, according to Huber, he received some instruction from Bartolozzi, and engraved several plates after Piazzetta, Maiotto, Amiconi, Zuccarelli, M. Ricci, and others. He afterwards visited Rome, where Gavin Hamilton employed him to engrave several of the plates for his Schola Italica Picturæ; and he was the principal artist employed in the execution of the splendid set of coloured prints, from the works of Raffaelle in the Vatican, and in various other considerable publications. He died in 1803.

VOLTA, (Alessandro,) distinguished for his discoveries in the sciences connected with electricity, was born at Como, in 1745, of a noble family, and was educated in that city. When he was only eighteen years of age he corresponded with the abbé Nollet on the subject of electrical phenomena; and six years afterwards (1769) he addressed to Beccaria a dissertation in Latin, entitled De Vi Attractivâ Ignis Electrici. In 1774 he was appointed professor of natural philosophy in the university of Pavia, which office he held for thirty years. In 1777 he made an excursion into Switzerland; and three years afterwards he travelled through Tuscany. In 1782 he travelled through Germany and Holland, and made a visit to England, where he became known to Sir Joseph Banks and the most distinguished philosophers of the country. In 1791 he was elected a fellow of the Royal Society of London. In 1801 Buonaparte invited him to Paris, in order that he might repeat before the members of the Institute his experiments with the *pile* which he had invented. On this occasion that learned body presented Volta with a gold medal, and elected him one of its foreign associates. Buonaparte also made him a member of the Legion of

Honour, and conferred on him the order of the Iron Crown, with the titles of count and senator of the kingdom of Italy. In 1804 he resigned his professorship, and, giving up his studies, spent the rest of his life at Como, where he died on the 5th March, 1826. An account of his electrical condenser was given by him in the Philosophical Transactions for 1782, vol. 72. In 1777 he invented the elegant apparatus which is called the hydrogen lamp. About the same time he discovered a process for determining the proportions between the two gases, oxygen and azote, which constitute common atmospherical air. He also invented the instrument which has been called the electrical pistol. But the discovery by which his name is chiefly distinguished is that of the development of electricity in metallic bodies. This discovery he communicated to the Royal Society of London in two letters, addressed to Mr. Cavallo, which were published in the Philosophical Transactions for 1793; and in the following year he received the Copley gold medal from the Society. Repeated experiments, followed up during seven years, led Volta at length to the invention of what is designated an electrical battery. His account of his researches concerning the development of electricity by the pile was sent to the Royal Society in 1800; and it appeared in the Philosophical Transactions for that year, (vol. 90,) in the form of two letters, addressed to Sir Joseph Banks. A collection of the works of Volta, dedicated to Ferdinand III., grand duke of Tuscany, was published, in 1816, at Florence, under the title, Collezione delle Opere, &c., in 5 vols, 8vo.

VOLTAIRE, (Marie-François Arouet de,) was born at Châtenay, near Paris, on the 20th February, 1694. His father, Francis Arouet, was "ancien notaire du Châtelet," and treasurer of the chamber of accounts; his mother was Mary-Margaret Daumart, descended from an ancient family of Poitou. At his birth there was little probability of his being reared, and for a considerable time his health continued remarkably feeble. In his earliest years he displayed a ready wit and a sprightly imagination; and, as he said of himself, made verses before he was out of his cradle. He was educated under father Porée, in the college of Louis le Grand, then under the direction of the Jesuits; and such was his proficiency, that many of his essays, though written when he was between twelve and fourteen, indicate the possession of talents above his years. The famous Ninon de l'Enclos, to whom he was introduced by his godfather, the abbé Châteauneuf, left him a legacy of 2,000 francs for the purchase of books. Having been sent by his father to the equity-schools on his quitting college, he was so disgusted with the dryness of the law, that he devoted himself entirely to the muses. He was admitted into the company of the prince of Conti, the abbé Chaulieu, the marquis de la Fare, the duc de Sully, the grand prior of Vendôme, marshal Villars, and the chevalier du Bouillon; and he caught from them that easy taste and delicate humour, and those loose principles, which distinguished the court of Louis XIV. In 1713 he accompanied the marquis de Châteauneuf to Holland, whence a love affair soon after compelled him to return. Voltaire had early imbibed a turn for satire; and for some philippic against the government, with the composition of which, however, he was falsely charged, he was imprisoned for a year in the Bastile. He had before this produced his tragedy of Œdipe, which was represented in 1718 with great success; and the regent duc d'Orleans, happening to see it performed, was so delighted with it, that, persuaded of his innocence, he obtained the author's release from prison. It is said that a little before this time he took the name of Voltaire. He had also sketched his poem of the Henriade. His father, whose ardent wish it was that the son should be an advocate, was present at one of the representations of the new tragedy; he was affected, even to tears; embraced his son amidst the felicitations of the ladies of the court; and never more expressed a wish that he should become a lawyer. In 1721 he went to Brussels with madame de Rupelmonde. Jean Baptiste Rousseau was then in that city: the two poets met, and soon conceived an unconquerable aversion for each other. Voltaire, on his return to Paris, produced, in 1724, his tragedy of Mariamne, without success. He was soon after committed again to the Bastile; and on his release he was ordered to quit France. He came to England, where the society which he frequented, and the political institutions of the country, exercised a powerful influence upon him. George I., and particularly the princess of Wales, (afterwards queen Caroline,) distinguished him by their protection. This laid the foundation of a fortune, which was afterwards consider-

ably increased by the sale of his writings, by the munificence of princes, by commerce, by a habit of regularity, and by an economy bordering on avarice, which he did not shake off till near the end of his life. In 1728 he published his Henriade with a dedication, in English, to queen Caroline. He also wrote his Brutus while he was in England. On his return to France, in 1728, he placed the money he carried with him from England in a lottery established by M. Desforts, comptroller-general of the finances: he engaged deeply, and was successful. The speculations of finance, however, did not check his attachment to literature. In 1730 he published his Brutus, which was more applauded by the judges of good writing than by the spectators. Another indiscreet publication, in this year, made it necessary for him to quit Paris; and he retired to Rouen, where he printed his History of Charles XII. of Sweden. Here also he published his Lettres Philosophiques, abounding in bold expressions and indecent sarcasms against religion; and this work having been burnt by a decree of the parliament of Paris, and a warrant being issued for apprehending the author in 1733, Voltaire prudently withdrew, and was sheltered by madame du Châtelet, in her castle of Cirey, on the borders of Champagne and Lorraine, where he spent five years. That lady entered with him on the study of the System of Leibnitz, and the Principia of Newton. A gallery was built, in which Voltaire formed a good collection of natural history, and made many experiments on light and electricity. He laboured in the mean time on his Elements of the Newtonian Philosophy, which were then totally unknown in France, and which the numerous admirers of Descartes were little desirous should be known. In the midst of these philosophical pursuits he produced his Alzire. He was now in the meridian of his age and genius, as was evident from the tragedy of Mahomet, first acted in 1741; but it was represented to the procureur-général as a performance offensive to religion; and the author, by order of cardinal de Fleury, withdrew it from the stage. Mérope, played two years after, (1743,) gave an idea of a species of tragedy, of which few models have existed. It was at the representation of this tragedy that the pit and boxes were clamorous for a sight of the author; yet it was severely criticised when it came from the press. About this time also he finished his licentious poem, Pucelle d'Orléans, his Discours sur l'Homme, Siècle de Louis XIV., and Essai sur les Mœurs. He now became a favourite at court through the interest of madame d'Etoile, afterwards madame de Pompadour. His Princesse de Navarre, Temple de la Gloire, and his poem of Fontenoy, led to his being appointed a gentleman of the bed-chamber in ordinary, and historiographer of France. About 1743 he was sent to Berlin, to endeavour to secure the alliance of Frederic of Prussia in favour of France, now menaced both by Austria and England. In the object of this mission he was entirely successful. He had frequently attempted to gain admittance into the Academy of Sciences, but could not obtain his wish till 1746, when he was the first who broke through the absurd custom of filling an inaugural speech with the fulsome adulation of Richelieu; an example soon followed by other academicians. From the satires occasioned by this innovation he felt so much uneasiness, that he was glad to retire with the marchioness du Châtelet to Luneville, in the neighbourhood of king Stanislaus. The marchioness dying in August, 1749, Voltaire returned to Paris, where his stay was but short. In 1750 the king of Prussia, who had repeatedly invited him to his court, and who would have given any thing to have got him away from Silesia, attached him at last to his person by a pension of 22,000 francs, and the hope of farther favour. From the particular respect that was paid to him, his time was now spent in the most agreeable manner; his apartments at Potsdam were under those of the king, whom he was allowed to visit at stated hours, to read with him the best works of either ancient or modern authors, and to assist his majesty in the literary productions by which he relieved the cares of government. But this happiness was soon at an end. A dispute which Voltaire had with Maupertuis, the president of the Academy at Berlin, was followed by disgrace. The incensed poet sent back to the king the gold key of his office as chamberlain, and the cross of the order of merit; but the king returned to him the key and the ribbon. Things assumed a different aspect when he took shelter with the duchess of Saxe Gotha. Maupertuis, as Voltaire himself related, took the advantage of misrepresenting him in his absence; and he was detained by the king's order at Frankfort on the Maine, till he had given up a volume of Royal

Verses. Having regained his liberty he endeavoured to negotiate a return to Paris; but this he was not able to accomplish, in consequence of the indecent insults which he had offered in his Pucelle to the memory of the heroine of France. After residing for about a year at Colmar, he retired to Geneva, near which city he purchased a beautiful villa, called Les Délices, which the quarrels that agitated the little republic of Geneva compelled him soon to quit. He now fixed himself in France, within a league of Geneva, in le Pays de Gex, an almost savage desert, which he had the satisfaction of fertilizing. The village of Ferney, which then contained not above fifty inhabitants, became by his means a colony of 1,200 persons, successfully employed for themselves and for the state. Numbers of artists, particularly watchmakers, established their manufactures under the auspices of Voltaire, and exported their wares to Russia, Spain, Germany, Holland, and Italy. He rendered his solitude still more illustrious by inviting thither the great niece of Corneille, and by preserving from ignominy and oppression Sirven, and the family of Calas, whose memory he caused to be restored. The king of Prussia, to whom he had become reconciled, had his statue made in porcelain, and sent to him, with the word IMMORTALI engraven on its base. The empress Catharine II., of Russia, sent him a present of some magnificent furs, and a box turned by her own hands, and adorned with his portrait, set round with brilliants. Her letters to him are some of the most agreeable in the published collection of his correspondence. His literary quarrels also furnished him with employment. He had created a host of enemies, and he had to defend himself against their incessant attacks. He had generously offered Rousseau an asylum in his house, while he was persecuted for his Emile. Rousseau refused the offer with his usual brutality; and Voltaire repaid him with a torrent of abuse. He contributed some articles to the Encyclopédie, which was then publishing at Paris under the direction of D'Alembert and Diderot; and his correspondence with D'Alembert on the Encyclopédie is exceedingly interesting. At length, in the beginning of 1778, he determined to exchange the tranquillity of Ferney for the incense and bustle of Paris, where he met with the most flattering reception. Such honours were decreed him by the Academies as till then had been unknown; his bust was crowned in a full theatre, at the representation of his Irène, his last tragedy. He was detained at Paris longer than he wished, chiefly through the management of his niece, madame Denis, who could not bear to return to the solitude of Ferney; but the delay was fatal. Voltaire's feeble frame was exhausted by this round of excitement; and his literary labours, which he still continued, and the immoderate use of coffee, brought on a strangury, to which he had been subject. He died on the 30th May, 1778. His body was taken by night to the abbey of Scellières, which his nephew, the abbé Mignot, had in commendam, where it was buried. On the 12th July, 1791, the Constituant Assembly caused his remains to be removed to the Pantheon (church of St. Geneviève). The best edition of the works of Voltaire is that of Beuchot, in 70 vols, 8vo; Paris, Didot, 1829-1834.

VOLTERRA, (Daniel de,) an Italian painter, whose family name was Ricciarelli, was born at Volterra, in 1509, and studied under Giovanni Antonio Vercelli, Balthasar Peruzzi, and Michael Angelo, who made him his assistant at Rome, where he painted a noble fresco, representing the dying Saviour, with the Madonna and St. John. He died in 1566.

VONDEL, (Joost Von den,) a celebrated Dutch poet, was born in 1587, at Cologne, whither his parents, who were Anabaptists, had retired from Antwerp to avoid the religious severity of the Austrian-Spanish government. As soon, however, as the republic of the United Provinces was established, the family removed to Amsterdam, where Vondel kept a hosier's shop; but he neglected his business, and applied himself to poetry, for which he is said to have evinced a taste very early. It was not, however, until he had reached the age of twenty-six, that he began to study Latin. His tragedies show him to have possessed far higher genius as a lyric poet than as a dramatist; for they owe their chief attraction to the Reien, or chorusses, with which they are interspersed, and many of which are most splendid lyrical effusions. A selection of them was made by De Vries, who published it in 1820. Among the more celebrated of his dramatic poems are his Palamedes, Gijsbrecht von Amstel, and Lucifer. The first of these, which was a direct allusion to the fate of the grand-pensionary Barneveldt, passed through thirty editions in the course of

a few years. His Lucifer may be considered the precursor of Paradise Lost, which it anticipated by fourteen years. At the age of seventy-two he obtained a situation with a small salary in a bank at Amsterdam. At length, in 1668, he was permitted to retire, retaining his salary as a pension for life. He died in the ninety-first year of his age. His poems have been published in 9 vols, 4to.

VOPISCUS, (Flavius,) a Latin historian, who flourished in the time of Diocletian and Constantius Chlorus, (about A.D. 304,) was a native of Syracuse, and began his historical writing with the reign of Aurelian. It was followed by those of Tacitus and his brother Florianus, and Probus, which last he addressed to Rufus Celsus. He then published an account of the four tyrants, Firmus, Saturninus, Proculus, and Bonosus; and also of the three emperors, Carus, Numerianus, and Carinus. These are extant, and compose a part of those which are generally termed the Historiæ Augustæ Scriptores. Of these writers he is regarded as one of the best, as well on account of his learning, as his superiority in point of chronological order.

VORST, (Conrad Von dem,) Lat. *Vorstius*, a celebrated divine of the Arminian persuasion, was born at Cologne, in 1569, and educated at Dusseldorf, at the college of St. Laurence, in Cologne, and at Herbon, where he studied theology under Piscator, and qualified himself to become an instructor of others, in which capacity he accompanied some young men of rank to Heidelberg, where he took his degree of D.D., after which he visited the academies of Switzerland and Geneva. In this latter city, at the suggestion of Beza, he gave lectures in theology; and he acquitted himself so well, that the place of professor was offered to him. This he declined in consequence of an invitation, in 1596, to the same situation at Steinfurt, where he remained till 1610, when he was called to succeed Arminius in the professorship of theology at Leyden. Although he had brought with him the fullest attestations to his orthodoxy, as well as to his morals, the Gomarists, or rigorous Calvinists, could not bear to see a man of sentiments different from their own in possession of a chair in so distinguished a seminary; and, taking advantage of a book which Vorstius had lately published at Steinfurt, entitled Tractatus Theologicus de Deo, sive de Naturâ et Attributis Dei, they accused him of a number of heresies, and engaged several foreign universities in their party. In particular they obtained the aid of James I. of England, whose supreme gratification was to exercise his dictatorial authority in religious controversy. The king was hunting when Vorstius's book was brought to him, which he perused with so much diligence, that in an hour's time he drew up a catalogue of heresies from it, which he sent to his resident at the Hague, with orders to notify to the States how much he detested these errors, and those who should tolerate them. He also caused the book to be burnt at London, Oxford, and Cambridge. His majesty also wrote to the States, vehemently urging them to dismiss the professor James, moreover, wrote a tract against Vorstius, who wrote a short reply. In 1612 Vorstius retired to Tergou, where he passed more than seven years. The synod of Dort was at length held in 1619, which declared Vorstius unworthy of the professorship; in consequence of which he was deprived of it by the States of Holland, and for ever banished from their territories. For two years more he lived in secrecy, frequently changing his abode. At length the duke of Holstein having collected the dispersed relics of the Arminians, and assigned them a place for a town, Vorstius repaired thither in 1622; but being soon taken ill, he died at Tonningen in the month of September, at the age of 53. His body was conveyed to Friedrichstadt, the new Arminian settlement, where it was interred with great solemnity. Besides the work above mentioned, he was the author of a number of theological writings, chiefly in controversy both with the Roman Catholics and his Protestant antagonists.

VORSTIUS, (John,) a learned German theologian, was a native of Ditmarsh in Holstein. He became a licentiate in divinity, and, quitting the Lutheran church, in which he had been bred, for the Calvinist, was made librarian to the elector of Brandenburg, in whose service he died in 1676. He was well versed in the Latin, Greek, and Hebrew languages, and published several works, of which the earliest, printed at Rostock in 1641, was entitled, Quædam de Stylo Novi Testamenti excogitata. The first part of this work, on the Hebraisms of the New Testament, was reprinted at Leyden in 1658, 4to, under the title of Philologia Sacra; and the second part, at Amsterdam, in 1665, 2 vols, 4to, and at Frankfort in 1705.

VOS, (Martin de,) an eminent painter of the Flemish school, was born at Antwerp, according to common accounts, in 1531 or 1534, but according to Pilkington in 1520. He studied under his father, Peter, an able artist, and then attended the school of Frans Floris. After having painted some pieces for one of the churches at Antwerp he went to Rome, whence he repaired to Venice to improve himself in colouring, and worked with Tintoretto, who employed him to paint the landscapes of his pictures. Thus becoming an accomplished artist, his fame spread throughout Italy, and he was employed for the portraits of several of the Medici family. Returning to Antwerp in 1559, he was admitted into the Academy in that city, and executed several fine altar pieces. He also painted many admirable portraits; and the number of prints engraved from his pictures and designs is a proof of his high reputation. He died at Antwerp in 1604.—Two other artists of this name, SIMON DE Vos of Antwerp, a painter of history, portraits, and huntings; and PAUL DE Vos of Hulst, a painter of battles and huntings, attained distinction.

VOSS, (John Henry,) a distinguished German poet, classical scholar and translator, and philologist, was born of parents in humble life, in 1751, at Sommersdorf, near Wahren, in Mecklenburg, and, after attending the public school at Neu-Brandenburg for two years, in 1769 accepted a place as private tutor in the family of a country gentleman near Penzlin. A neighbouring clergyman, who saw his great talents, made him acquainted with the German poets, and drew his attention to Shakspeare, to understand whose works Voss immediately began to learn English. Boie, then editor of the Göttinger Musenalmanach (1772), invited him to come to Göttingen, where he obtained free board, and also the means of making a small income. Here also he became acquainted with Heyne, (who received him as a member of the philological seminary,) and with Klopstock and Claudius. In 1774, when Boie left Göttingen, the editorship of the Musenalmanach was given to Voss. In 1775 he spent some time at Hamburgh, and then went to his friend Claudius at Wandsbeck. In 1778 he was appointed rector of the public school at Otterndorf. In 1781 he published his German translation of the Odyssey. In the following year he was invited to the rectorship of the gymnasium of Eutin. In 1789 he published an edition of Virgil's Georgics, with a German translation, and a most admirable commentary. Of this an improved edition appeared in 1800, 2 vols, 8vo. In 1793 he published his translation of the Iliad and Odyssey, in 4 vols, 8vo, and 4to. Voss wrote an essay on Apollo, which was soon after followed by his Letters on Mythology, Königsberg, 1794, 2 vols, 8vo, which were mainly directed against Heyne, between whom and Voss there had been a long and bitter animosity. A second and enlarged edition of these letters appeared at Stuttgard, 1827, 3 vols, 8vo. In 1797 he published his edition of Virgil's Eclogues, accompanied by a German translation, and an excellent commentary. Two years later he published his translation of all the works of Virgil. In 1802 he produced a new edition of his translation of Homer. In the autumn of that year he went to Jena, where he wrote the review of Heyne's edition of Homer, which created a general sensation in Germany. In the summer of 1805 he removed to Heidelberg. The mild climate of this place, with its beautiful environs, delighted him; and he soon recruited his health, and with renewed ardour devoted himself to his literary pursuits. His fourth and last edition of Homer appeared in 1814, in 4 vols, and a revised edition of his translation of Virgil in 1821. He also translated during his residence at Heidelberg, Horace, Hesiod, Theocritus, Bion, and Moschus, Tibullus, Lygdamus, Aristophanes, and Aratus. In 1819 he undertook, in conjunction with his sons, Henry and Abraham, to translate Shakspeare. The work, which is, upon the whole, a failure, was not completed till several years after the death of Voss. In 1823 he published the first volume of his Antisymbolik, which was directed against the mythological work of Creuzer. The second volume was edited after his father's death by Abraham Voss. In 1819 Voss attacked the Romanists and Mystics in an essay called Wie ward Fritz Stolberg ein Unfreier, which was occasioned by the defection of his friend, Frederic Stolberg, who, in 1800, had embraced the Roman Catholic religion. Voss died at Heidelberg, in 1826.

VOSSIUS, (Gerard John,) a learned writer, the son of a Protestant minister, was born near Heidelberg, in 1577, studied at Dort, and took his doctor's degree in philosophy at Leyden; after which he was invited to be director of

the college at Dort. In 1614 he removed to Leyden, where he presided over the college of divinity, with which office he held the professorships of eloquence and chronology. But in 1619 he fell under censure for writing the History of Pelagianism, in which he manifested so strong an inclination to the Remonstrants, that he was obliged to make a retractation. In England, however, the same work procured him a prebend in the cathedral of Canterbury, through the favour of archbishop Laud, and the degree of doctor of laws at Oxford. In 1633 he accepted the professorship of history at Amsterdam, where he died in 1649. One day when he was ascending the ladder in his library, the ladder broke, and Vossius was found dead, and buried under his books. Vossius was a man of extraordinary learning, and had a powerful memory; he boasted that he never forgot anything. He was a great economist of his time, and scarcely ever allowed a friend to stay with him more than a quarter of an hour. His writings were collected at Amsterdam, 1695-1701, in 6 vols, fol. The following list contains those which are still of great value; Aristarchus, sive de Arte Grammaticâ Libri VII.; De Historicis Latinis Libri Tres,—this contains an account of all the writers that ever wrote on historical subjects in the Latin language, down to his own time; De Historicis Græcis Libri Tres,—of this work a useful edition was published by A. Westermann, Leipsic, 1838, 8vo, which contains many additions and corrections,—it gives an account of all the Greek historians down to the taking of Constantinople by the Turks; De Veterum Poetarum Temporibus Libri Duo qui sunt de Poetis Græcis et Latinis; De Logices et Rhetoricæ Naturâ et Constitutione Libri Duo; and, De Philosophorum Sectis Liber.—He must not be confounded with GERARD VOSSIUS, a Roman Catholic divine of Liege, who died in 1609, and who wrote a Commentary upon Cicero's Somnium Scipionis, and other works.

VOSSIUS, (Isaac,) son of the preceding Gerard John Vossius, was born at Leyden, in 1618. When very young he travelled for three years, through Italy, France, and England, and collected many valuable ancient MSS. He was also honoured with the correspondence of Christina, queen of Sweden, who invited him to her court, where he instructed her in Greek; but afterwards she discarded him, on hearing that he was writing against Salmasius. In 1670 he came again to England; was created doctor of laws at Oxford; and in 1678 made canon of Windsor. He died in Windsor Castle in 1688. He was a man of extensive erudition, but so inconsistent, that, while he was a sceptic in regard to revelation, he readily swallowed all the extravagancies related by travellers; which made Charles II. exclaim, "There is nothing which this strange man refuses to believe except the Bible." His works are numerous, but not so learned as those of his father. The splendid library of printed books and MSS. which he had collected, and which was considered one of the most complete private collections in Europe, was purchased by the university of Leyden.

VOUET, (Simon,) the founder of the French school of painting, was born at Paris, in 1582. In 1611 he accompanied baron de Sancy, the French ambassador, to Constantinople, where, from memory alone, he painted the portrait of the grand seignior, after seeing him at the audience. Thence he went to Rome, and was chosen president of the academy of St. Luke. In 1627 he returned to France; where he instructed the king in painting, and brought up several great artists. He died in 1641.

VOYER, (Marc René,) marquis d'Argenson, a statesman, was born in 1652, at Venice, where his father was then ambassador from France. He was brought up to the law, and became lieutenant-general of the police at Paris, which city never enjoyed more security than under his administration. His conduct in this situation procured him the rank of counsellor of state; and in 1718 he was made keeper of the seals, and president of the council of finance. In 1720 he was appointed minister of state; but soon after he was deprived of that and all his places, for what cause has never been ascertained. He died in 1721.—His eldest son, RENÉ LOUIS, born in 1694, was an enlightened statesman and a scholar. He distinguished himself, as a diplomatist at the congress of Breda, which led to the treaty of Aix-la-Chapelle. He also attended at the congress of Turin, where he checked the ambitious views of Austria. He wrote, Considérations sur le Gouvernement de la France, which is highly commended by Rousseau in his Contrat Social. He died in 1757.—His younger son, MARK PETER, born in 1696, succeeded M. de Breteuil as minister of war, and was present with Louis XV. at the battle of Fontenoy. He founded the

Ecole Militaire, in 1751. He was a liberal patron of learned men; and d'Alembert and Diderot dedicated the Encyclopédie to him. He was exiled through the influence of Madame de Pompadour, and died in 1764.

VRIES, (John Fredeman de,) a Dutch architectural and perspective painter, was born at Leeuwaerden, in East Friesland, in 1527, and for five years was the disciple of Renier Gueritsen, at Amsterdam; but afterwards he studied under another master, with whom he practised perspective and architecture. In 1549 he went to Antwerp, where, in concert with other artists, he painted the triumphal arches erected in that city for the entry of the Emperor Charles V. and his son Philip. From thence he travelled to Mechlin, where he finished several fine pictures in perspective; and he likewise corrected and improved some paintings in that style, which had been begun by Cornelius de Vianen. The skill which De Vries displayed on this occasion gained him very great applause. A memorable painting by this master was for Giles Hoffman, at Antwerp. He represented on a wall, fronting the entrance, a vista, through which appeared an elegant garden, laid out in noble parterres. This performance was so natural, and the perspective so true, that many took it for reality. In this style De Vries was excellent: his lights and shadows were judiciously conducted; and every object which he introduced in the perspective views of the insides of rooms, halls, or galleries, was represented with all the truth of nature, finely coloured, and with remarkable transparence. His works, which are dispersed through Germany, the Low Countries, and in England, preserve the estimation in which they were originally held, and bring considerable prices. What frequently adds to the value of his pictures is, that other celebrated masters painted the figures in his compositions, which are always well adapted to the perspective scenes designed by De Vries. De Vries was also an engraver; and he wrote a treatise on perspective, which was afterwards enlarged by Samuel Marolois. He died at Antwerp, in 1588.

VROOM, or VROON, (Henry Cornelius,) a painter, was born at Haerlem, in 1566. His father was a statuary, and was instructed in the principles of his art by his step-father, Henricksen, a painter on china, whose ill usage induced him to go to Rotterdam; whence he sailed for Spain; but the ship was cast away on the coast of Portugal. Relating at Lisbon the danger he had escaped, a portrait painter there engaged him to paint the storm which he had so happily described. He did so; and the picture was sold to a nobleman for a considerable sum. Vroom continued to be employed in Portugal for some time; and then went to Seville, from which place he returned to his own country; but he had not long been there before he was engaged by the earl of Nottingham to make the designs for the tapestry intended to commemorate the Defeat of the Spanish Armada. For this purpose he came to England, and performed his task to the satisfaction of his employer. In the time of the republic those hangings were placed in the House of Lords; but they were consumed by the fire which destroyed both houses of parliament, in 1834. This great national subject was treated in ten pictures, containing the description of the particular incidents of each day. Vroom's works are now in no great esteem. He died in 1619.

W.

WAAL, or WAEL, (Lucas de,) a painter, was born at Antwerp in 1591, and was a pupil of John Breughel. He then travelled to Italy, and passed some time at Genoa, where he met with very flattering encouragement. He died in 1676.

WAAL, or WAEL, (Cornelius de,) a painter, younger brother of the preceding, was born at Antwerp in 1594. He accompanied his brother to Italy, and resided for some time at Genoa, where he painted some pictures for the churches; but he chiefly excelled in battles, marches, skirmishes of cavalry, and processions. His figures and horses are correctly designed, and his touch is peculiarly adapted to the subjects. The fury of the combatants, the dismay of the vanquished, and the suffering of the wounded, are delineated in his pictures with admirable

expression. He was much employed by the duke of Arschot, and painted several of his best pictures for Philip III. of Spain. He died in 1662.

WACE, or WAICE, (Robert,) an Anglo-Norman poetical chronicler of the twelfth century, was canon of Bayeux, and chaplain to Henry II. of England. He was a native of Jersey, and wrote the History of England, and an Account of the Norman Conquest, of which there are copies in the British Museum, in Bene't college, Cambridge, and in the Royal Library at Paris. The title of this work is, Le Brut, ou Histoire des Rois d'Angleterre, traduite en Vers François, par Robert Wace, et continuée par un autre jusqu'à Henry III. He is also said to be the author of a poem called Le Roman de Rou; and several other romances are ascribed to him.

WACHTER, (John George,) a distinguished philologist and antiquarian, was born at Memmingen, in Suabia, in 1673, and was for some time employed in the Museum of Antiquities in Berlin, and was chosen member of the Royal Academy of Sciences of that city. He afterwards went to Leipsic, where he was appointed first librarian and director of the Museum of Antiquities. He died in 1757. His principal works are, Glossarii Germanici, &c., Specimen ex ampliore Farragine decerptum, Leipsic, 1727; Glossarium Germanicum, continens Origines et Antiquitates totius Linguæ Germanicæ,—this is his principal work, and is still considered a standard book; Archæologia Nummaria; Naturæ et Scripturæ Concordia, Commentario de Literis ac Numeris Primævis illustrata et Tabulis Æneis depicta; Tyrannus in Veteri Gemma monstroso et portentoso emblemate repræsentatus; De Alphabeto Naturæ et Literarum non Naturalium à Naturalibus Origine Animadversiones; Ad Dissertationem Eruditam Viri Clarissimi Swentoni de Linguâ Etruriæ, &c.; Annotatiuncula.

WADING, or WADDING, (Luke,) a learned Irish Roman Catholic priest, was born at Waterford, in 1588, and, after spending six months at an Irish seminary belonging to the Jesuits at Lisbon, joined the order of the Franciscans in 1605, and continued his studies in their convents at Liria, Lisbon, and Coimbra. On taking priest's orders he went to Salamanca, where he was made superintendent of the students and lecturer in divinity. In 1618 he accompanied to Rome, as chaplain, Anthony-à-Trejo, bishop of Carthagena, who went as legate from Philip III. to Paul V. The result of his researches in the libraries of Rome, Assisi, Perugia, Naples, and other cities, was the publication at Louvain, in 1624, of a history of the embassy, entitled Legatio Philippi III. et IV., Hispaniæ Regum, ad Sanctissimos D. D. Paulum V. et Gregorium XV. et Urbanum VIII., pro definienda Controversia Conceptionis B. Mariæ Virginis; per illustrissimum Anthonium-à-Trejo, fol. He also edited, and wrote an introduction to, Calasio's Hebrew Concordance, which had been left in MS. by the author at his death, and which appeared at Rome, in 4 vols, fol., in 1621. A second edition of this Concordance was published in London, in 4 vols, fol., in 1747 and following years, under the care of the Rev. William Romaine. Wadding also edited the works of Duns Scotus, which appeared at Lyons in 1639, in 12 vols, fol. Of his original works, the greatest is his Annales Minorum, seu Historia Trium Ordinum à S. Francisco institutorum, in 8 vols, fol. He died at Rome in 1657.

WADSTROEM, (Carl Berns,) a Swedish traveller and philanthropist, was born at Stockholm, in 1746, and entered the Swedish service as an engineer. In 1769 he was appointed superintendent of the copper-mines at Atvedaberg; and he was subsequently promoted to be chief director of the Royal Assay and Refining Office. In 1787 he conceived the idea of a journey into the interior of Africa, and was accompanied by the botanist Sparrman, and the mineralogist Arrhenius: Gustavus III. advanced funds for the expedition. On his return he visited London, and, along with his companion Sparrman, was invited to give evidence before the privy council, and afterwards before a committee of the House of Commons, on the question of the slave trade, which then happened to be the subject of anxious discussion. The inquiry terminated in his becoming a zealous advocate of the views of Clarkson, Granville Sharpe, and Wilberforce. In 1789 he published Observations on the Slave Trade, and a Description of some part of the Coast of Guinea during a Voyage made in 1787 and 1788, in company with Dr. A. Sparrman and captain Arrhenius. This pamphlet led to the establishment of the British settlement at Sierra Leone, and that on the island of Bulama. In 1794 he published An Essay on Colonization, particularly applied to

the Western Coast of Africa, with some Free Thoughts on Colonization and Commerce; also brief Descriptions of the Colonies already formed or contemplated in Africa, including those of Sierra Leone and Bulama. He died in 1799, at Paris, where he had engaged in a pottery.

WAFER, (Lionel,) a surgeon of London, who made several voyages to the South Sea. In 1677 he embarked for Bantam. He afterwards became surgeon to a trading vessel to Jamaica; but he at length engaged with Linch and Cook, two celebrated buccaneers, and was brought into the company of Dampier; but, a quarrel ensuing, Wafer was left on shore on the isthmus of Darien, where he remained for some months among the Indians, who treated him well on account of his medical skill, and gave him his liberty when an English vessel arrived on the coast. He returned to England in 1690, when he published an interesting account of his adventures, with many curious particulars respecting the isthmus of Darien.

WAGENAAR, (John,) a Dutch historian, and historiographer to the city of Amsterdam, was born there in 1709. His principal work is a History of Holland, from the earliest times to 1751, in 21 vols, 8vo, the first two of which appeared in 1749. There was a second edition published at Amsterdam in 1752-1759, with many engravings, maps, and portraits by Houbraken. Wagenaar also wrote The present state of the United Provinces, Amst. 1739, 12 vols, 8vo; Description of the city of Amsterdam, 1760, 3 vols, fol.; The Character of John de Witt placed in its true Light. He published also some tracts on divinity. He died in 1773.

WAGENSEIL, (John Christopher,) a learned German, was born at Nuremberg in 1633, and educated at a school at Stockholm, whence at the age of thirteen he was removed to the university of Altorf, where he continued for five years, and then became a tutor to the sons of the count de Traun, whom he accompanied in their travels in France, Spain, England, Holland, several parts of Germany, and Italy. He contracted an acquaintance with the learned wherever he went, and received honours from several universities: those of Turin and Padua admitted him into their body. In France he experienced the liberality of Louis XIV., and was received doctor of law at Orleans in 1665. In 1667 he was made professor of law and history in the university of Altorf; but, about eight years after, he changed his professorship of history for that of the Oriental languages. In 1676, Adolphus John, count Palatine of the Rhine, committed two sons to his care, and at the same time honoured him with the title of counsellor. In 1697 the town of Nuremberg added to his titles that of doctor of canon law, and committed the university-library to his care. He died in 1705. His principal works are, Sota: hoc est, Liber Mischnicus de Uxore Adulterii suspecta, a large volume, containing the Hebrew text and a Latin translation of the Mishna and Gemara, the author's notes are much esteemed by Hebrew scholars; Tela Ignea Satanæ: hoc est, Arcani et Horribiles Judæorum adversus Christum Deum et Christianam Religionem Ανεκδοτοι; this is a collection of the principal works written by Jews against the Christian faith, with a Latin translation of Wagenseil, who refutes the Jews in his notes; De Re Monetali Veterum Romanorum Dissertatio; De Cena Trimalcionis nuper sub Petronii Nomine vulgata Dissertationes H. Valesii et J. C. Wagenseilii; Exercitationes Varii Argumenti.—His daughter, Helen Sibilla, married to Daniel Mollerus, was celebrated for her erudition, and particularly for her skill in the Latin, Greek, and Hebrew languages.

WAGER, (Sir Charles,) a brave naval officer, was born in 1666, and was promoted in 1697 to the command of a ship of war. In May, 1708, with only four ships of war, he attacked and defeated seventeen Spanish galleons, which were sailing close along shore from Carthagena to Porto Bello, in South America. For his conduct in this action he was knighted by queen Anne, and promoted to the rank of rear-admiral. He afterwards commanded a fleet in the Mediterranean till the peace of Utrecht, (1713,) when he was made vice-admiral, and was elected a member of the House of Commons. In 1726 he was sent with a squadron to the Baltic, to support the Swedes and Danes. In 1731, having been advanced to the rank of admiral, he escorted Don Carlos, the infant of Spain, to Leghorn, and was soon afterwards appointed first lord of the Admiralty. He was subsequently representative for the city of Westminster. In 1742, on the defeat of Sir Robert Walpole's ministry, he resigned his office of first lord of the Admiralty. He died in 1743, and was buried in Westminster Abbey. He had some reputation for mathematical and physical

knowledge, and had devoted a good deal of attention to ship building.

WAGSTAFFE, (Thomas,) a learned nonjuring divine, was born in Warwickshire, in 1645, and educated at the Charter house, and at New-Inn, Oxford. He was ordained deacon by Dr. John Hacket, bishop of Lichfield and Coventry, in 1669; and priest by Dr. Joseph Henshaw, bishop of Peterborough, in the same year. He was instituted to the rectory of Martins-Thorpe in the county of Rutland; and he afterwards lived in the family of Sir Richard Temple, at Stow, in the county of Buckingham. In 1684 he was presented by Charles II. to the chancellorship of the cathedral of Lichfield, together with the prebendary of Alderwas in the same cathedral. In the same year he was presented to the rectory of St. Margaret Pattens, in London. At the revolution, being deprived of his preferments for not taking the new oaths, he practised physic for many years in London. In February 1693 he was consecrated bishop by Dr. William Lloyd, bishop of Norwich, Dr. Francis Turner, bishop of Ely, and Dr. Thomas White, bishop of Peterborough, at the bishop of Peterborough's lodgings at Southgate, at which solemnity Henry earl of Clarendon was present. Wagstaffe was consecrated suffragan of Ipswich, and Dr. Hickes at the same time suffragan of Thetford. Wagstaffe died in 1712. He published few sermons, but wrote many able pieces in defence of the constitution both in Church and State, according to the tenets of the nonjurors. He also wrote, A Vindication of King Charles the Martyr; proving that his Majesty was the author of Εικων Βασιλικη, against a Memorandum said to be written by the earl of Anglesey, and against the Exceptions of Dr. Walker and others. To which is added a preface, wherein the bold and insolent assertions published in a passage of Mr. Bayle's Dictionary relating to the present controversy are examined and confuted. The third edition, with large additions; together with some original letters of King Charles the First, &c. Lond. 1711, 4to.

WAGSTAFFE, (William,) a physician, was born in 1685, at Cublington, in Buckinghamshire, and educated at a school at Northampton, and at Lincoln college, Oxford. After having completed his degrees in physic in 1714, he came to London, and was admitted fellow of the College of Physicians, and in 1717 of the Royal Society. His practice rapidly increased, and he was chosen one of the physicians of St. Bartholomew's Hospital. He died in 1725, in the fortieth year of his age. His works were the same year collected under the title of The Miscellaneous Works of Dr. William Wagstaffe, physician to St. Bartholomew's Hospital, &c. 8vo. He was also the author of two scarce little volumes, called Annotations on the Tattler, frequently quoted in the variorum editions of that miscellany.

WAKE, (Isaac,) an able diplomatist, the son of Arthur Wake, rector of Billing, in Northamptonshire, was born there about 1575, became a member of the university of Oxford in 1593, and in 1598 was elected probationer-fellow of Merton college. In 1604 he was chosen public orator. In 1609 he travelled in France and Italy, and after his return was made private secretary to Sir Dudley Carleton, one of the secretaries of state. James I. employed him as ambassador to Venice, Savoy, and other courts, and in 1619 conferred on him the order of knighthood. In 1625 he sat as member of parliament for the university of Oxford. He died in 1632, while at Paris, in the service of Charles I. and his body being brought to England, was interred, with great magnificence, in the chapel at Dover castle. His most celebrated work is his Rex Platonicus, sive de Potentiss. Principis Jacobi Regis ad Acad. Oxon. adventu, Anno 1605, Oxon. 1607, 4to, of which there were six editions. There is a passage in this work from which Shakspeare is conjectured to have derived the plot of his Macbeth. His other works are, Oratio Funebris Habita in Templo B. Mariæ Oxon. quum mœsti Oxonienses Piis Manibus Johannis Rainoldi parentarent, Oxon. 1608, 12mo, translated by Fuller in his Abel Redivivus; another on Sir Thomas Bodley, printed by Bates in his Vitæ Selectorum aliquot Virorum; Discourse of the Thirteen Cantons of the Helvetical League, London, 1655, 8vo; with two others on Italy and Sweden, under the general title of a Threefold Help to Political Observations.

WAKE, (William,) an eminent prelate, was born in 1657, at Blandford, in Dorsetshire, and educated at Christ church, Oxford. Having entered into holy orders, he, in 1682, accompanied, in quality of chaplain, lord viscount Preston, who was appointed envoy extraordinary to the court of France. While in France he is said to have made a considerable figure in the learned world, and

was applied to by bishop Fell to procure the collation of some valuable Greek MSS. of the New Testament at Paris, for the use of Dr. Mill, whose edition Dr. Fell patronised. In the beginning of the reign of James II. he returned home with lord Preston, and was soon after chosen preacher to the society of Gray's Inn. In 1686 he published, Exposition of the Doctrine of the Church of England, in answer to Bossuet's recently published Exposition of the Roman Catholic Faith. This tract, which is generally called, Wake's Catechism, was answered in A Vindication of the Bishop of Condom's Exposition of the Doctrine of the Catholic Church, in Answer to a Book entitled, An Exposition of the Doctrine of the Church of England, &c., with a Letter from the said Bishop, 1686, 4to; to this Wake replied in a book entitled, A Defence of the Exposition of the Doctrine of the Church of England against the Exceptions of Monsieur de Meaux, late Bishop of Condom, and his Vindicator, London, 1686, 4to. This occasioned, A Reply to the Defence of the Exposition of the Doctrine of the Church of England; being a farther vindication of the Bishop of Condom's Exposition of the Doctrine of the Catholic Church; with a second Letter from the Bishop of Meaux, 1687, 4to. In answer to which Wake published, A second Defence of the Exposition of the Doctrine of the Church of England, against the new Exceptions of Monsieur de Meaux and his Vindicator, London, 1688, 4to. Wake afterwards wrote several tracts in the controversy against Popery, which was carried on with great zeal during the latter part of the reign of James II. (1687 and 1688). As he was a favourer of the Revolution, he was, after that event, appointed deputy clerk of the closet to William III. In July, 1689, according to Wood, he accumulated his degrees in divinity at Oxford; but another account says that he was created D.D., having been the preceding month preferred to a canonry of Christ church, in the room of Dr. Aldrich, appointed dean. With a view to contribute to a defence of the doctrine and government of the church of England against the adversaries of its hierarchy, he published in 1693, An English version of the genuine Epistles of the Apostolical Fathers, with a preliminary discourse concerning the use of those Fathers. Of this work he published a new edition in 1710; and it was afterwards twice reprinted during his life-time. In July, 1693, he was preferred to the rectory of St. James's, Westminster. He took a very active part in that memorable controversy with regard to the Convocation; and in 1697, in answer to A Letter to a Convocation Man, concerning the Rights, Powers, and Privileges, of that Body, he published a reply, entitled, The Authority of Christian Princes over their Ecclesiastical Synods asserted, with particular respect to the Convocations of the Clergy of the Realm and Church of England, 8vo; and, this being attacked, the doctor vindicated himself in, An Appeal to all the true members of the Church of England, in behalf of the King's Ecclesiastical Supremacy, as by law established; by our convocations approved; and by our most eminent bishops and clergymen stated and defended, against both the popish and fanatical opposers of it, 1698, 8vo. In 1700 Atterbury entered into this dispute with great vigour and resolution, and published an answer to Dr. Wake's book, entitled, The Rights, Powers, and Privileges, of an English Convocation, stated and defended, 8vo: reprinted in 1701, with additions. The controversy now grew warm, and several writers of considerable note engaged in it. Burnet, bishop of Salisbury, and Kennet, afterwards bishop of Peterborough, wrote animadversions upon Atterbury's work. Hody, Gibson, and Hooper, were concerned in it: Hooper was on the side of Atterbury; Hody and Gibson were against him. But the most considerable and decisive answer to Atterbury was Dr. Wake's work, entitled, The State of the Church and Clergy in England, in their Councils, Synods, Convocations, Conventions, and other Public Assemblies, historically deduced from the Conversion of the Saxons to the present times, 1703, fol. This work was esteemed not only a full and sufficient answer to Atterbury, (who never attempted to reply to it,) but decisive with regard to the controversy in general. In 1701 Dr. Wake was installed dean of Exeter, whence, in 1705, he was promoted to the bishopric of Lincoln. In January, 1716, on the death of archbishop Tenison, he was translated to the see of Canterbury; and as he had lived to see the folly of giving way to the enemies of the hierarchy by way of reconciling them to it, he both voted and spoke in the House of Lords against the repeal of the Schism and Conformity Bill in 1718. From the same experience he was led to oppose the design entered into by some very powerful persons, in

the year following, to repeal the Corporation and Test Acts. It was well known that Hoadly was at the bottom of this design, and that his famous sermon on The Nature of Christ's Kingdom was a preparatory step to it. The archbishop therefore thought it proper to declare his dislike of the measure, as Hoadly had proposed it, in an indirect way, and wrote a Latin letter addressed to the superintendent of Zurich, which was published there under the title of Oratio Historica de Beneficiis in Ecclesiam Tigurinum collatis. In 1721 the archbishop joined the earl of Nottingham in bringing a bill into parliament, levelled at the Arian heresy, and entitled, A Bill for the more effectual Suppression of Blasphemy and Profaneness; which, however, was rejected in the House of Lords, and brought on him the charge of inconsistency, because in the cases of Whiston and Clarke, in 1711 and 1712, he had spoken with moderation of their Arianism. Whiston wrote a very angry letter to the archbishop on this occasion, which is printed in his Life. The most remarkable affair, however, in which archbishop Wake was involved was the negotiation which he entered into with Dupin, the celebrated ecclesiastical historian, and some of the heads of the Jansenist party in France, for the bringing about of a union between the church of that country and the Church of England. The correspondence upon this subject, which commenced on the part of Dupin in 1718, is fully given in an appendix to Maclaine's translation of Mosheim's Ecclesiastical History, published in 1768. The part which Wake took subjected him long afterwards, while the facts were but imperfectly known, to much obloquy—especially from archdeacon Blackburne, in The Confessional, published in 1766; but it does not appear that he really made any concession of principle to his Romish correspondents, or indeed went farther than merely to express his willingness to assist in bringing about the proposed union if it could be managed without any such concession. The archbishop towards the end of his life became so much disabled by age and infirmities, that some part of the care of the church was transferred to Dr. Gibson, bishop of London. He lingered on in a very enfeebled state for a long time, and at length expired at Lambeth palace, January 24, 1737, in the seventy-ninth year of his age, and was interred in a private manner at Croydon. Archbishop Wake was a man of great liberality, and munificent in his charities. He is said to have expended about 11,000*l.* in the repairs of the two palaces of Lambeth and Croydon. He bequeathed his library of printed books and MSS. with his coins, the whole valued at 10,000*l.*, to Christ church, Oxford. Besides the works already mentioned Dr. Wake published, A Preparation for Death, being a Letter to a Young Gentlewoman in France. Three volumes of his Sermons and Charges were published after his death.

WAKEFIELD, (Robert,) a learned divine, was born in the north of England, and educated at the university of Cambridge, whence, after taking his degrees in arts, he went abroad to study the Oriental languages. In a few years he made a considerable progress in the Greek, Hebrew, Chaldee, and Syriac; and taught those languages at Paris, and in Germany. In 1519 he was made Hebrew professor at Louvain; but, after holding that office only for a few months, he returned home, and became chaplain to Dr. Pace, then dean of St. Paul's, who recommended him to Henry VIII. as an able linguist; and he was then sent to Cambridge, and there honoured with the degree of B.D. When the controversy relating to Henry's divorce commenced, Wakefield is said to have been of the queen's party, and thought the divorce unjustifiable; but he was afterwards induced to be of the king's opinion, and wrote a work in favour of the divorce. In 1530 the king sent him to Oxford, and made him public professor of Hebrew. In 1532 he was made a canon of Wolsey's-college, and incorporated B.D. He died in 1537. He wrote, Oratio de Laudibus et Utilitate Trium Linguarum, Arabicæ, Chaldaicæ, et Hebraicæ, atque Idiomatibus Hebraicis quæ in utroque Testamento inveniuntur, 1524, 4to; this was printed by Wynkin de Worde; and the author complains, that he was obliged to omit his whole third part, because the printer had no Hebrew types. Some few Hebrew and Arabic characters, however, are introduced, but extremely rude, and evidently cut in wood; they are the first of the sort used in England; Koster Codicis, &c., the same which is mentioned by Bale and Pits, with the title De non Ducendâ Fratriâ; this is the book he wrote in favour of Henry's divorce; Syntagma de Hebræorum Codicum incorruptione; and, Paraphrasis in Librum Koheleth (Ecclesiasticen) succincta, clara, et fidelis.

WAKEFIELD, (Priscilla,) a writer

of numerous productions for the use of the young, was born, of Quaker parents of the name of Trewman, in 1750. She is also said to have been the original promoter of the institutions once called Frugality, now Savings' Banks, for the benefit of the industrious poor. For many years she resided at Tottenham, in Middlesex; but she died at Ipswich, in Suffolk, in 1832, in the eighty-second year of her age. Her principal publications are, Juvenile Anecdotes founded on Facts; Mental Improvement; Leisure Hours, or Entertaining Dialogues; An Introduction to Botany, in a Series of Letters; Reflections on the Present Condition of the Female Sex, with Suggestions for its Improvement; A Familiar Tour through the British Empire; Domestic Recreations, or Dialogues illustrative of Natural and Scientific Subjects; Sketches of Human Manners, delineated in Stories illustrative of the Characters of the Inhabitants of different Parts of the World; Perambulations in London and its Environs; Instinct displayed, or Facts exemplifying the Sagacity of various Species of Animals; Excursions in North America; and, The Traveller in Africa.

WAKEFIELD, (Gilbert,) a divine, and classical scholar, was born in 1756, in the parish of St. Nicolas, at Nottingham, of which his father was rector, and educated at the grammar-school of that town, at that of Wilford, and at the Rev. Richard Woodeson's school, at Kingston, in Surrey, whence, in his seventeenth year, he was sent to Jesus college, Cambridge, where he applied himself almost exclusively to ecclesiastical studies. In 1775 he commenced the study of Hebrew. In January, 1776, he took his Bachelor's degree, and in April following he was elected to a fellowship in his college. In the same year appeared his first publication, Poemata Latine partim scripta, partim reddita, which was printed at the University press, in 4to. In March, 1778, he was ordained deacon, and left the University for the curacy of Stockport, in Cheshire; but he quitted it before the end of the year for the curacy of St. Peter's, at Liverpool. His religious opinions had already undergone a change; and in August, 1779, on the invitation of the trustees of the Dissenting Academy at Warrington, he removed thither to fill the situation of classical master in that establishment. In 1781 he published A New Translation of the First Epistle of Paul the Apostle to the Thessalonians, 8vo. This was followed in the same year by A Plain and Short Account of the Nature of Baptism, 12mo; and an Essay on Inspiration, 8vo, and in the following year by A New Translation of the Gospel of St. Matthew. While at Warrington he prosecuted the study of Hebrew, learned Syriac and Chaldee, acquired a perfect knowledge of the Samaritan and Syro-Chaldaic, formed some acquaintance with the Æthiopic, Arabic, and Persian, and read the Coptic version of the New Testament. In 1783 the Academy at Warrington was broken up, and he retired to the village of Bramcoate, in Nottinghamshire, where he published anonymously a small tract, entitled Directions for the Student in Theology; and also Enquiry into the Opinions of the Christian Writers of the Three First Centuries concerning the Person of Jesus Christ. In May, 1784, he removed to Richmond, in Surrey; and at Michaelmas in the same year he took up his residence in his native town of Nottingham. In 1786 he became not only wholly alienated from the established church, but its open and bitter assailant. He got some pupils at Nottingham, and remained there for six years. During this period his publications were, an edition of The Poems of Mr. Gray, with Notes, 8vo, 1786; an edition of Virgil's Georgics; Remarks on Dr. Horsley's Ordination Sermon, 12mo, Lond., 1788; Four Marks of Antichrist; A New Translation of those parts of the New Testament which are wrongly translated in our Common Version; An Address to the Inhabitants of Nottingham (on the Test Laws); Remarks on the Internal Evidence of the Christian Religion; Silva Critica, sive in Auctores Sacros Profanosque Commentarius Philologus; An Address to Dr. Horsley, Bishop of St. David's, on the Liturgy of the Church of England; and, Cursory Reflections on the Corporation and Test Acts. He always wrote with extraordinary precipitation. He was, however, a hard student, methodical, punctual, and a great economist of his time. In July, 1790, he became classical tutor in the dissenting academy at Hackney; but this situation he only held till the following June. In 1791 he published his Translation of the New Testament, with Notes, in 3 vols, 8vo; he produced a second edition of this in 2 vols, in 1795. In the former year he published An Enquiry into the Expediency and Propriety of Public or Social Worship, 8vo, London. In 1792 he published his Memoirs of his own Life, a hurried

composition. In 1793 he published a treatise on the Evidences of Christianity, being an enlarged edition of the tract on the same subject he had published in 1789. In 1794 he published three pamphlets: The Spirit of Christianity compared with the Spirit of the Times in Great Britain; an answer to Paine, under the title of An Examination of the Age of Reason; and, Remarks on the General Orders of the Duke of York to his Army; this is a vehement philippic against the war with France. In the same year he produced his edition of Horace, with notes, and what he called an amended text, in 2 vols, 12mo. It is renowned for a proposed conversion of O beate Sexti, in the 4th ode of the 1st book, into O bea te Sexti. In the same year he published a Selection of Greek Tragedies, in 2 vols, 8vo, and a first volume of an edition of the Works of Pope, 8vo, which was not continued, being superseded by Dr. Wharton's edition. In 1795 he published, Poetical Translations from the Ancients; an edition of the Remains of Bion and Moschus; and a Reply to the Second Part of Paine's Age of Reason, 8vo. His publications of the next year were:—an edition of Virgil, with a few notes; a volume of Observations on Pope; A Reply to the Letter of Edmund Burke, Esq. to a Noble Lord; and a new edition, with notes, of Pope's Translation of the Iliad, in 11 vols., 8vo; and the first volume, in 4to, of his edition of Lucretius. The second and third volumes followed in the course of the succeeding year, in which he also published, Diatribe Extemporalis on Porson's new edition of the Hecuba; A Letter to Jacob Bryant, Esq. concerning his Dissertation on the War of Troy, 4to; and, A Letter to William Wilberforce, Esq. on the subject of his late publication (Practical View of Christianity). In January, 1798, Dr. Watson, bishop of Llandaff, put forth, An Address to the People of Great Britain, in which he defended the war against France; Wakefield immediately wrote a very vehement Reply to some Parts of the Bishop of Llandaff's Address, which he presented for publication to Mr. John Cuthell, of Middle-row, Holborn, who was thereupon indicted for the publication of a seditious libel; and being tried before lord Kenyon and a special jury at Westminster, on the 21st of February, 1799, was found guilty, and sentenced to pay a fine, which was repaid by Wakefield, who himself was also tried at Westminster the same day with Cuthell, and, upon conviction, was sentenced to be imprisoned in Dorchester jail for two years, and to give security for his good behaviour for five years after the expiration of that term, himself in 500*l.* and two others in 250*l.* each. A subscription was immediately raised for him among the friends of opposition politics, which ultimately amounted to about 5000*l.* While in prison he printed an imitation, in English verse, of the Tenth Satire of Juvenal, 12mo, 1800; and a translation, in an 8vo pamphlet, of Some Essays of Dion Chrysostom, with notes. In 1801 he published, Noctes Carcerariæ. Upon his release he hurried to London, and commenced a course of lectures on the Second Book of the Æneid, the delivery of which occupied him till the beginning of July, 1801. On the 27th August he was taken ill of typhus fever, which carried him off on the 9th September, in the forty-sixth year of his age. Besides the publications already mentioned, he wrote, An Essay on the Origin of Alphabetical Characters, which he communicated, in 1784, to the Literary and Philosophical Society of Manchester, and which is printed in the second volume of their Transactions; an enlarged edition of his Memoirs; and papers which he contributed to the Theological Repository and the Monthly Magazine. He had also made considerable collections for a Greek and English Lexicon. A new edition of his Memoirs, brought down to the close of his life, was published in 1804; and a Collection of Letters that passed between him and Charles James Fox, chiefly upon points of classical criticism, has been published since his death, 8vo.

WALÆUS, (Anthony,) an eminent Protestant divine, was born in 1573, at Ghent, of an ancient family. He officiated as pastor at different places; declared in favour of the Counter-Remonstrants; enjoyed the friendship and confidence of prince Maurice; and was one of those who drew up the canons of the synod of Dort. He became afterwards professor of divinity at Leyden, and died in 1639. He wrote Compendium Ethicæ Aristotelicæ, Leyden, 1636, 12mo. The greatest part of the Flemish translation of the Bible, made by order of the States, and which first appeared in 1637, was executed by him, and almost the whole of the New Testament.—His son, John, was professor of medicine at Leyden, where he died in 1649. He made some discoveries on the circulation of the blood.

and taught Harvey's system, although not without some attempt to deprive him of the honour of being the original inventor. His principal publication is, Epistolæ duæ de motu Chyli et Sanguinis, Leyden, 1641.

WALAFRIDUS, or WALHAFREDUS, surnamed Strabo or Strabus, because he squinted, was a learned German monk who lived in the first part of the ninth century, and was a native of Suabia. He received his education in the monastery of St. Gallen, and finished his studies in the monastery of Fulda, under the celebrated Rabanus Maurus. He became dean of St. Gallen; and in 842 he was chosen abbot of Reichenau, in the diocese of Constance. He died in 849. His principal works are, De Officiis Divinis, sive de Exordiis et Incrementis Rerum Ecclesiasticarum; Hortulus,—this little work on botany, which was much esteemed, is written in Latin verse; Glossæ Latino-Barbaricæ de Partibus Humani Corporis rursum ex Doctrina Rabani Mauri per Walafridum descriptæ; Glossæ ordinariæ interlineares in Scripturam Sacram: it has been supposed that Rabanus Maurus is the author of this, and that Walafridus only put it together. Some French writers attribute to Walafridus the beginning of the celebrated Annales Fuldenses.

WALCH, (John George,) an eminent divine, was born at Meiningen, in 1693, and educated at Jena, where he studied divinity and philology, and where, in 1724, he was appointed extraordinary professor of divinity. In 1726 he took his degree of D.D., and was appointed ordinary professor of divinity, an office which he held till his death in 1775. When he was only nineteen he published a good edition of Velleius Paterculus, with an index and notes; in 1714 he published, Diatriba de Vitâ et Stilo C. Cornelii Taciti. His principal works are, Philosophisches Lexicon, darin die in allen Theilen der Philosophie fürkommenden Materien und Kunstwörter erklärt werden; Historia Critica Latinæ Linguæ; Historische und Theologische Einleitung in die vornehmsten Religions-Streitigkeiten; Historische und Theologische Einleitung in die vornehmsten Religions-Streitigkeiten der Evangelischen Kirche; and, Bibliotheca Patristica literariis Adnotationibus Instructa; Bibliotheca Theologica Selecta, literariis Adnotationibus Instructa. He also published, Martin Luther's Sämmtliche Schriften, 24 vols, 4to, Halle, 1740-50; the fourteenth volume contains Luther's Latin version of the Bible, which was separately published by Walch in 1745; he likewise published an edition of Lactantius, Leipsic, 1715.

WALCH, (Christian William Francis,) second son of the preceding, and, like him, a distinguished divine, was born at Jena in 1726, and after having studied divinity in that university, travelled with his brother Immanuel in France and Italy. In 1750 he was appointed extraordinary professor of philosophy at Jena; in 1753 he was chosen president of the Societas Latina in that town; in 1754 he went to Göttingen as extraordinary professor of divinity; and he became ordinary professor of divinity in 1757. He died suddenly in 1784. His principal works are, Antiquitates Pallii Philosophici veterum Christianorum; Oratio de Eloquentiâ Latinâ veterum Germanorum; Historia Patriarcharum Judæorum quorum in Libris Juris Romani fit Mentio; Compendium Historiæ Ecclesiasticæ recentissimæ; Entwurf einer vollständigen Historie der Kirchen-Versammlungen; Monimenta Medii Ævi ex Bibliothecâ Regiâ Hanoverana; Grundsätze der Kirchengeschichte des Neuen Testaments; Grundsätze der Natürlichen Gottesgelehrsamkeit; Kritische Untersuchung vom Gebrauch der Heiligen Schrift unter den alten Christen in den ersten vier Jahrhunderten; Neueste Religions Geschichte; Bibliotheca Symbolica vetus ex Monimentis Quinque priorum Sæculorum maxime collecta; Bibliotheca Philologica, 3 vols, 8vo; Entwurf einer vollständigen Historie der Ketzereien, Spaltungen und Religions-Streitigkeiten, bis auf die Zeiten der Reformation, 11 vols, 8vo, Leipsic, 1762-85; this work made great sensation throughout Europe; and, Biography of Catherine von Bora, the wife of Luther, which is preceded by her portrait engraved after the original painting of Lucas Cranach.—His younger brother, CHARLES FREDERIC, born in 1734, was professor of law at Göttingen, and afterwards at Jena, where he died in 1799. He is the author of Glossarium Germanicum Interpretationi Constitutionis Criminalis Carolinæ interserviens.

WALCH, (John Ernest Immanuel,) a divine and naturalist, brother of the preceding, was born at Jena, in 1725, and studied divinity at the university of his native place. In 1747 he travelled, in company with his brother, in France, Italy, and several other countries. In 1759 he was appointed professor of divi-

nity at Jena. He died in 1778. His principal works are, De Christianorum sub Diocletiano in Hispaniâ Persecutione; Marmor Hispaniæ antiquum Vexationis Christianorum Neronianæ insigne Documentum Illustratum; Acta Societatis Latinæ Jenensis; Dissertationes in Acta Apostolorum; De Arte criticâ veterum Romanorum Literariâ; Das Steinreich systematisch entworfen; Antiquitates Medicæ Selectæ; Sigillum Medici Ocularii Romani nuper in Agro Jenensi repertum et Observationibus Illustratum; Georg Wolfgang Knorr's Sammlung von Merkwürdigkeiten der Natur und den Alterthümern des Erdbodens welcher petrificirte Cörper enthält, herausgegeben mit Classifications-Tabellen, &c., von J. E. I. Walch, mit illuminirten Kupfertafeln, etc., 7 parts, in 3 vols, fol., Nürnberg, 1768-73; a French translation of this was published in 1775, and a Dutch one in 1779.

WALDENSIS, (Thomas,) a learned Carmelite monk, was born at Walden, in Essex, about 1367. His father's name was Netter; but he chose to be denominated, as was very common then, from the place of his nativity. He was educated among the Carmelites in London, whence he removed to Oxford, where he received the degree of doctor in divinity; after which he returned to London, and took the habit of the Carmelites. Being introduced at the court of Henry IV. he became a favourite with the king, and was appointed the principal champion of the church against heretics, and especially those who had adopted the tenets of Wycliffe, Huss, or Jerome of Prague. In 1409 he was sent by Henry to the council at Pisa. After his return he was made provincial of his order; and Henry V. admitted him of his privy council, and appointed him his confessor. In 1415 he was sent to the council of Constance; and about 1419 he was employed to negotiate a peace between Uladislaus, king of Poland, and Michael, general of the Teutonic order. In 1422 Henry V. died in his arms, at Vincennes, in France. He afterwards became a favourite with the young king Henry VI. and was appointed his confessor. In 1430 he attended the king to France, and at Rouen was seized with an acute disease, of which he died November 2, and was buried in the convent of Carmelites in that city. His principal work is his Doctrinale Antiquum Fidei Ecclesiæ Catholicæ, Paris, 1521-1523, 3 vols, fol., and reprinted at Saumur, Venice, and Paris.

WALDO, (Peter,) one of the earliest reformers, was an opulent merchant of Lyons in the twelfth century. He appears to have first opposed the errors of the religion in which he was educated about 1160, when the doctrine of Transubstantiation was confirmed by Innocent III. with the addition that men should fall down before the consecrated wafer and worship it as God. The absurdity of this forcibly struck the mind of Waldo, who opposed it in a very courageous manner. It does not appear, however, that he had then any intention of withdrawing himself from the communion of the Romish church. At that time the Latin Vulgate was the only edition of the Scriptures in Europe; but that language was accessible to few. Waldo, however, from his situation in life, had had a good education, and could read this volume. "Being somewhat learned," says Reinerius, "he taught the people the text of the New Testament." He was also now disposed to abandon his mercantile pursuits, and distributed his wealth to the poor as occasion required; and while the latter flocked to him to partake of his alms, he also attended to their spiritual instruction, and either translated, or procured to be translated, the four Gospels into French; and thus the inhabitants of Europe were indebted to him for the first translation of the Bible into a modern tongue, since the time that the Latin had ceased to be a living language. As Waldo became more acquainted with the Scriptures, he discovered that a multiplicity of doctrines, rites, and ceremonies, which had been introduced into the national religion, had not only no foundation, but were most pointedly condemned, in the Bible. On this ground he did not hesitate to expose such errors, and to condemn the arrogance of the pope, and the reigning vices of the clergy; while, at the same time, he endeavoured to demonstrate the great difference there was between the Christianity of the Bible and that of the Church of Rome. Such bold opposition could not long be tolerated. The archbishop of Lyons prohibited the new reformer from teaching any more, on pain of excommunication, and of being proceeded against as a heretic. Waldo replied, that, though a layman, he could not be silent in a matter which concerned the salvation of his fellow-creatures. Attempts were next made to apprehend him; but the number and affection of his friends, the respectability and influence of his connexions, many of

whom were men of rank, the universal regard that was paid to his character for probity and piety, and the conviction that his presence was highly necessary among the people whom he had by this time gathered into a church, and of which he became the head,—all operated so strongly in his favour, that he lived concealed at Lyons for the space of three years. But Alexander III. had no sooner heard of these proceedings, than he anathematised the reformer and his adherents, commanding the archbishop to proceed against them with the utmost rigour. Waldo was now compelled to quit Lyons; his flock, in a great measure, followed their pastor; and hence, say the ecclesiastical historians, a dispersion took place not unlike that which arose in the church of Jerusalem on the occasion of the death of Stephen. The effects were also similar. Waldo himself retired into Dauphiné, where he preached with great success; his principles took deep and lasting root, and produced a numerous body of disciples, who were denominated Leonists, Vaudois, Albigenses, or Waldenses; for the very same class of Christians is designated by these various appellations at different times, and according to the different countries, or quarters of the same country, in which they appeared. From the name Waldenses, a corruption of Vallenses, or Vaudois—those who inhabited the valleys of Piedmont—occasion was taken to prove that these ancient churches had no existence till the time of Waldo. Waldo appears to have visited Picardy, propagating his doctrines, and finally, according to Thuanus, settled in Bohemia, where he died in 1179.

WALDSTEIN, or WALLENSTEIN, (Albrecht von,) duke of Friedland, was born at his father's castle of Hermanic, in Bohemia, in 1583. When the troubles broke out in his native country, he obtained the command of an army, with which he ravaged several provinces, defeated Mansfeldt, and made himself master of all the country between the ocean, the Baltic, and the Elbe. He drove out the king of Denmark from Pomerania, and took possession of the duchy of Mecklenburg, which title was granted to him by the emperor. Upon this Gustavus Adolphus, king of Sweden, entered Germany, and fought the battle of Lutzen, Nov. 6, 1632, when Waldstein was defeated, though the victor was slain. After this Waldstein, being suspected of aiming at the sovereignty, was degraded; on which he retired to the castle of Eger, where he was murdered by Captain Deveroux, on the 25th February, 1634. Several years ago Dr. Friedrich Förster, of Berlin, discovered many autograph letters of Waldstein in the family archives of the count of Arnim, at Boitzenburg, which he published under the title, Waldstein's Briefe, Berlin, 1828-1829, 3 vols, 8vo. Having been invited by the counts of Waldstein, who are descended from the brothers and uncles of Albrecht, to continue his researches, he was enabled to prove the complete innocence of Waldstein, and that he had fallen a victim to the intrigues of Piccolomini and his party. He published his results under the title, Wallenstein, Herzog zu Mecklenburg, Friedland, und Sagan, als Feldherr und Landesfürst, &c., Potsdam, 1834, 8vo.

WALES, (William,) a mathematician and astronomer, was born, of poor parents, about 1734. His early labours contributed to the Ladies' Diary, a useful little work, begun in 1704, and which contains an extensive collection of mathematical problems, with their solutions. In 1768 he was deemed a fit person to be sent to Hudson's Bay to observe the transit of Venus over the sun's disk, which was to take place in the following year (June, 1769). The observations were made at Fort Prince of Wales. On his return he communicated to the Royal Society a paper of observations made by him at that station, which was inserted in their Transactions; and the year following, his general observations made at Hudson's Bay were published in a large 4to. volume. He next, in the character of astronomer, accompanied Captain Cook in his second voyage, 1772-1774, and again in his third voyage of 1776-1779. In 1777 appeared his Observations on a Voyage with Captain Cook; and in 1778, Remarks on Dr. Forster's Account of the Voyage. Soon after his return from his last voyage (1780) he was elected a fellow of the Royal Society; and on the death of Mr. Daniel Harris he was appointed mathematical master to Christ's Hospital, and some years after, secretary to the Board of Longitude, both which offices he held till his death, in 1798. In 1781 he published an Enquiry into the state of the Population in England and Wales; in 1788, Astronomical Observations made in the Voyages of Byron, Wallis, Carteret, and Cook; and in 1794 his Treatise on the Longitude by Time-keepers. He published also the two books of Apol-

lonius concerning Determinate Sections; and it has been said that he was the author of one of the dissertations on the achronical rising of the Pleiades, annexed to Dr. Vincent's Voyage of Nearchus.

WALKER, (Robert,) a portrait painter, who was contemporary with Vandyck, and improved his style by studying the works of that eminent artist; but he did not attract much notice until the time of the Commonwealth, when he was employed to paint the portrait of Cromwell, and those of the principal personages of the republican party. He drew the Protector more than once. One of those portraits represented him with a gold chain about his neck, to which was appendant a gold medal, with three crowns, the arms of Sweden, and a pearl, sent to him by Christina, in return for his picture, by Cooper, on which Milton wrote a Latin epigram. He also painted Cromwell and Lambert together. This was in lord Bradford's collection. A fourth was purchased for the grand duke of Tuscany, whose agent having orders to procure one, and meeting with this in the hands of a female relation of the Protector, offered to purchase it, but being refused, and continuing his solicitation, to put him off, she asked and received 500*l.* for it. It is now in the Pitti palace, at Florence. Walker had for some time an apartment in Arundel house, and died a little before the Restoration. His own portrait is in the picture gallery at Oxford.

WALKER, (Clement,) author of The Compleat History of Independency, was born at Cliffe, in Dorsetshire, and is said to have been educated at Christ church, Oxford. Afterwards, leaving the university without a degree, he retired to an estate he had at Charterhouse, near Wells, in Somersetshire, where he lived in good repute, especially for his loyalty and hatred of the Puritans, in both which respects he appears soon after to have changed his mind. Before the civil wars he had been made usher of the exchequer; "but," says Wood, "when the Puritans or Presbyterians were like to carry all before them, he closed with them," and was elected member of parliament for the city of Wells in 1640. Afterwards he became a zealous Covenanter, and had a considerable share in the violent measures of the times, until the Independents began to get the upper hand, whom he resisted as much as lay in his power, especially in his History of that sect, which had a very great influence. When the second part of this work was published in 1649, he was discovered to be the author, and imprisoned by Cromwell in the Tower. There having allowance of pen, ink, and paper, he wrote the third part of his History, but was never released. He died in the Tower in October, 1651, "to the great grief," Wood says, "of the Presbyterian party." He was interred in All-hallows Barking, near the Tower. Walker wrote several temporary pamphlets, enumerated by Wood, arising out of the circumstances of the times, but none of any consequence, except what he has incorporated in his History of Independency, published in three parts, 1648-1651, 4to, to which a fourth part by T. M. was added in 1660. "It is written," says Warburton, "in a rambling way, and with a vindictive Presbyterian spirit, full of bitterness; but it gives an admirable idea of the character of the times, parties, and persons."

WALKER, (Obadiah,) a divine, was born at Worsborough, in the West Riding of Yorkshire, in 1616, and educated at University college, Oxford, where he obtained a fellowship. In 1648 he was ejected by the parliamentary visitors; on which he went abroad, and is supposed to have been reconciled to the church of Rome; notwithstanding which he accepted the headship of his college in 1676. At the accession of James II., he avowed himself a Roman Catholic, and had mass said in the college. He also set up a printing-press, from which he sent forth a number of books against the Protestant religion. At the Revolution he was sent to the Tower, but was soon after released. He died in the house of his pupil, Dr. Radcliffe, in 1699, and was buried in old St. Pancras churchyard, then, as now, the common place of interment of London Roman Catholics of the upper classes. He published, A brief Account of Ancient Church Government; Of Education, especially of Young Gentlemen; Artis Rationis, Maximâ ex parte ad Mentem Nominalium, Libri Tres; Some Instructions concerning the Art of Oratory; An Historical Narration of the Life and Death of Our Saviour Jesus Christ, 4to, Oxford, 1685,—the sale of this work was prohibited by the vice-chancellor of the University, on the ground of the alleged popish tendency of some things in it; Some Instructions in the Art of Grammar; and, The Greek and Roman History illustrated by Coins and Medals. He also published in 1678 a Latin translation of Sir John Spelman's Life of King Alfred, with notes, fol., Oxford.

NATIONAL ARCHIVES OF INDIA

WALKER, (George,) an Irish divine, was born, of English parents, in the county of Tyrone, and educated at Glasgow. On taking orders he became rector of Donoughmore, where he raised a regiment, when James II. landed in that kingdom, and with this force he defended Londonderry, after it had been abandoned by the governor, and held out till the siege was raised, July 30, 1689, by major-general Kirk forcing his way with three ships over a boom which James had thrown across the mouth of the harbour. For this bravery Walker received the thanks of the House of Commons, and was created doctor in divinity at Oxford. He was killed at the battle of the Boyne, after having been nominated to the see of Derry, in July, 1690. He published A true Account of the Siege of Londonderry, 1689.

WALKER, (John,) a divine, was born in Devonshire, and educated at Exeter college, Oxford, where he became a fellow, and took the degree of master of arts in 1699. He was rector of the parish of St. Mary-the-More in Exeter; and when Calamy published his account of ejected ministers for nonconformity, Walker undertook a similar work for the church of England, which he published in folio, in 1714, with the title of An Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy, who were sequestered in the Grand Rebellion. For this performance he received the degree of D.D. from the university of Oxford. He died about 1730. Walker makes the entire number of the episcopal clergy who were "imprisoned, banished, and sent a starving," to have amounted to seven or eight thousand.

WALKER, (Sir Edward,) an historian and herald, was born at Netherstowey, in Somersetshire. In early life he appears to have held some office in the household of Thomas, twentieth earl of Arundel, (the collector of the Arundelian Marbles,) and, having accompanied that nobleman as his secretary on the expedition to Scotland in 1639, he then became known to Charles I., who, taking him into his service, made him his secretary-at-war, and to that added, in June, 1644, the appointment of clerk extraordinary of the privy council. In this latter year also, while he was with the king at Oxford, the university conferred on him the degree of M.A.; and, in 1645, he received the honour of knighthood. After the execution of his royal master, Walker fled to Charles II., whom he attended in his exile, and was appointed by him garter king-at-arms. He died in 1677. He wrote, Iter Carolinum, or an Account of the Marches, &c. of King Charles I., from 1641 to 1648; Military Discoveries; and, Historical Discourses. Walker is several times mentioned by lord Clarendon, whom he is said to have assisted in the parts of his history which relate to military transactions.

WALKER, (William,) a learned divine, of the seventeenth century, was a native of Lincolnshire, and educated at Trinity college, Cambridge. He resigned the mastership of Louth grammar-school, to which he had been appointed soon after quitting the university, for that of Grantham, where he had Newton for one of his scholars. He held the living of Colsterworth, where his distinguished pupil was born. He left behind him a variety of useful tracts, principally elementary, for the instruction of youth. Of these, the best known are, An Explanation of Lilly's Latin Grammar; On English Particles; A Dictionary of Latin Idioms; English Examples of Latin Syntax; a treatise, On the Art of Teaching; and, On Rhetoric. He died in 1684.

WALKER, (Samuel,) a pious divine, was born at Exeter, in 1714, and educated in the school of his native city, and at Oxford, where he took one degree in arts; after which he became a travelling tutor. On entering into orders he obtained the curacy of Truro, in Cornwall, where he resided for many years. He died in 1761. His Sermons, and Lectures on the Catechism, have been published.

WALKER, (John,) a philological writer, was born at Friern Barnet, in Middlesex, in 1732. He went on the stage, which he quitted in 1767 to join Mr. James Usher in a school at Kensington Gravelpits; but this partnership was dissolved at the end of two years, and Walker became a lecturer in elocution. His principal works are, A Rhyming Dictionary; Elements of Elocution; Rhetorical Grammar; Critical Pronouncing Dictionary; Key to the Classical Pronunciation of Greek, Latin, and Scripture Proper Names; and, Outlines of English Grammar. He had been brought up a Presbyterian, but became a Roman Catholic, and a very strict one, in his latter days. He died 1st August, 1807, and was buried among his co-religionists in Old St. Pancras churchyard, London.

WALKER, (George,) a mathemati-

cian, the son of a respectable tradesman of the dissenting persuasion at Newcastle-upon-Tyne, was born there about 1734, and received his early education in his native place, and at Durham, after which he was sent to the university of Edinburgh, where he was a pupil of the distinguished mathematician, Dr. Matthew Stewart. From Edinburgh he removed to Glasgow for the study of theology and moral philosophy; and having completed his education, he settled about 1756 at Durham as a minister. After occupying this situation for some years, he accepted an invitation to Yarmouth. In 1772 he removed to Warrington, to take the post of mathematical tutor in the academy of that place. He there published, in 1775, his Doctrine of the Sphere, 4to. In that year he removed to Nottingham, where he was chosen one of the ministers of the High Pavement meeting. Having passed twenty-four years at Nottingham, he was at length induced to undertake the office of theological tutor and superintendent at a dissenting academy in Manchester. He afterwards retired to the neighbourhood of Liverpool. He died in 1807. He had published during the period from his leaving Warrington several single Sermons, and two volumes of Sermons; and also an Appeal to the People of England upon the Test Laws. He likewise published the first part of a Treatise of Conic Sections, which was worthy of his mathematical reputation.

WALKER, (Adam,) a philosophical lecturer, was born in Westmoreland, and brought up as a weaver. While thus employed he amused himself in constructing the models of mills, and devoted so much time to reading, that, at the age of fifteen, he was qualified to be an usher in a school. He next became writing-master and accomptant to the free-school at Macclesfield; after which he travelled as a lecturer, and in 1778 settled in London, where he met with great encouragement. He invented the Eidouranion, or transparent Orrery; the rotatory lights in the islands of Scilly; and various useful engines. His works are, Lectures on Experimental Philosophy; Ideas suggested in an Excursion through Flanders, Germany, Italy, and France; Remarks in a Tour to the Lakes of Westmoreland and Cumberland; System of Familiar Philosophy; A Treatise on Geography and the Use of the Globes. He died in 1821, in the ninetieth year of his age.

WALL, (William,) a learned divine, was born in 1646; but no further particulars of his early life are upon record. He was vicar of Shoreham, in Sussex, where he lived for fifty-two years, and where he died in 1728. He also held for some time the living of Milton next Gravesend, in Kent. Late in life he stepped forth as the champion of Infant Baptism, in opposition to Dr. John Gale, the ablest writer of his time on the Baptist side. Mr. Wall published his History of Infant Baptism in 1707; and Dr. Gale, in 1711, published Reflections. In 1719, a friendly conference was held on the subject between him and Mr. Wall, which ended without any change of opinion on either side. Mr. Wall, in the same year, published his Defence of the History of Infant Baptism, which was accounted a performance of such ability and so decisive on the question, that the university of Oxford, to mark their high opinion of the book, and of the talents of the author, conferred on him the degree of D.D. in the following year. After his death (1733) were published, Critical Notes on the Old Testament, wherein the present Hebrew text is explained, and in many places amended, from the ancient versions, more particularly from that of the LXX.: to which is prefixed, a large introduction, adjusting the authority of the Masoretic Bible, and vindicating it from the objections of Mr. Whiston, and the author of the Grounds and Reasons of the Christian Religion, 2 vols, 8vo.

WALL, (John,) a physician and medical writer, was born at Powick, in Worcestershire, in 1708, and educated at a grammar-school at Leigh-Sinton, at the college school of Worcester, and at Worcester college, Oxford. In 1735 he was elected fellow of Merton college; soon after which he took the degree of bachelor of physic, and removed to the city of Worcester, where he practised for many years. In 1759 he took the degree of M.D. Besides a treatise on the virtues of Malvern-waters, which he brought into reputation, he enriched the repositories of medical knowledge with many valuable tracts, which, after his death, were published by his son, Dr. Martin Wall, F.R.S., clinical-professor of the university, and were printed at Oxford in 1780, 8vo. To his distinguished skill in chemistry, and his assiduous researches to discover materials proper for china-ware, the city of Worcester owes the establishment of its porcelain manufacture. He died at Bath, in 1776, and was buried in the Abbey-church. He wrote, Of the

extraordinary Effects of Musk in Convulsive Disorders; Of the Use of the Peruvian Bark in the Small-pox; Of the Cure of the Putrid Sore Throat; Experiments and Observations on the Malvern-waters; and, Letter to Dr. Heberden on the Angina Pectoris.

WALLACE, (Sir William,) a Scotch chieftain, distinguished for his heroic patriotism, was born about 1270, and was the son of Sir Malcolm Wallace of Ellerslie and Auchinbothie, near Paisley, in Renfrewshire. His history to 1297 is only to be found in the rhymes of Harry the Minstrel, (Blind Harry,) who says that he was carefully educated by his uncle, a wealthy churchman, who resided at Dunipace, in Stirlingshire, and that he was afterwards sent to the grammar-school of Dundee. Here he is said to have slain the son of Selby, the English governor of the castle of Dundee, in revenge of an insult offered him by the young man (1291). This act was immediately followed by his outlawry. He now took to the woods, and found himself at the head of a band of determined followers, who, under his guidance, often harassed their natural enemies the English soldiery, both on their marches and in their stations. The woods in the neighbourhood of Ayr would seem to have been his chief haunt; and some of his most remarkable feats of valour were exhibited against the English garrison in that town. In 1297, after the defeat of the Scottish army near Irvine, in Ayrshire, and the consequent treaty on the 9th of July, in that year, by which several of the Scottish chiefs agreed to acknowledge Edward I. as their sovereign lord, Wallace, who refused to accede to it, retired to the north-eastern coast, with a considerable body of adherents, and surprised the castle of Dunottar, cleared Aberdeen, Forfar, Brechin, and other towns of their English garrisons, and then laid siege to the castle of Dundee. News being brought that the English army was approaching Stirling, Wallace hastened to meet the enemy in the field. The result was the complete defeat and rout of the English at the battle of Stirling Bridge, fought on the 11th of September, 1297. Scotland was once more free. Wallace pursued the fugitives across the border; and, putting himself at the head of a numerous force, he entered England on the 18th of October, and wasted the country with fire and sword from sea to sea, and as far south as to the walls of Newcastle. Wallace's associate in the command was the young Sir Andrew Moray, son of his faithful friend of that name, who had retired with him from the capitulation of Irvine, and who had fallen at the battle of Stirling Bridge. After his triumphant return from his incursion into England, Wallace assumed the title of guardian of the kingdom in the name of king John, (Baliol, now a prisoner in the Tower of London). But this elevation of Wallace did not last long. Many of the nobility were in the habit of saying, "We will not have this man to rule over us." Meanwhile Edward, who had been in Flanders when the defeat of Stirling Bridge lost him Scotland, had now returned home, and, at the head of a powerful army, he gave battle to Wallace on the 22d of July, in the neighbourhood of Falkirk, and followed up the total rout of the Scottish army with immense slaughter. Wallace appears to have returned to the practice of the desultory warfare in which he had originally distinguished himself. When the Scottish leaders were at last obliged once more to submit to Edward, at Strathorde, on the 9th February, 1304, Wallace was not included in the capitulation. He was afterwards outlawed. For some time his retreat remained undiscovered; but how he was actually taken is not known. Sir John Menteith, to whose treachery his delivery to the English king is attributed by popular tradition, appears to have done nothing more than forward him to England after he was brought a prisoner to Dunbarton castle, of which Menteith was governor. Wallace, on being brought to London, was lodged in the house of William Delect, a citizen, in Fenchurch-street; and on the next day, being the eve of St. Bartholomew, he was brought on horseback to Westminster-hall, was arraigned as a traitor, and on that charge found guilty, and condemned to death. After being dragged to the usual place of execution—the Elms in West Smithfield—at the tails of horses, he was there hanged on a high gallows, the 23d of August, 1305, and his body hacked into quarters. His right arm was set up at Newcastle, his left at Berwick, his right leg at Perth, his left at Aberdeen; his head on London Bridge.

WALLER, (Sir William,) a distinguished parliamentary general in the time of the civil wars, was born in Kent, in 1597, and educated at Magdalen hall and Hart hall, Oxford, whence he went to Paris, to complete his studies. He then went into the military service abroad, and,

at his return, received the honour of knighthood from Charles I. In the Long Parliament, in which he sat for Andover, he distinguished himself as an opponent of the court and a zealous supporter of the Presbyterians. He also obtained a command under the earl of Essex; but, after gaining some advantages, he was defeated; upon which he was laid aside. At the Restoration he was chosen one of the representatives for Middlesex. He died in 1668. He wrote, Divine Meditations upon several Occasions; with a Daily Directory, 8vo; and a Vindication of his conduct.

WALLER, (Edmund,) a celebrated poet, was born the 3d March, 1605, at Coleshill, in Hertfordshire, and was educated at Eton, and at King's college, Cambridge. He was chosen, when scarce seventeen, member for Amersham, in the third, and in the fourth and last parliament of James I. In the first parliament of Charles I., which met in 1625, he was returned for Chipping-Wycombe; and he represented Amersham in Charles's third parliament, which sat from March, 1627, to March, 1628, and also in the short parliament of April, 1640, and in the Long Parliament which assembled in November of the same year. He became early known to the public by carrying off a rich heiress, Ann, daughter of Edward Banks, Esq., an opulent citizen of London, against a rival, whose pretensions were espoused by the court; but his matrimonial happiness was of short duration, as he was a widower at the age of twenty-five. Though noticed by the court, and flattered by the nobility on account of his wit and vivacity, he did not neglect the Muses, but imbibed a deep taste for the beauties of ancient writers, by his acquaintance with Morley, afterwards bishop of Winchester, who for several years enjoyed the comforts of hospitality and friendship under his roof. In his parliamentary conduct he warmly opposed the measures of the court; and in the impeachment of judge Crawley he spoke with such force and eloquence, that 20,000 copies of his speech were sold in one day. He was in 1642 one of the commissioners who proposed conditions of peace from the parliament to the king at Oxford, after the battle of Edgehill, Jan. 1643; but his popularity quickly vanished on an accusation of a conspiracy to reduce the city of London, and the Tower, to the service of the monarch. In this design he was assisted by some members of parliament, and other inferior persons: but though they were all condemned to death, only two were hanged; and Waller purchased his life and liberty after one year's imprisonment, by a heavy fine of 10,000*l.* After this disgrace he retired to France, and lived chiefly at Rohan and Paris. In 1645 he published a volume of Poems, 8vo. In 1653 he obtained Cromwell's permission to return to England, and took up his residence at Hail Burn, near Beaconsfield. He now paid his court to the men in power, and became a great favourite with Cromwell, whose death he embalmed in the most fulsome language of panegyric. So great was the versatility of his talents, and of his disposition, that, after being in confidence with the usurper, he became the favourite of Charles II., and celebrated the Restoration as the happiest of events. To Charles's Long Parliament, which met in March, 1661, and continued till 1679, he was returned for Hastings; in the next, which met in March, 1679, he sat for Chipping-Wycombe; and to the parliament of James II., which met on his accession in May, 1685, he was returned for Saltash. Burnet, in his History of his Own Time, says, "Waller was the delight of the House; and even at eighty he said the liveliest things of any among them: he was only concerned to say that which should make him be applauded. But he never laid the business of the House to heart, being a vain and empty, though a witty man." He died of dropsy, at Beaconsfield, 21st Oct. 1687, and was buried in the church-yard there, where a monument is erected over his remains. Though courted as a man of the world, "he was in other respects," says Clarendon, "of an abject temper, without courage to support him in any virtuous undertaking, and of the most insinuating and servile flattery." As a poet Waller is entitled to the highest praise. He may be called the parent of English verse, and the first who showed us that our language had beauty and numbers. Waller was twice married, and left several sons and daughters. The best edition of his works is that of 1730, in 4to, containing his poems, speeches, and letters, with valuable notes by Fenton.

WALLIS, (John,) a divine, and eminent mathematician, was born in 1616, at Ashford, in Kent, of which parish his father was incumbent. From Felsted school, in Essex, he removed, in 1632, to Emmanuel college, Cambridge; and soon after taking his degree he was

elected fellow of Queen's. After residing for some time as chaplain in the family of Sir Richard Darley, and of Lady Vere, he obtained, in 1643, the sequestered living of St. Gabriel, in Fenchurch-street, London, and in the next year he became secretary to the Westminster Assembly of Divines. In 1649 he was appointed Savilian professor of geometry at Oxford; and he removed thither from London, where he had long resided, and by his efforts assisted in laying the foundation of the learned body, afterwards denominated Royal Society. He entered at Exeter college, and in 1654 was admitted to the degree of D. D.; and four years after he was appointed, after some opposition, keeper of the university archives. At the Restoration he was received with kindness by Charles II., made his chaplain, and not only confirmed in his academical offices, but selected as one of the divines to review the Liturgy. He died at Oxford, 28th Oct. 1703, aged 88, and was buried in St. Mary's church at Oxford, where a monument has been erected to his memory. His principal works are, Animadversions on Lord Brooke's Nature of Truth, &c.; Animadversions on Baxter's Aphorisms, &c.; Grammatica Linguæ Anglicanæ; Elenchus Geometriæ Hobbianæ, with other pamphlets against Hobbes; Arithmetica Mathesis Universalis; Infinitorum; Commercium Epistolicum de Quæstionibus Mathem.; De Cycloide; De Æstu Maris Hypothesis; The works of Archimedes, edited, also Ptolemy's Opus Harmonicum, and the works of Horrocks; Appendix de Veterum Harmonicâ. He also published a celebrated work on Logic. His theological works appeared in 1699, 3 vols, fol., dedicated to William III. Wallis during the civil war, and subsequently, made himself useful to his party, by the art of deciphering, in which he had great skill.

WALMESLEY, (Charles,) a mathematician and astronomer, born in 1721, was a monk of the Benedictine order in this country, and took the degree of doctor in theology at the Sorbonne. In 1750 he was elected a Fellow of the Royal Society of London; and six years afterwards he was made a bishop, and apostolical vicar of the western district of England. He died at Bath in 1797. His principal work is entitled Analyse des Mesures des Rapports et des Angles, ou Réduction des Intégrales aux Logarithmes et aux Arcs de Cercle, 4to, Paris, 1749; he also published, Théorie du Mouvement des Apsides; De Inæqualitatibus Motuum Lunarium; several papers on astronomical subjects, published in the Philosophical Transactions; and, Commentaries on, and Explanations of, the Apocalypse, Ezekiel's Vision, &c.

WALPOLE, (Sir Robert,) earl of Orford, was born at Houghton, in Norfolk, the 26th August, 1676, and was educated at Eton, and at King's college, Cambridge. He was elected into parliament in 1700 for Castle Rising, in Norfolk, and gradually rose to consequence. In 1705 he became one of the counsellors of George, prince of Denmark; in 1708 secretary at war; and in 1709 treasurer of the navy: but he lost all his places the next year on the change of the ministry. In January, 1712, he was voted by the House of Commons guilty of misdemeanours, and of corruption in his office of secretary at war; but though he was expelled the house, and confined in the Tower, it is evident that he owed this disgraceful sentence, not to his own misconduct, but to the violence of his political opponents, who resented his firm attachment to the Marlborough family and were jealous of the powerful influence of his oratorical powers in the House. He was returned for Lynn; and though the election was declared void, his constituents persisted in their choice. His attachment to the Hanoverian interest was rewarded on the accession of George I.; he was made paymaster-general of the forces, and a privy counseller, and was soon after raised to the office of chancellor of the exchequer, and first lord of the treasury. His zeal in the impeachment of Oxford, Bolingbroke, Ormond, and Stafford, had rendered him popular in the nation, and a favourite of the court; but after two years the ministry was divided, and Sir Robert (April, 1717,) gave way to the more powerful influence of Stanhope. His retirement from office did not last long. In June, 1720, he was appointed paymaster-general of the forces. The failure of the South Sea speculations, which he had foreseen and foretold, led to his being unanimously called upon to devise measures for the restoration of public credit; and he undoubtedly showed both firmness and moderation in the punishment of those who had been guilty of participation in the frauds of the Company. In April, 1721, he was appointed first lord of the treasury, in the room of lord Sunderland. In 1724 he was created a Knight of the Bath, and in 1726 was installed a Knight

of the Garter. On the accession of George II. he was so fortunate as to find a protector in queen Caroline, whose influence over the king enabled her to maintain Walpole in office, and afterwards to support him against his numerous opponents. In 1737 the influence of Walpole was much shaken by the death of the queen, who, on her death-bed, turning to the minister, who, with the king, was standing by, said to him, "I hope you will never desert the king, but continue to serve him with your usual fidelity;" and, pointing to the king, she added, "I recommend his majesty to you." Walpole was soon in the midst of great embarrassments. He endeavoured to avert, as a national calamity, the war with Spain, for which the king and the people were anxious; but he was overpowered by the union of so many parties in its favour. He entreated permission to resign; but his majesty exclaimed, "Will you desert me in my greatest difficulties?" and refused to accept his resignation. A dissolution of parliament soon followed; and on the meeting of the new one he found himself in a bare majority. After several close divisions, he was, on the 2d of February, 1742, left in a minority of sixteen on the Chippenham election case. On the 9th he was created earl of Orford by the king, and on the 11th he resigned. On taking leave of him his majesty burst into tears. A new administration was formed under Pulteney, composed chiefly of Whigs. On the 9th March lord Limerick moved in the House of Commons for a secret committee to inquire into the administration of Sir Robert Walpole during the last twenty years; but the motion was lost by a majority of two. Lord Limerick very soon made a second motion, but proposed to include only the last ten years in his inquiry. This motion was carried by a majority of seven, and a committee of secresy was appointed. The result of the inquiry was anything but conclusive against the ex-minister. A motion for renewing it was repeated in the following session, but was defeated by a large majority. After dreadful suffering from the stone, which he bore with admirable fortitude, Walpole died on the 18th March, 1745, in the sixty-ninth year of his age, and was buried in the parish church of Houghton. The character of no public man has ever been more misrepresented than that of Walpole; and the very measures which made him most offensive to his contemporaries—his celebrated Excise scheme, and his resistance to the Spanish war, are those which have most won for him the applause of posterity. His zeal for the Protestant succession was certainly the main principle of his political life and administration. "The prudence, steadiness, and vigilance of that man," said Mr. Burke, "joined to the greatest possible lenity in his character and his politics, preserved the crown to this royal family; and with it their laws and liberties to this country."—His brother, HORATIO WALPOLE, lord Walpole, was born in 1678. He filled several offices under government, and in 1756 was created a peer, but died the year following. He wrote some political pieces, and an answer to Bolingbroke's Letters on History.

WALPOLE, (Horace,) earl of Orford, youngest son of the preceding, was born in 1717, and educated at Eton, where his acquaintance with Gray, the poet, commenced. In 1734 he went to King's college, Cambridge, and there distinguished himself by his elegant verses in honour of Henry VI., the founder of Eton school. Under the patronage of his father he obtained, in 1738, the office of inspector of exports and imports, which he afterwards exchanged for that of usher to the exchequer, with which he held the place of comptroller of the pipe, and of clerk of the escheats in the exchequer for life, appointments of the value of nearly 5000*l.* In 1739 he was permitted by his father to travel on the continent; and accompanied by Gray he made the tour of France and Italy; but a difference at Reggio separated the two friends, whose intimacy, however, was renewed in 1744. On his return home in September, 1741, Walpole took his seat in the House of Commons as member for Callington, for which place he had been elected during his absence. His first speech was delivered in March, 1742, on a motion for inquiring into the conduct of Sir Robert Walpole for the preceding ten years of his administration. When the interest excited by his father's affairs had subsided, he was very rarely induced to address the House, although he remained in parliament till 1768, a period of twenty-eight years. In 1744 he had exchanged his seat for Callington for Castle Rising; and from 1754 he represented Lynn. The principal occupation of Walpole for many years of his life was the building and decoration of his Gothic villa of Strawberry Hill, at Twickenham.

Here he collected works of art and curiosities of every description to ornament his house and gratify his taste--prints, pictures, miniatures, armour, books, and MSS. He also established in 1757 a private printing-press, at which he printed the Odes of Gray, with Bentley's illustrations; his own Anecdotes of Painting; a Description of Strawberry Hill; a quarto edition of Lucan, with the notes of Grotius and Bentley; a Life of Lord Herbert of Cherbury, by himself; Hentzner's Travels; and Lord Whitworth's Account of Russia. He was himself an author. In 1752 he published his Ædes Walpolianæ, a catalogue of his father's pictures at the family seat of Houghton Hall in Norfolk. In 1761 he commenced the publication of Anecdotes of Painting in England, which were not completed until 1771; and in 1763 he added a Catalogue of Engravers. His other works are, Catalogue of Royal and Noble Authors; Castle of Otranto,—this is a very popular romance; The Mysterious Mother, a tragedy; Historic Doubts on the Life and Reign of King Richard III.; various Papers in the World and other periodicals; Essay on Modern Gardening; Hieroglyphic Tales; Reminiscences of the Courts of George I. and II.; Memoirs of the Ten last Years of the Reign of George II.,—these were not published until after his death; and Letters, addressed to various friends, collected by himself, and published at different times since his death. Many of his Letters were published in the 4to. edition of his works in 1798, and subsequently his Letters to Mr. Montagu and Mr. Cole, to Lord Hertford and the Rev. Henry Zouch, and lastly to Sir Horace Mann, edited by lord Dover, have appeared at different times. The last are the most valuable and complete collection. The whole of his Letters were published, in 1840, in 6 vols, 8vo. This series comprises a period of more than sixty years, from 1735 to 1797. In 1791 Horace Walpole succeeded his nephew, George, third earl of Orford, in the title and estates of his family; but he never took his seat in the House of Lords, and rarely assumed the title. He died at his house in Berkeley Square, on the 2d of March, 1797, in the eightieth year of his age.

WALSH, (Peter,) a learned Roman Catholic priest, was born at Moortown, in the county of Kildare, entered into the order of Franciscans, and became professor of divinity at Louvain. On his return to Ireland, as procurator of the clergy, he persuaded many of his brethren to subscribe a declaration, disclaiming the pope's supremacy in temporals. For this he incurred the resentment of his superiors to such a degree, that he was obliged to retire to London, where he died in 1687. He wrote, a Prospect of the State of Ireland from the year of the world 1756 to the year of Christ 1672, and the History of the Royal Formulary, or Irish Remonstrances, in 1661, fol.

WALSH, (William,) a critic and poet, was born at Abberley, in Worcestershire, in 1663, and studied at Wadham college, Oxford, which he left without a degree. At an early age he became a member of parliament, and was appointed gentleman of the horse to queen Anne. He died in 1708. He was the friend of Dryden, and the patron of Pope. His works are, a Dialogue concerning Women, being a Defence of the Sex; and, Letters and Poems amorous and gallant.

WALSINGHAM, (Thomas,) an historian of the fifteenth century, was a native of Norfolk, and a Benedictine of St. Alban's. He was appointed historiographer royal, about 1440; and wrote a History of England from 1273 to the death of Henry V.; and Ypodigma Neustriæ, or a History of Normandy, anciently named Neustria. Both were published by archbishop Parker, in 1574, fol.

WALSINGHAM, (Sir Francis,) an eminent statesman, was born in 1536, at Chiselhurst, in Kent, and educated at King's college, Cambridge; and on leaving the university he went abroad, and acquired such a knowledge of the languages as recommended him to Sir William Cecil, who sent him on three missions to the court of France (1570-1573). In 1573 he was appointed one of the secretaries of state, and knighted. In 1583 he went on an embassy to James, king of Scotland; and three years afterwards he sat as one of the commissioners on the trial of that monarch's unfortunate mother. He was next made chancellor of the duchy of Lancaster, and he was also honoured with the order of the garter. He died poor, April 6, 1590, and was buried in St. Paul's cathedral. His daughter married, first, Sir Philip Sidney; next the earl of Essex; and lastly the earl of Clanricarde. The history of Walsingham's French embassy of 1570-1573 is contained in Sir Dudley Digges's Complete Ambassador; or, Two Treatises of the intended Marriage of Queen Elizabeth, of glorious memory;

comprised in letters of negotiation of Sir Francis Walsingham, her resident in France; together with the answers of the lord Burleigh, &c., folio, Lon., 1655. There is a short paper by Walsingham, entitled Sir Francis Walsingham's Anatomising of Honesty, Ambition, and Fortitude, in the Cottoni Posthuma; or, Divers and Choice Pieces of Sir Robert Cotton, London, 4to, 1672. His authorship of the treatise entitled Arcana Aulica; or Walsingham's Manual, or Prudential Maxims, is doubtful. He was a man of deep policy, and strongly tinctured with puritanical principles.

WALTER, (John Gottlob,) an eminent anatomist, was born at Königsberg, in 1734, and studied at Frankfort on the Oder. He took the degree of doctor of medicine in 1757, and then went to Berlin to complete his education; and, after having been professor at the anatomical theatre of the medico-surgical college, he, in 1774, succeeded Meckel as first professor of anatomy and midwifery; and some years afterwards he obtained the anatomical chair at the hospital of Charity. He formed a valuable collection of anatomical preparations, which was purchased by the king of Prussia for the anatomical museum of Berlin. Walter died in 1818. His principal works are, Treatise on the Dried Bones of the Human Body; Observationes Anatomicæ; A Manual of Myology; Tabulæ Nervorum Thoracis et Abdominis; and, A Few Words concerning the Craniological Doctrine of Gall.—His son, FREDERIC AUGUSTUS, born at Berlin, in 1764, was appointed, in 1790, professor of anatomy and physiology at the college of medicine and surgery in that city; and in 1791 he was chosen a member of the Academy there. In 1803 he obtained, in conjunction with his father, the direction of the anatomical museum; and in 1805 he was made first medical counsellor. He died in 1826. He published, Annotationes Academicæ; A Manual of Angiology; Researches concerning Diseases of the Kidneys and Bladder; and, The Anatomical Museum of J. G. Walter, (his father,) 1796, 2 vols, 4to.

WALTON, (Izaak,) a celebrated writer on the art of angling, and the author of some valuable biographical memoirs, was born at Stafford, on the 9th of August, 1593. His first settlement in London, as a shopkeeper, was in the Royal Burse (Exchange), in Cornhill, where he carried on his trade till some time before 1624, when, says Sir John Hawkins, "he dwelt on the north side of Fleet-street, in a house two doors west of the end of Chancery-lane, and abutting on a messuage known by the sign of The Harrow." In 1626 he married Rachel Floud, a descendant of archbishop Cranmer. About 1632 he removed into Chancery-lane, a few doors higher up on the left hand than the former, and described by the occupation of a sempster or milliner. In August, 1640, his wife died; and in 1644 he left Chancery-lane, and up to 1651 his residence is wholly uncertain. In 1647 he married Anne, the daughter of Mr. Thomas Ken, of Furnival's-inn, and sister of Thomas, afterwards Dr. Ken, Bishop of Bath and Wells. While he continued in London his favourite recreation was angling, in which he was the greatest proficient of his time, insomuch, that Langbaine calls him, "the common father of all anglers." The river that he seems mostly to have frequented for this purpose was the Lea, which has its source above Ware in Hertfordshire, and falls into the Thames a little below Blackwall. In 1662 he again became a widower, and, leaving his residence in Clerkenwell, went to reside with Dr. Morley, who was just then made bishop of Winchester. He afterwards resided with Charles Cotton—the author of the treatise on fly-fishing in the Complete Angler—who had built the fishing house on the banks of the Dove, near his own house, Beresford-hall, in Staffordshire. Walton died on the 15th December, 1683, at the house of his son-in-law, Dr. William Hawkins, prebendary of Winchester, and was buried in Winchester-cathedral. His publications are, Elegy on the Death of Dr. Donne, 1633; Life of Donne, 1640; Life of Wotton, and Reliquiæ Wottonianæ, 1651; The Complete Angler, or Contemplative Man's Recreation, 1653; Life of Richard Hooker, 1662, (first published in 1665); Life of George Herbert, 1670; Life of Bishop Sanderson, 1678. There is an excellent life of Walton by Sir Harris Nicolas, prefixed to his splendid edition of the Complete Angler, 1833, 2 vols, 4to.

WALTON, (Brian,) a learned prelate, and editor of the London Polyglott Bible, was born at Cleaveland, in the North Riding of Yorkshire, in 1600, and in 1615 was admitted sizar of Magdalen college, Cambridge; but in the following year he removed to Peter-house, where he took his degree of M.A. in 1623, about which time he kept a school, and served as a curate, in Suffolk, whence he

removed to London, and officiated for a short time as curate to Mr. Stock, rector of Allhallows, in Bread-street; after whose death he became rector of St. Martin's Orgar, in London, and of Sandon, in Essex; to the latter of which he was admitted in January, 1635, and the same day to St. Giles's-in-the-Fields, which he resigned soon after. In 1639 he commenced D.D.; at which time he was collated to a prebend in St. Paul's cathedral, and was appointed chaplain to Charles I. He was well versed in the laws of the land, especially those which relate to the patrimony and liberties of the church. During the controversy between the clergy and inhabitants of the city of London, about the tithes of rent, he was very active in behalf of the former; and upon that occasion he made so exact and learned a collection of customs, prescriptions, laws, orders, proclamations, and compositions, for many hundred years together, relating to that matter, (an abstract of which was afterwards published), that the judge declared, "there could be no dealing with the London ministers if Mr. Walton pleaded for them." This was not forgotten by the republican party, and, accordingly, when they had assumed the superiority, he was summoned by the House of Commons as a delinquent; was sequestered from his living of St. Martin's Orgar, plundered, and forced to fly; he was also deprived of his other living of Sandon, in Essex. Thus dispossessed of both his livings, he betook himself for refuge to Oxford; and on the 12th August, 1645, was incorporated in that university. Here he formed the design of publishing his Polyglott; and, upon the decline of the king's cause, he retired to the house of his father-in-law, Dr. William Fuller, vicar of St. Giles's, Cripplegate, London, where, though frequently disturbed by the prevailing powers, he lived to complete it. The Polyglott Bibles which had preceded were the Complutensian, or that of Cardinal Ximenes; the Antwerp, or Royal Polyglott, printed at the expense of Philip II. of Spain; and the Paris Polyglott, by Le Jay, the most magnificent of all. That of Walton is regarded as the most useful. Nine languages are employed in it; and the convenience of the reader is carefully consulted. Its title runs thus: Biblia Sacra Polyglotta complectentia (textus originales) Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum; (versionumque antiquarum) Samaritanæ, Græcæ LXX Interpr., Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Persicæ, Vulg. Lat. quicquid comparari poterat. Cum textuum et versionum Orientalium translationibus Latinis. Ex vetustissimis MSS. undique conquisitis, optimisque exemplaribus impressis, summa fide collatis. Quæ in prioribus editionibus deerant suppleta. Multa antehac inedita, de novo adjecta. Omnia eo ordine disposita, ut textus cum versionibus uno intuitu conferri possent. The Biblia Polyglotta was published at London, in 1657, in 6 vols, fol. In this great work, so far as related to the correcting of it at the press, and the collating of copies, he had the assistance of several learned persons; the chief of whom was Mr. Edmund Castell, afterwards professor of Arabic at Cambridge. Among his other assistants were Mr. Samuel Clarke, of Merton college, and Mr. Thomas Hyde, of Queen's college, Oxford: he had also some help from Mr. Whelock, Mr. Thorndike, Mr. Edward Pocock, Mr. Thomas Greaves, &c. Towards printing the work he had contributions of money from many noble persons and gentlemen, which were put into the hands of Sir William Humble, treasurer for the work. The Prolegomena and Appendix to it were attacked, in 1659, by Dr. John Owen, in Considerations, &c., who was answered the same year by Dr. Walton, in a piece under the title of, The Considerator Considered; or a Brief View of Certain Considerations upon the Biblia Polyglotta, the Prolegomena, and Appendix. Wherein, among other things, the certainty, integrity, and the divine authority of the original text is defended against the consequences of Atheists, Papists, Anti-Scripturists, &c., inferred from the various readings and novelty of the Hebrew points, by the author of the said Considerations; the Biblia Polyglotta and translations therein exhibited, with the various readings, prolegomena, and appendix, vindicated from his aspersions and calumnies; and the questions about the punctuation of the Hebrew text, the various readings, and the ancient Hebrew character, briefly handled, 8vo. Walton's Prolegomena consist of sixteen parts: 1. Of the nature, origin, division, number, changes, and use of languages. 2. Of letters, or characters, their wonderful use, origin, and first invention, and their diversity in the chief languages. 3. Of the Hebrew tongue, its antiquity, preservation, change, excellency, and use, ancient characters, vowel points, and accents. 4. Of the principal editions of the

Bible. 5. Of the translations of the Bible. 6. Of the various readings in the Holy Scripture. 7. Of the integrity and authority of the original texts. 8. Of the Masora, Keri, and Ketib, various readings of the Eastern and Western Jews, Ben Ascher, and Ben Naphtali, and of the Cabala. 9. Of the Septuagint, and other Greek translations. 10. Of the Latin Vulgate. 11. Of the Samaritan Pentateuch, and the versions of the same. 12. Of the Chaldee language, and versions. 13. Of the Syriac tongue, and versions. 14. Of the Arabic language, and versions. 15. Of the Ethiopic tongue, and versions; and, 16. Of the Persian language, and versions. As these instructive Prolegomena were highly valued by scholars on the continent, they were reprinted at Zurich, in 1573, fol., by Heidegger, with Drusius's collection of Hebrew proverbs; and about 1777 Dathe printed an edition at Leipsic, in 8vo, with a preface containing many judicious and learned remarks on several of Dr. Walton's opinions. Nine languages, as we have observed, are used in this Polyglott, yet there is no one book in the whole Bible printed in so many. In the New Testament, the four Evangelists are in six languages; the other books only in five; and those of Judith and the Maccabees only in three. The Septuagint is printed from the edition at Rome, in 1587. The Latin is the Vulgate of Clement VIII. The alterations in the Preface to the Polyglott, in which the compliments to Cromwell are omitted or altered so as to suit Charles II. have been long the topic of curious discussion, which has had the effect to give a factitious value to the copies that happen to have the Preface unaltered. After the Restoration Dr. Walton had the honour to present the Polyglott Bible to Charles II., who made him chaplain in ordinary, and soon after (December, 1660) promoted him to the bishopric of Chester. In the following year he was one of the commissioners at the Savoy Conference. On the 11th of September (1661) he was installed at Chester with great ceremony; but, returning to London, he died at his house in Aldersgate-street, on the 29th of November following, and was interred in St. Paul's cathedral. Dr. Walton was twice married. His first wife was Anne, of the Claxton family, of Suffolk. She died May 25th, 1640, aged forty-three, and was buried in the chancel of Sandon church, where a handsome monument was erected to her memory. His second wife was Jane, daughter of Dr. Fuller, vicar of St. Giles's, Cripplegate. Dr. Walton had published at London, in 1655, Introductio ad Lectionem Linguarum Orientalium, 8vo.

WANDESFORDE, (Christopher, viscount Castlecomer,) an upright statesman, was the son of Sir George Wandesforde, of Kirklington, in Yorkshire, and was born at Bishop Burton, in the East Riding of that county, in 1592. He was educated at Clare hall, Cambridge, where his acquaintance commenced with Wentworth, afterwards earl of Strafford, which ripened into the strictest friendship and affection. On leaving the university he became a representative in parliament, and was nominated one of the eight chief managers in the impeachment of the duke of Buckingham. In the new parliament, which met March 17, 1628, he made a conspicuous figure, and acted a truly constitutional part, supporting the privileges of the people when attacked; and when these were secured by a confirmation of the Petition of Right, adhering to his sovereign. When lord Wentworth was fixed on to go as lord-deputy to Ireland, Wandesforde was persuaded to accompany him as master of the rolls. He arrived at Dublin in July, 1633, where he built a new office of the rolls at his own cost. In 1636 he was made one of the lords justices of Ireland, in the absence of lord Wentworth, and knighted. Retiring to his seat at Kildare, he completed his book of Instructions to his Son, which bears date October 5th, 1636. They were published in 1778 by his descendant, Thomas Comber, LL.D. 12mo. He soon after sold Kildare to lord Wentworth, and purchased the estate of Castlecomer, where he established a manufactory for cottons, and founded a colliery. In 1640 he was appointed lord-deputy in the place of lord Strafford; and he gave such satisfaction to the king by his conduct in that high station, that he was created baron Mowbray and Musters, and viscount Castlecomer. He died December 3, 1640, "and his loss was universally lamented," says Lodge, "being a man of great prudence, moderation, integrity, and virtue." Lord Strafford, on hearing of his death, is said to have uttered the following apostrophe: "I attest the eternal God, that the death of my cousin Wandesforde more affects me than the prospect of my own; for in him is lost the richest magazine of learning, wisdom, and piety, that these times could boast."

WANLEY, (Nathaniel,) a divine, was born at Leicester in 1633, studied at Trinity college, Oxford, and about 1657 was appointed minister at Beeby in Leicestershire. He published in 1658, a tract entitled, Vox Dei, or the Great Duty of Self-Reflection upon a Man's own Ways; he afterwards became vicar of Trinity church in Coventry; and died in 1680. He is best known for his compilation, now justly deemed of little value, entitled, Wonders of the Little World, 1678, fol.

WANLEY, (Humphrey,) a learned literary antiquary, son of the preceding, was born at Coventry in 1672, and educated at Edmund-hall, Oxford, where he proved of great service to Dr. Mill, the principal, by the assistance he gave him in making his collation of the various readings of the Greek New Testament, published in 1707. After this, Dr. Charlett, master of University college, got him appointed one of the under-keepers of the Bodleian-library; and he had a principal share in drawing up the Indexes to the Catalogue of MSS., the Latin preface to which is of his composition. He then went to London, and became secretary to the Society for Promoting Christian Knowledge. He next became an assistant to Dr. Hickes, the eminent Anglo-Saxon scholar, for whom he travelled over the kingdom in search of MSS. in that language; and his descriptive catalogue of those contained in the public and private libraries and other depositories visited by him, was printed in Hickes's Thesaurus Linguarum Veterum Septentrionalium, 3 tom. fol. Oxon. 1705, and forms the third volume of that great work. He was afterwards librarian to Harley, earl of Oxford, and to his son the second earl. He compiled the Catalogue of the Harleian MSS. which was first printed in 1762. He also translated from the French, Ostervald's Grounds and Principles of the Christian Religion, London, 1704, 8vo. He was carried off by a dropsy, 6th July, 1726.

WANSLEBEN, (John Michael,) an Orientalist and traveller, was born in 1635, at Erfurt, in Thuringia, where his father was a Lutheran minister, and, after studying philosophy and theology at Königsberg, attached himself to Job Ludolf, for the purpose of learning the Oriental languages. Ludolf instructed him in the Ethiopic, and then sent him to London to superintend the printing of his Ethiopic Lexicon, which appeared in 1661. He was also engaged in England by Edmund Castell, to assist him in compiling his Lexicon Heptaglotton; and with him he remained nearly three years. After his return to Germany, Ernest duke of Saxe Gotha, at the suggestion of Ludolf, engaged him to visit Abyssinia, to obtain a knowledge of the language and natural history of that country; and departing for this purpose in 1663, he reached Cairo in the following January. Some causes, however, of which his own ill-conduct was probably the chief, prevented his reaching Abyssinia; and, embarking at Alexandria in 1665, he arrived in Italy. At Rome he abjured Lutheranism, and in 1666 entered into the Dominican order. He was sent in 1670 to Paris, where he was introduced to Colbert, who, intent on every thing that could shed lustre on the reign of Louis XIV. engaged Wansleben to make a second voyage to the Levant, with orders to penetrate into Abyssinia, and purchase all the eastern MSS. he could meet with. He arrived at Cairo in 1672, and resided twenty months in Egypt, whence he transmitted for the royal library 334 MSS., Arabian, Turkish, and Persian. Not having been able, however, to enter Abyssinia, he departed for Constantinople, whence, in 1676, he was recalled to France by Colbert. The cause of this recall was his irregular conduct, which after his return reduced him to want, and obliged him to sell his Ethiopic manuscripts for a trifle, in order to subsist. Disappointed in other schemes, and unable to obtain any gratuity from the ministry, he served the village church of Bouron, near Fontainebleau, as vicar, where he died in 1679. His principal publications are, Index Latinus in Jobi Ludolfi Lexicon Æthiopico-Latinum; Appendix Æthiopico-Latina; Liturgia S. Dioscori, Patriarchæ Alexandrini, Æthiop. et Lat., Londini, 1661, 4to.; Conspectus Operum Æthiopicorum quæ ad excudendum parata habebat Wanslebius, Paris, 1671, 4to; An Account of the present State of Egypt; this, which was originally written in Italian, in 1671, is said to be an abridgment of his letters to the duke of Saxe Gotha; Nouvelle Relation en Forme de Journal d'un Voyage fait en Egypte en 1672 et 1673; Histoire de l'Eglise d'Alexandrie, fondée par St. Marc, que nous appelons celle des Jacobites Coptes d'Egypte, écrite au Caire même en 1672 et 1673.

WARBURTON, (William,) an eminent prelate, was born December 24, 1698, at Newark-upon-Trent, in the county of Nottingham, where his father

was an attorney, and town-clerk. William received his school education under different masters, the last of whom was his cousin, the Rev. William Warburton, head master of the grammar school at Newark. The profession to which he was destined was that of his father; and in 1715 he was articled to an attorney named Kirke, at East Markham, in Nottinghamshire, with whom he served five years. He was then regularly admitted to the profession in one of the courts at Westminster; and, returning to Newark, he commenced practice on his own account. A passion, however, already of long standing, impeded his professional success, and marked him for a very different career in life; this was, an insatiable love of reading. He was led to indulge it by familiarity with his relation, the master of the school at Newark, with whom he used to sit up late at study, and to whom it has been supposed that he occasionally acted as an assistant. In 1723 he took deacon's orders; and in that year he printed Miscellaneous Translations in Prose and Verse from Roman authors, with a Latin dedication to Sir Robert Sutton, who repaid his compliment by a presentation in 1726 to the small vicarage of Gryesly, in his native county. In the latter end of that year he came to London, where, as a young candidate for literary distinction, he procured an introduction to some men of letters of the inferior order, among whom was Theobald. To him he communicated some notes on Shakspeare, which were printed in that critic's edition of the great dramatist. Concanen was another of the set; and a letter which Warburton wrote to him, and which afterwards fell into Akenside's hands, became a subject of conversation. This society were confederates against the reputation of Pope; and Warburton, entering at that time into their feelings, said in the letter that "Milton borrowed by affectation, Dryden by idleness, and Pope by necessity." In 1727 he published A Critical and Philosophical Enquiry into the Causes of Prodigies and Miracles as related by Historians: with an Essay towards restoring a Method and Purity in History: in which the Characters of the most celebrated Writers of every Age, and of the several Stages and Species of History, are occasionally criticised and explained. It was remarkable for a dedication to Sir Robert Sutton, portraying the virtues, public and private, of his patron, and his lady the countess of Sunderland; so that he did not neglect the ordinary means of worldly advancement. By Sir Robert's interest he was put upon the list of King's Masters of Arts created on his majesty's visit to Cambridge in 1728; and thus he repaired one of the defects of his education by obtaining an academical title. The same patron presented him in that year to the rectory of Burnt or Brant Broughton, in Lincolnshire, where he fixed himself, accompanied by his mother and sisters, and in which retirement he passed many years, entirely devoted to his studies. In 1736 he published, The Alliance between Church and State; or the Necessity and Equity of an established Religion and a Test Law, demonstrated from the Essence and End of Civil Society upon the fundamental Principles of the Law of Nature and Nations. This piece was much read and discussed, and four editions of it appeared in the author's life-time. In 1738 he published his great work, The Divine Legation of Moses, demonstrated on the Principles of a Religious Deist, from the Omission of the Doctrine of a Future State of Rewards and Punishments. The bold and novel idea of proving the authenticity of the Jewish revelation from the absence of that doctrine which in other systems has been regarded as the strongest sanction to morals, startled many readers, and brought upon the author so many attacks from various quarters, that he thought himself called upon to publish a Vindication within two months. In 1738 he was appointed chaplain to the prince of Wales. About this time appeared the remarks of M. de Crousaz on the principles of Pope's Essay on Man, which the poet is well known to have derived from the philosophy of lord Bolingbroke, without clearly comprehending them. Warburton, probably supposing this a favourable occasion for obliterating whatever offence he might formerly have given to Pope, printed in a journal called The Works of the Learned, a defence of the poet's first epistle, which was soon followed by that of the other three. This was the origin of a close intimacy between them, which, in the sequel, proved of great importance to Warburton's fortune. The vindication of the Essay on Man was published separately in six letters, in 1739. In 1741 Pope introduced him to Ralph Allen, Esq., of Prior Park, near Bath, at whose house he became a frequent visitor. And when Pope died, in 1744, he bequeathed to Warburton half his library, and the property of all such of his works already

printed as he had not otherwise disposed of; a legacy which Dr. Johnson estimates at not less than 4000*l*. The numerous attacks made on the Divine Legation elicited from Warburton in 1744 and 1745 a collective defence under the title of Remarks on several Occasional Reflections, &c., and though his list of antagonists comprised some names well known in literature, as those of doctors Middleton, Pococke, Grey, Sykes, and Stebbing, he assumed towards them all that air of confident superiority which constantly marked his controversial publications. His acquaintance with Mr. Allen was ripened into an intimate family connexion in September, 1745, by his marriage with that gentleman's niece, Miss Gertrude Tucker, from which time Prior Park became his principal residence; and, on Allen's death, in 1764, Warburton became, in her right, proprietor of that splendid seat. In April, 1746, he was chosen preacher to the society of Lincoln's-inn, on the particular recommendation of Mr. Murray, then solicitor-general, afterwards lord Mansfield. He appeared in 1747, but to little advantage, as an editor of Shakspeare, whose works he published in 8 vols, 8vo. The publication of Dr. Middleton's Enquiry concerning the Miraculous Powers, led Warburton to publish in 1750 an able piece, entitled Julian, or a Discourse concerning the Earthquake and fiery Eruption which defeated that Emperor's Attempt to rebuild the Temple at Jerusalem. In the same year he published a complete edition of Pope's works, in 9 vols, 8vo, accompanied with notes of his own. In 1753 and 1754 he published two volumes of his Sermons preached at Lincoln's-inn; and in those years and the following he gave A View of Lord Bolingbroke's Philosophy in a series of Letters to a Friend, first anonymously, but afterwards with his name, written with much strength and acuteness. In 1753 he was promoted to a prebendal stall in the cathedral of Gloucester. In 1754 he was nominated one of the king's chaplains in ordinary; and in the following year he exchanged his prebend of Gloucester for one of Durham. About the same time archbishop Herring conferred upon him a Lambeth degree of D.D. His promotion to the deanery of Bristol took place in 1757; and in the close of 1759 he was made bishop of Gloucester. Dr. Warburton had made some severe reflections on the rising sect of Methodists in the second edition of his second volume of The Divine Legation in 1742; and he now, in 1762, made a direct attack upon their leading principles, in a work entitled The Doctrine of Grace, or, the Office and Operation of the Holy Spirit vindicated from the Insults of Infidelity and the Abuses of Fanaticism. A third volume of his Sermons was published in 1767; and in the following year he gave a testimony of his zeal for revealed religion, by transferring 500*l*. to trustees for the purpose of founding a lecture at Lincoln's Inn, in the form of a course of sermons, to prove the truth of Christianity from the completion of the prophecies in the Old and New Testament relative to the Christian church. From this time his faculties underwent a rapid decline, and he fell into a melancholy state, which was aggravated by the loss of his son and only child, who died of consumption in his nineteenth year. He died at Gloucester, on 7th June, 1779, in the eighty-first year of his age. His works were printed in 1788, in 7 vols, 4to, under the inspection of his friend Dr. Hurd, bishop of Worcester, who, in 1794, printed, by way of preface to them, an account of the life, writings, and character of the author. In 1809 there was published, Letters from a late eminent Prelate to one of his Friends, (Warburton to Hurd,) 8vo; and in 1841 another 8vo. volume was published by Mr. Kilvert, entitled Literary Remains of Bishop Warburton. In 1781 his widow married the Rev. John Stafford Smith, who had been her former husband's chaplain, and who thus became owner of Prior Park. "Warburton," says Dr. Johnson, "was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited enquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations; and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him a haughty consequence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who favoured the cause. He seems to have adopted the Roman Emperor's

determination, 'oderint dum metuant;' he used no allurements of gentle language, but wished to compel rather than persuade. His style is copious without selection, and forcible without neatness; he took the words that presented themselves: his diction is coarse and impure, and his sentences are unmeasured." *Life of Pope.* In 1789 Dr. Samuel Parr published, Tracts, by Warburton, and a Warburtonian (Hurd) not admitted in their works, 8vo; this was designed to supply the deficiencies of Hurd's collection.

WARD, (Samuel,) a learned divine, was born at Bishop's Middleham, in Durham, and educated at Christ's college, Cambridge, whence he removed to a fellowship, at Emmanuel; and in 1609 he was elected master of Sidney-Sussex college. In 1615 he became archdeacon of Taunton and prebendary of Wells. In 1617 he was promoted to a stall at York; and in the next year he went to the synod of Dort. On his return he was made Margaret-professor of divinity, and rector of Much-Munden, in Hertfordshire; but he was deprived of all his appointments in the rebellion. He died in 1643. He wrote some works on the Calvinistic controversy, and his letters have been printed with those of archbishop Usher.

WARD, (Seth,) a learned prelate and mathematician, was the son of an attorney at Buntingford, in Hertfordshire, where he was born in 1617. He received the chief part of his education at the school of his native place, but was taught arithmetic by his father; and in 1632 he was sent to Sidney Sussex college, Cambridge, of which he became fellow. In 1644 he refused to take the Covenant, and joined with some others in drawing up a treatise against it, which was published. In consequence of this refusal he was deprived of his fellowship; and being then without support in Cambridge, he spent some time in or about London, and with Mr. Oughtred at Aldbury, in Surrey, where he continued to improve himself in the mathematics. He afterwards went to live with Ralph Freeman, of Aspenden hall, Esq., whose sons he instructed, and with whom he chiefly resided till 1649, when he was appointed chaplain to Thomas lord Wenman, of Thame Park, in Oxfordshire. When Mr. Greaves, Savilian professor of astronomy, was ejected from his office, Ward was admitted his successor, but was obliged to take the oath of allegiance to the Commonwealth, called the Engagement. On his coming to Oxford, one of his chief cares was to bring into repute astronomical lectures, which for a long time had been entirely neglected; and in 1654 he was made D.D., along with the celebrated Dr. Wallis, Savilian professor of geometry. He was one of those philosophers who had stated meetings at the apartment of Dr. Wilkins, in Wadham college, which afterwards gave rise to the Royal Society; and on the establishment of the latter he was nominated a fellow in 1661, and for several years had the honour of being the second president of that learned body. In 1659 he was chosen master of Trinity college, but was obliged to resign the place next year, in favour of the legal owner, who had been dispossessed of it in 1647. On the Restoration he was presented by the king to the vicarage of St. Lawrence, Jewry, in London, to which he was admitted in 1660. Soon after he was elected dean of Exeter, and in this situation he ingratiated himself so much with some persons of high rank, and particularly with Monk duke of Albemarle, and the earl of Clarendon, that they procured for him the episcopal chair of that diocese. In 1667 he was translated to the see of Salisbury; to which he was a great benefactor, by causing the office of chancellor of the order of the garter to be restored and annexed to it for ever, after it had been withheld from his predecessors a hundred and thirty-two years. But the noblest monument of his munificence was the College of Matrons in Salisbury, founded by him in 1682, for the reception and maintenance of ten women, the widows of orthodox ministers in the diocese. In 1660 he was attacked by a violent fever, which reduced him to a bad habit of body; but this he removed by constant exercise, and particularly riding, prescribed to him by the celebrated Dr. Sydenham. Having, however, neglected it as he advanced in years, the consequence was a decay not only of his body, but of his intellectual faculties, and at length he entirely lost the use of his understanding. He died in 1689, in the seventy-second year of his age. His works, besides Sermons, are, A Philosophical Essay towards an Eviction of the Being and Attributes of God, the Immortality of the Souls of Men, and the Truth and Authority of Scripture, Oxford, 1652, 8vo; De Cometis, ubi de Cometarum Natura disseritur, Nova Cometarum Theoria et Novissimæ Cometæ

Historia proponitur; Prælectio Oxonii habita, et Inquisitio in Ismaelis Bullialdi Astronomiæ Philolaicæ Fundamenta, Oxon. 1653, 4to; Idea Trigonometriæ Demonstratæ, in Usum Juventutis, Oxon. 1654, 4to; In Thomæ Hobbesii Philosophiam Exercitatio Epistolica, ad D. J. Wilkinsium Guardianum Coll. Wadhami, Oxon. 1656, 4to; Astronomia Geometrica: ubi Methodus proponitur qua primariorum Planetarum Astronomia sive Elliptica sive Circularis possit geometrice absolvi, Lond. 1656, 8vo.

WARD, (Thomas,) a Roman Catholic writer, was born at Danby castle, in Yorkshire, in 1652. He was brought up in the Protestant religion, which he quitted, and was disinherited by his father; but he afterwards made converts of his mother, and all his family. He resided some years at Rome, and had a commission in the pope's guards; but in the reign of James II. he returned to England, and became a noted writer against the established church. After the revolution he went to France, where he died in 1708. His two principal works are, the Errata to the Protestant Bible; and England's Reformation, a Hudibrastic poem. These have been lately reprinted, with the life of the author.

WARD, (Edward,) a burlesque poet and miscellaneous writer, born in Oxfordshire, about 1667. He kept a tavern in Moorfields, London, and was the author of some dramatic pieces; but he is chiefly remembered as the author of the London Spy. He died June 20, 1731, and was interred in the churchyard of St. Pancras, London.

WARD, (John,) a learned writer, born in London in 1679, was the son of a Dissenting minister. He was brought up to business, and for some years occupied a place in the Navy-office; but having at leisure hours engaged in literary studies, he contracted such a predilection for learning, that, quitting his place in 1710, he engaged in the employment of a schoolmaster, in Tenter Alley, Moorfields. He first appeared as a writer in 1712, by publishing a small piece in Latin containing rules for composition. Continuing to distinguish himself as a classical scholar and antiquary, he was chosen professor of rhetoric in Gresham college in 1720. In 1723 he translated into Latin Dr. Mead's treatise on the Plague; and in that year he was elected into the Royal Society. To an edition of Gerard Vossius's Elementa Rhetorica, printed in London, 1724, he added a valuable piece De Ratione interpungendi. He entered into the controversy between Dr. Mead and Dr. Middleton concerning the condition of physicians in ancient Rome, and wrote Latin replies to the dissertation of the latter, and to his defence of the same. When Horsley published his Britannia Romana, Ward added to it an Essay on Peutinger's Table so far as it relates to Britain. In 1736 he was chosen a member of the Society of Antiquaries, of which he was afterwards vice-president. His largest work, the Lives of the Gresham Professors, was published in 1740. In 1751 he was honoured with the title of LL.D. by the university of Edinburgh, On the establishment of the British Museum in 1753, he was elected one of the trustees. He died in 1758. After his death was published a work which he had prepared for the press, entitled A System of Oratory, delivered in a Course of Lectures publicly read at Gresham college, 2 vols. The papers communicated by him to the Royal and Antiquarian Societies were numerous, and chiefly related to remains of antiquity discovered in England.

WARE, (Sir James,) an eminent antiquary, called by bishop Nicolson "the Camden of Ireland," was born at Dublin in 1594, and educated at Trinity college, in that city. Here he became acquainted with the celebrated Dr. Usher, then bishop of Meath, who, discovering in him a taste for antiquities, gave him every encouragement in a study in which himself took so much delight. In 1626 he came to London, where he had the happiness to find his friend Usher, then archbishop of Armagh, by whom he was introduced to Sir Robert Cotton, who admitted him to his valuable library, and to his friendship, and kept up a constant correspondence with him for the remainder of his life. Having furnished himself with many materials from the Cotton collection, the Tower of London, and other repositories, he returned with Usher to Ireland, and immediately published a tract entitled Archiepiscoporum Cassiliensium et Tuamensium Vitæ, duobis expressæ commentariolis, Dublin, 1626, 4to; and two years after, De Præsulibus Lageniæ, sive Provinciæ Dubliniensis, lib. unus, Dublin, 1628, 4to. About the same time he published Cœnobia Cistertientia Hiberniæ, which was afterwards included in his Disquisitiones de Hibernia. In 1628 he went again to England, and carried with him some valuable MSS. which he presented to Sir Robert Cotton; and in

this second journey added considerably to his own collections, by his acquaintance with Selden and other men of research and liberality. About the end of the summer of 1629 he returned home, and soon after received the honour of knighthood from the lords justices. On his father's death, in 1632, he succeeded him in his estate, and in the office of auditor-general. In the following year he published Spenser's View of the State of Ireland, and dedicated it to the lord-deputy Wentworth, afterwards earl of Strafford, as he did subsequently Meredith Hanmer's Chronicle, and Campion's History of Ireland. In 1639 he published De Scriptoribus Hiberniæ, lib. duo, Dublin, 4to. In the same year he was returned a member of parliament for the university of Dublin. In 1644 he was sent to the king at Oxford, where the university complimented him with the honorary degree of doctor of laws. On his return to Ireland he was taken by one of the parliament ships, and was brought to London, and imprisoned for ten months in the Tower. In 1649 he fled to Paris, where he contracted an acquaintance with some of the literati, and particularly with Bochart. In 1651 he returned to London, and two years after he went to Ireland to look after his estates. In 1654 he published De Hiberniâ et Antiquitatibus ejus Disquisitiones, London, 8vo, and a much enlarged and corrected edition in 1658. He also collected the works ascribed to St. Patrick, and published them, with notes, under the title of, Opuscula Sancto Patricio, qui Hibernos ad Fidem Christi convertit, adscripta, &c. London, 1656, 8vo. On the Restoration he was replaced in his office of auditor-general; and, a parliament being summoned in May, 1661, he was again elected representative of the university of Dublin. By the influence of the duke of Ormonde he was made one of the four commissioners of appeal in causes of the excise. In 1664 he published Venerabilis Bedæ Epistolæ Duæ, necnon Vitæ abbatum Wiremuthensium et Gerwiensium, &c. Dublin. The same year he published the Annals of Ireland for four reigns, Rerum Hibernicarum Annales Regnantibus Henrico VII. Henrico VIII. Edwardo VI. et Mariâ, &c. Dublin, 1664, fol.; and the year following his history of the bishops of Ireland, entitled De Præsulibus Hiberniæ Commentarius, &c. Dublin, 1665, fol. He was preparing other works respecting Ireland, but was prevented by his death, which took place in 1666, in the seventy-third year of his age. He found an excellent editor in Walter Harris, Esq., who married his granddaughter, and published all his works, except the Annals of Ireland, in 1739-1745, 3 vols, fol., with engravings. These were reprinted in 1764, 2 vols, fol.—His son, Robert, who died in 1696, published several historical books, chiefly against the Roman Catholics.

WARE, (James,) an eminent surgeon and oculist, born in 1755. His principal writings are, A Treatise on Ophthalmy, Psorophthalmy, and the Purulent Eye; Chirurgical Observations relative to the Epiphora, or Watery Eye; An Enquiry into the Causes which have most commonly prevented the Success of the Operation of extracting the Cataract; Remarks on the Fistula Lachrymalis; and, Chirurgical Observations, 1798, 2 vols, 8vo, including his various tracts previously published. He was a fellow of the Royal Society, and of the London Medical Society; and some of his contributions appear in the memoirs of the latter society, and in the Philosophical Transactions. He died in 1815.

WARGENTIN, (Peter,) an astronomer, was born in Sweden, in 1717. He became secretary to the Royal Academy of Stockholm, knight of the Polar Star, and a member of several foreign societies. He died in 1783. His tables for computing the eclipses of Jupiter's satellites were appended to the Nautical Almanack for 1779.

WARHAM, (William,) an eminent prelate, was born at Okely, in Hampshire, and educated at Winchester school, whence he was admitted a fellow of New college, Oxford, in 1475. In 1488 he was collated to a rectorship by the bishop of Ely, and soon afterwards became an advocate in the court of arches, and principal or moderator of the civil law school in St. Edward's parish, Oxford. In 1493 he was sent by Henry VII., with Sir Edward Poynings, on an embassy to Philip duke of Burgundy, to persuade him to deliver up Perkin Warbeck, who had assumed the title of Richard duke of York, second son of king Edward IV. Having executed his office of master of the rolls, as well as his other employments, with great ability, he was in 1502 made keeper of the great seal of England, and on the 1st January following lord high chancellor. In the beginning of 1503 he was advanced to the see of London. In 1504 he was translated to the see of Canterbury; and in 1506, he was

elected chancellor of the university of Oxford, to which he was a munificent benefactor. He continued to hold his place of chancellor for the first seven years of Henry VIII., but became weary of it when Wolsey had gained such an ascendancy over the king as to be entrusted with almost the sole administration of public affairs. In December, 1515, Warham resigned the seals, and Wolsey was made lord chancellor in his room; but when, in 1529, Wolsey was deprived of all his honours, the great seal was again offered to Warham, who, being now far advanced in years, declined them. He died at Canterbury, in 1532, and was interred in his cathedral, in a little chapel built by himself for the place of his burial, on the north of Becket's tomb, where a monument was erected to him, which was defaced in the civil wars. He left his theological books to the library of All-Souls' college, his civil and canon law books to New college, and all his books of Church music to Winchester college. He was the warm friend and generous patron of Erasmus, to whom, besides many letters, he sent his portrait, which Dr. Knight supposes to have been a copy of that at Lambeth by Holbein. Erasmus, in return, sent him his own; and he also dedicated his edition of St. Jerome to the archbishop, and in other parts of his works bestows the highest encomiums on him: he calls him his only Mæcenas, and says that his generosity and liberality extended not to him only, but to all men of letters.

WARING, (Edward,) an eminent mathematician, was born in 1734, at Mitton, in the parish of Fittes, in Shropshire, and was educated at the free school at Shrewsbury, and at Magdalen college, Cambridge. In 1759, when he was only in his twenty-fourth year, he was elected Lucasian professor of the mathematics. In 1762 he published, Miscellanea Analytica de Æquationibus Algebraicis et Curvarum Proprietatibus, 4to, with a dedication to the duke of Newcastle. It appears from the title-page that Waring was at this time a fellow of his college. For his profession he chose the study of medicine, and proceeded a doctor in that faculty in 1767. In 1771 he appears in the list of physicians to Addenbrooke's Hospital in Cambridge; and about that time he practised in the neighbouring town of St. Ives. In 1794 he printed at Cambridge, An Essay on the Principles of Human Knowledge. But this book, in the front of which he designates himself as fellow of the Royal Society of London, and of those of Bologna and Göttingen, was never published. He was also a member of the Board of Longitude. He died in 1798. His other works are, Proprietates Algebraicarum Curvarum; Meditationes Algebraicæ; Meditationes Analyticæ; and several papers in the Philosophical Transactions, for which he was, in 1784, honoured by the Royal Society with Sir Godfrey Copley's medal.

WARNER, (William,) an early English poet, a native of Oxfordshire, was born about 1558, and educated at Oxford, which he left without taking a degree, and came to London. It is said that in the latter part of his life he was retained in the service of Henry Carey, lord Hunsdon, to whom he dedicates his poem entitled Albion's England. He was numbered in his own time among the refiners of the English tongue, which, according to Meres, in his Wits' Treasury, "by his pen was much enriched and gorgeously invested in rare ornaments, and resplendent habiliments." Warner likewise wrote a work in prose, entitled Syrinx, or a Seauenfold Historie, handled with Varietie of Pleasant and Profitable, both Comical and Tragical Argument, printed in 1597. He appears also to have translated Plautus's Menæchmi, published in 1595.

WARNER, (John,) a learned and munificent prelate, was born in the parish of St. Clement Danes, Strand, London, about 1585, and educated at Magdalen college, of which he became fellow. In 1614 he was presented, by archbishop Abbot, to the rectory of St. Michael's, Crooked-lane, London, which he resigned in 1616; and he remained without preferment until 1625, when the archbishop gave him the rectory of St. Dionis Back-church, in Fenchurch-street, London. In the mean time he had taken both his degrees in divinity at Oxford; and Abbot afterwards collated him to the prebend of the first stall in the cathedral of Canterbury. He was also appointed chaplain to Charles I. In 1633 he attended the king at his coronation in Scotland, and the same year was collated by him to the deanery of Lichfield. In 1637 the king advanced him to the bishopric of Rochester. In 1640 he assisted his sovereign with 1500*l.* on the Scotch invasion of England, and attended him in the council at York. The next year he joined with some of his brethren in the declaration made May 14, 1641, to maintain and defend, as far as lawfully they might,

with their life, power, and estate, the true reformed Protestant religion, expressed in the doctrine of the Church of England, against all Popery and Popish innovation within this realm; and maintain and defend his majesty's royal person, honour, and estate; also the power and privilege of parliaments, the lawful rights and liberties of the subjects, and endeavour to preserve the union and peace between the kingdoms of England, Scotland, and Ireland. All this opposition to the changes then proposed soon appeared to be fruitless, and in August of the same year he was impeached, with twelve other bishops, for acting in the convocation of 1640, making then canons and constitutions, and granting his majesty a benevolence. On this occasion his brethren unanimously relied on bishop Warner's talents for their defence, which he undertook with spirit; but, their total subversion being determined, nothing availed. He continued, however, inflexible in his adherence to the cause of his sovereign, at whose command, not long before his death, he wrote a treatise against the ordinance of the sale of church lands, which was printed in 1646 and 1648, 4to, under the title Church Lands not to be sold, &c. After the death of Charles I. likewise, he published several sermons against that illegal act. And having maintained his consistency so far as to refuse to pay any tax or loan to the parliament, his estate, ecclesiastical and temporal, was sequestered, his books were seized, and, by a singular refinement in robbery, all bonds due to him from any person whatever were released. He would probably also have been imprisoned, had he not escaped into Wales, where he led for three years a wandering and exposed life; but, wherever he had opportunity, he constantly performed the duties of his episcopal function. At the Restoration he was replaced in the see of Rochester, and enjoyed it till his decease, in 1666. He was interred in Rochester cathedral, where a monument was erected to his memory in a small chapel, at the east end of the north aisle. He married the widow of Dr. Robert Abbot, bishop of Salisbury, and had issue by her one daughter. He founded Bromley college for the residence and maintenance of twenty widows of loyal and orthodox clergymen. He had expressed a desire that this building should be erected as near to Rochester as conveniently might be; but as no healthy or convenient spot could be obtained near that city, the present site was chosen at the north end of the town of Bromley, in Kent, under the sanction of an act of parliament passed in 1670; and by other subsequent benefactions the institution has been brought to its present state. Another of bishop Warner's foundations was that of four scholarships in Balliol college, Oxford, for four young men of Scotland, to be chosen from time to time by the archbishop of Canterbury and the bishop of Rochester. Of his religious principles the only evidence we have is in a letter addressed to Jeremy Taylor, in defence of the doctrine of Original Sin, which that writer had endeavoured to explain away in a manner totally inconsistent with the tenets of the Church of England, as laid down in her Liturgy, Articles, and Homilies. Bishop Warner was of the school of archbishop Abbot, and the less likely to adopt Arminianism; although he was personally attached to archbishop Laud, the great friend of that doctrine.

WARNER, (Ferdinando,) a divine, and voluminous writer, was born in 1703, and educated at Jesus college, Cambridge. In 1730 he became vicar of Roude, in Wiltshire; in 1746 rector of St. Michael Queenhithe, London; and in 1758 rector of Barnes, in Surrey. He died in 1768. He was frequently engaged in compilations for the booksellers, which, however, he executed in a very superior manner, and gave many proofs of diligent research and judgment, both in his reflections and in the use he made of his materials. His principal publications are, A System of Divinity and Morality, containing a Series of Discourses on the principal and most important points of Natural and Revealed Religion; compiled from the works of the most eminent divines of the Church of England, 1750, 5 vols, 12mo,—this was reprinted in 1756, 4 vols, 8vo; An Illustration of the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church of England, &c. 1754, fol.; Bolingbroke, or a Dialogue on the Origin and Authority of Revelation; A Free and Necessary Enquiry whether the Church of England in her Liturgy, and many of her learned Divines in their Writings, have not, by some unwary Expressions relating to Transubstantiation and the Real Presence, given so great an advantage to Papists and Deists as may prove fatal to True Religion, unless some remedy be speedily supplied, with Remarks on the Power of Priestly Absolu-

tion; Ecclesiastical History to the Eighteenth Century, 2 vols, fol.; Memoirs of the Life of Sir Thomas More; Remarks on the History of Fingal and other Poems of Ossian, translated by Mr. Macpherson; The History of Ireland; The History of the Rebellion and Civil War in Ireland.

WARNER, (Richard,) a botanist, was born in 1711, and educated at Wadham college, Oxford, and, being bred to the law, had chambers in Lincoln's Inn; but possessing a large fortune, he principally resided in an ancient family seat with an extensive garden belonging to it, on Woodford Green, in Essex, where he maintained a botanical garden, and was very successful in the cultivation of rare exotics. The result of the investigations made in his neighbourhood was printed for private distribution by Mr. Warner, under the title, Plantæ Woodfordienses; or a catalogue of the more perfect plants growing spontaneously about Woodford, in Essex, London, 1771, 8vo. The order is alphabetical, according to the names from Ray's Synopsis; after which follow the specific character at length, from Hudson's Flora Anglica, the Linnæan class and order, and the English name, place, and time of flowering. Warner was also distinguished for polite learning, and eminently so for his critical knowledge in the writings of Shakspeare. He published A Letter to David Garrick, Esq., concerning a glossary to the Plays of Shakspeare, &c., 1768, 8vo. He had been long making collections for a new edition of that author; but on Steevens's advertisement of his design to engage in the same task on a different plan, he desisted from the pursuit of his own. At his death, which happened April 11, 1775, he bequeathed all his valuable books to Wadham college, Oxford, where he received his education; and to the same society a small annual stipend to maintain a botanical lecture. He also translated the comedies of Plautus left untranslated by Thornton, which were published in 1772 and 1774.

WARNER, (Joseph,) an eminent surgeon, was born in the island of Antigua, in 1717, and, having been sent to England at an early age, was educated at Westminster school. At the age of seventeen he was apprenticed to the celebrated surgeon, Samuel Sharpe, and, seven years after, was admitted joint lecturer in anatomy with him at St. Thomas's Hospital; and after Mr. Sharpe's resignation he continued to lecture there for several years. In 1746, during the rebellion in Scotland, he volunteered his professional services, and joined the royal army under the duke of Cumberland. In the course of that campaign he was recalled to London to fill the office of surgeon to Guy's Hospital, which he held for forty-four years. During this time his private practice became extensive, and his fame was increased by his valuable treatises on the cataract, the hydrocele, &c., and his still more valuable volume of Cases in Surgery, 1754, &c. In 1756 he was elected a fellow of the Royal Society, in whose Transactions a number of his communications were published. In 1764 he was elected a member of the court of assistants of the then corporation of surgeons, and in 1771, became one of the court of examiners, in which office he continued to discharge his duty most punctually until his death, in 1801.

WARREN, (Sir Peter,) a gallant naval officer, was born in Ireland in 1703, and, having gone early to sea, received his first command in 1727. In 1745 he was sent with a small armament to surprise Louisbourg, the capital of Cape Breton, which he took; and for this service he was made a rear-admiral of the blue, and after his return home, rear-admiral of the white. In the beginning of 1747, under Anson, he fell in with and completely disabled a French squadron, whose object was the recovery of Louisbourg; and for his share in this affair he was rewarded with the Order of the Bath, and soon after made a vice-admiral of the white. The next year he was made vice-admiral of the red. In the autumn of 1747, in the full tide of his popularity, he had been returned to Parliament for Westminster. He died on the 29th July, 1752, and was buried in Westminster Abbey, where there is a monument to him by Roubiliac.

WARREN, (Sir John Borlase,) a distinguished admiral, was born in 1754, at the family seat of Stapleford, in Nottinghamshire, and educated at Winchester school, whence he ran off and joined a king's ship; but, after serving for some time in the North Sea, he returned to England, and entered himself of Emmanuel college, Cambridge. In 1775 he was created a baronet. In 1781 he received his commission as post-captain. On the breaking out of the French war of 1793 he was appointed to the *Flora* frigate, and received the command of a squadron, with which he so severely harassed the coast of France, that, for his services, he received, in the following year, the riband of the Bath. In the summer of

1795 he acted as commodore of the division of ships which effected the debarkation at Quiberon Bay, intended to assist the royalists of La Vendée. His flag was then flying on board *La Pomone*. In 1797 he removed into the *Canada*, 74, with which he joined the Brest fleet under lord Bridport; and on the coast of Ireland he fell in with the French naval force intended for the invasion of that country, and obtained over it a signal victory, capturing the whole squadron, consisting of a ship-of-the-line, *La Hoche*, and three frigates (11th October, 1798). For this service he received the thanks of parliament; and on the next promotion he was made a rear-admiral of the blue. After the peace of Amiens he was made a privy councillor; and he was soon after sent as ambassador extraordinary and minister plenipotentiary to Petersburgh, where he ably conducted the important and delicate negotiations respecting the retention of Malta. He died in 1822. Sir John Borlase Warren is said to be the author of A View of the Naval Force of Great Britain, &c., published anonymously, in 1791, 8vo. He had sat in four parliaments, being returned in those of 1774 and 1780 for the borough of Great Marlow, and in those of 1796 and 1802 for the town of Nottingham.

WARTON, (Joseph,) an accomplished scholar, poet, and critic, the eldest son of the Rev. Thomas Warton, professor of poetry in the university of Oxford, and afterwards vicar of Basingstoke, in Hampshire, and of Cobham, in Surrey, was born in 1722, at Dunsford, in Surrey, in the house of his maternal grandfather, the Rev. Joseph Richardson, rector of that parish. After receiving his earlier education at home under the care of his father, he was sent, in his fourteenth year, to Winchester college, whence, in 1740, he went to Oriel college, Oxford. After taking the degree of B.D. he became curate to his father at Basingstoke, where he officiated for two years; and in 1746 he was appointed curate at Chelsea. In the same year he published a small volume of Odes, one purpose of which he represented in his preface to be, to wean the public from an exclusive taste for moral and didactic poetry, which was then prevalent, and bring back the art to its proper channel of invention and description. In 1748 he was presented by the duke of Bolton to the rectory of Winslade, near Basingstoke, and soon after married. He accompanied his patron in 1751 on a tour to the south of France; before which period he had commenced an edition of Virgil in Latin and English, which was completed in 1753. In this publication the Æneid was given in Pitt's translation, and the Eclogues and Georgics in his own; and he contributed notes upon the whole, and three preliminary essays, on Pastoral, Didactic, and Epic Poetry. His translation is superior in accuracy to Dryden's, and in poetry to Trapp's, but is not remarkable for spirit or brilliancy. In 1753, when The Adventurer was undertaken by Dr. Hawkesworth, Warton received an invitation, through Dr. Johnson, to become a contributor. The result of his compliance with this application was twenty-four papers, of which some were of the humorous cast, but the greater part were essays on critical topics. In the following year he was instituted, on the presentation of the Jervoise family, to the rectory of Tunworth; and in 1755 he was elected second master of Winchester school. In 1756 his friend Sir George Lyttelton, on being made a peer, appointed him one of his chaplains. In the same year the first volume of his Essay on the Writings and Genius of Pope appeared, without his name. Scarcely any work of the kind has afforded more entertainment, from the liveliness of its remarks, the taste displayed in its criticisms, and the variety of anecdote interspersed through it. Although bestowing much deserved praise on Pope, and pointing out his beauties with just discrimination, the general tenor of the work was to bring him down from that high eminence which he possessed, and to seat him among the class of those who have been votaries of reason rather than of imagination. The critic did not at the time succeed in bringing the public over to his opinion; and this circumstance, with others of a private nature, prevented him from completing his design till twenty-six years afterwards, when a second volume appeared (1782). In 1766 he was advanced to the place of head master of Winchester school, which he long occupied with high reputation. He visited Oxford on this promotion, and proceeded to the degrees of Bachelor and Doctor in Divinity. He obtained in 1782 a prebend of St. Paul's, and the living of Thorley, in Hertfordshire, through the friendship of Bishop Lowth; and in 1788 a prebend of Winchester, from the patronage of lord Shannon, and the rectory of Easton, from that of lord Malmesbury. In 1793 he closed his long

labours at Winchester school by a resignation of the mastership, and retired to the rectory of Wickham, in Hampshire, which he had obtained by exchange for his living of Easton. He afterwards accepted a proposal from the booksellers to superintend an edition of Pope's works, which was completed in 9 vols, 8vo, in 1797. The matter of his former essay on Pope was digested into the notes, with various additional illustrations, critical and biographical, and a life of the poet prefixed. He next undertook an edition of Dryden, and had prepared two volumes of the works of that great poet at his death, which took place on the 23d of February, 1800, in his seventy-eighth year, and was buried in Winchester cathedral. Dr. Warton was twice married, and left a son and three daughters. He was highly amiable in his private character, and filled his part in social life with no less credit than in the literary world. The Wiccamists attested their regard for his memory by erecting an elegant monument over his tomb. The poetry of Dr. Warton consists of miscellaneous and occasional pieces, displaying a cultivated taste, and an exercised imagination, but without any claim to originality, or any extraordinary powers of execution. A selection from his poetry and literary correspondence, with a biographical memoir, was published in 2 vols, 4to, in 1806, by the Rev. John Wooll, master of the school of Midhurst, in Sussex.

WARTON, (Thomas,) a distinguished poet, and historian of English poetry, brother of the preceding, was born at Basingstoke, in Hampshire, in 1728, and was educated under his father, who kept a school at Basingstoke, till he was admitted in 1743 a commoner of Trinity-college, Oxford. Here he exercised his poetical talent to so much advantage, that on the appearance of Mason's elegy of Isis, which reflected severely on the loyalty of Oxford at that period, he was encouraged by Dr. Huddesford, president of his college, to vindicate the cause of the university. This task he ably performed, in his poem entitled, The Triumph of Isis. His Progress of Discontent, published in 1750 in a miscellany entitled the Student, exhibited to great advantage his talent for humour, with a knowledge of life extraordinary at his early age, especially if it was composed, as is said, for a college-exercise in 1746. In 1750 he took the degree of M.A. and in the following year became a fellow of his college. He appears now to have unalterably devoted himself to the pursuit of poetry and elegant literature in an university residence. His spirited satire, entitled, Newmarket, and pointed against the ruinous passion for horse-racing; his Ode for Music; and Verses on the Death of the Prince of Wales, were written about this time; and in 1753 he was the editor of a small collection of English and Scotch poems, which, under the title of The Union, was printed at Edinburgh, and contained several of his own pieces. In 1754 he published his Observations on Spenser's Faerie Queene, 8vo, afterwards (1762) enlarged to two volumes. In 1757, he was elected professor of poetry to the university, an office which he held for the usual period of ten years. Dr. Johnson was at this time publishing his Idler, and Warton, who had long been intimately acquainted with him, contributed three papers (Nos. 33, 93, and 96,) to it. He gave a specimen of his classical proficiency in 1758, by the publication of Inscriptionum Romanarum Metricarum Delectus, a collection of select Latin epigrams and inscriptions, to which were annexed a few modern ones, on the antique model, five of them by himself. He drew up in 1760, for the Biographia Britannica, the life of Sir Thomas Pope, which he published separately, much enlarged, in 1772 and 1780. Another contribution to literary biography was his Life and Literary Remains of Dr. [Ralph] Bathurst, (celebrated for his Latin poetry,) published in 1761. A piece of local humour and drollery, which was read at the time with great avidity, dropped from his pen in 1760, with the title, A Companion to the Guide, and a Guide to the Companion; being a complete Supplement to all the Accounts of Oxford hitherto published. In 1764 he edited the Oxford Sausage, of several pieces in which lively miscellany he was the writer. In 1766 he again appeared as a classical editor by superintending the Anthology of Constantinus Cephalus, printed at the Clarendon-press, to which he prefixed a learned and ingenious preface. He took the degree of B.D. in 1761; and in 1771 he was instituted to the small living of Kiddington, in Oxfordshire, on the presentation of the earl of Lichfield, then chancellor of the university. An edition of Theocritus in 2 vols, 4to, which was published in 1770, gave him celebrity not only at home, but among the scholars of the continent. In 1771 he was elected a fellow of the Society of Antiquaries. In

1774 he published the first volume of his great work, The History of English Poetry, 4to; and he brought out a second volume in 1778, and a third in 1781. He now relaxed in his labours, and never executed more than a few sheets of a fourth volume, bringing down the history very little beyond the commencement of the reign of Elizabeth. Considered as literary antiquarianism, the work is very interesting; and, though inaccuracies have been detected in it, it cannot be denied to abound with curious information. There have been two recent editions of it in 8vo, with the addition of much new matter in the form of annotation: one in four volumes, by Mr. Richard Price, London, 1824; the other in three volumes, forming a reprint of Mr. Price's edition, with additional notes, which was brought out under the care of Mr. Richard Taylor, in 1840. About 1781 Warton had turned his thoughts to a county-history of Oxfordshire; and in 1782 he published, as a specimen, a topographical account of his parish of Kiddington. In the same year he was presented by his college to the donative of Hill Farrance, in Somersetshire; and about the same time he became a member of the literary club, composed of Dr. Johnson and others. He also entered into the celebrated Chattertonian controversy, and published an inquiry into the authenticity of the poems ascribed to Rowley, which he decidedly pronounced to be the fabrication of their pretended editor. In 1785 the place of Camden-professor of history at Oxford, vacant by the resignation of Dr. William Scott, (the late lord Stowell,) was conferred upon him. He attended to its duties so far as to deliver a learned and ingenious inaugural lecture, but that was the limit of his professorial exertions. In the same year, at the express desire of George III., the post of poet-laureate, vacated by the death of William Whitehead, was offered to him; and in accepting it he laudably resolved to use his best endeavours to render it respectable. He varied the monotony of anniversary court compliment by retrospective views of the splendid periods of English history and the glories of chivalry, and by other topics adapted to poetical description, though little connected with the proper theme of the day; and though his lyric strains underwent some ridicule on that account, they in general enhanced the literary estimation of laureate odes. In the same year (1785), he published an edition of the juvenile poems of Milton, in which it was his purpose to explain his allusions, point out his imitations, illustrate his beauties, and elucidate his obsolete diction and peculiar phraseology. Of this work a second edition was published in 1791, a short time before his death. He had intended to include in his plan a similar edition of the Paradise Regained, and the Samson Agonistes; and he left notes on both these pieces. But his constitution now began to give way. In his sixty-second year an attack of the gout shattered his frame, and was succeeded, on the 21st May, 1790, by a paralytic seizure, which carried him off at his lodgings in Oxford. His remains were interred, with every academical honour, in the chapel of Trinity college. Several editions of his poems were called for in his life-time; and since his death an edition of his works has been given by Mr. Mant in two vols, 8vo, 1802, with a biographical account of the author prefixed.

WASHINGTON, (George,) commander-in-chief, and first president of the United States of America, was born on the 22d February, 1732, on the estate in Westmorland county, Virginia, at which his great-grandfather, John Washington, a gentleman of respectable family from the north of England, had settled about 1657. His father, Augustine Washington, dying when George was ten years of age, the care of his education devolved on his mother. He appears to have been taught no other language than English; to which, however, was added a knowledge of mathematics sufficient to qualify him for the office of a land-surveyor. In 1746 he felt an ardent desire to enter into the British navy, and the place of a midshipman was procured for him; but the project was dropped on the interposition of his mother. An introduction to lord Fairfax led to his being employed in surveying the extensive wild lands belonging to that nobleman, in the valleys of the Allegany mountains; and the skill and diligence which he exhibited in the performance of his task obtained for him the confidence of the leading men of the colony. In his nineteenth year his reputation was so solidly established, that he was nominated one of the adjutants-general of Virginia, with the rank of major. His public duties were interrupted for a few months by a voyage to Barbados, whither he accompanied his brother Lawrence, on whose death soon after, the management of the property of the deceased devolved upon George. In

1753 a commission was entrusted to him, in which both bodily vigour and prudence were requisite. The French were at this time actively engaged in a project for establishing a communication between Canada and Louisiana by a chain of forts extending from the Canadian lakes to the Ohio, the effect of which would be to limit the English colonies to the east side of the Allegany mountains. Mr. Dinwiddie, who was then governor of Virginia, selected Washington to be the bearer of a letter of remonstrance to the French commandant against these encroachments, with instructions at the same time to penetrate the designs of the French, to gain the affections of the Indians, and to procure farther intelligence. This task he ably executed, and returned after an absence of seventy-eight days. The French persisting in their plans, the assembly of Virginia raised a body of 300 men to protect their frontiers, of which Washington was appointed lieutenant-colonel. Although war had not yet been declared between Great Britain and France, it was evident that hostilities must be the result of their interfering claims in these parts; and Washington, with a detachment of the regiment, falling in with a French party, surprised and made them all prisoners, after their commander, M. de Jumonville, was killed. His force being afterwards increased to 400 men, he advanced for the purpose of dislodging the French from Fort Duquesne. Receiving intelligence that a much superior force was marching towards him, he fell back to a stockaded fort which he had erected at a place called the Great Meadows, where he was soon attacked by the enemy. He bravely defended his post, though its works were incomplete, for a whole day; and the French commander then desiring a parley, he agreed to a capitulation only upon the most honourable terms. In 1755 open war took place, and general Braddock was sent to command in America. Washington, now a colonel, made an offer, which was gladly accepted, to accompany him as a volunteer; and although he was seized with a dangerous illness, he did not delay to join the army as soon as possible. He was present in the carnage of the battle of Monongahela, which proved fatal to the general and a great proportion of his officers and men; and he was instrumental in bringing back the remains of the routed troops. In 1758 the evacuation of Fort Duquesne by the French, in consequence of the British successes in the northern colonies, secured the back-settlements of the southern. Washington thereupon retired from the military service, with the undiminished esteem of his countrymen, and the respect of the officers of the British army. In January 1759 he married Mrs. Martha Custis, an amiable and opulent young widow, with two children; and the death of his elder brother's daughter without issue having conveyed to him an estate on the Potomack, called Mount Vernon, he removed thither, and commenced the life of a country gentleman. During the fifteen following years Washington was chiefly employed in the management of his property, which he greatly improved by his skill in agriculture. His public services were only in quality of judge of the court in the county where he resided, and of a representative in the House of Burgesses of Virginia. The peace of 1763 was succeeded by those contests between the American colonies and the British legislature, which unhappily terminated in an appeal to arms. In their course, whenever they came under the consideration of the assembly of Virginia, Washington took a decided part in opposing the claim of the parent state to a right of taxation over the colonies. As a distinguished citizen, he was elected a member of the first congress which assembled at Philadelphia in 1774, and was upon all the committees to which were entrusted the arrangement of measures of defence; and when it was determined to raise a general army, the high post of Commander-in-chief of the Continental army was unanimously conferred upon him by Congress, on the 15th June, 1775. After overcoming many obstacles he was enabled, in March, 1776, to commence active operations against the British force in Boston, by fortifying the heights of Dorchester, which commanded the lines and the harbour. The consequence was a speedy evacuation of Boston by the British, who embarked for Halifax; whilst the American general entered the former city as a deliverer. The English general Howe, strongly reinforced from home, proceeded with a fleet to New York, and took possession of Staten-island. The Americans were posted in strength on Long-island, under general Sullivan, where, in August, they were attacked and entirely defeated with great slaughter. New York surrendered soon after. Loss followed loss: Congress retired from Philadelphia to Baltimore;

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and Washington, retreating through the Jerseys, found himself at the head of no more than 7000 men. His mind, however, retained its natural firmness; and obliged as he was to act the part of a beaten commander, he was intent upon an opportunity of inflicting a blow upon the conquerors. He remodelled his troops, recrossed the Delaware on the night of the 25th of December, and broke up and drove back the whole of the enemy's line of cantonments on that river. Having thus relieved New Jersey, he again fell back, and established his winter-quarters at Morristown, in New Jersey. The campaign of 1777 opened in the month of June on the part of general Howe with attempts to bring the American army to action, which Washington, conscious of inferiority in numbers and appointment, frustrated by skilful manœuvres. At length the British army was embarked, and suddenly appeared in the Chesapeake, having the capture of Philadelphia evidently in view. The American commander moved to its defence, and in September posted himself on Brandy-wine creek to dispute the passage. He thought it now necessary to risk a battle, which ended in his defeat. He, however, kept together a considerable body, with which he long retarded the advance of the enemy; but at length he was obliged to leave the road to Philadelphia open to them. After receiving a reinforcement, he made a spirited attack by surprise upon the British posted at Germantown, which was very near succeeding, but was finally repelled with loss. At length he took up his winter quarters at Valley Forge, twenty-five miles from Philadelphia. In the course of this year the affairs of the Americans were at the lowest ebb; and there was no difficulty which Washington did not experience in feeding, clothing, and providing for his army. In addition to these, discontents began to rise against him; and a cabal was raised to deprive him of the command. The public voice, however, was decidedly in his favour; and the attempts to supersede him only served to render the authors of them unpopular. In the beginning of 1778 Washington was employed with a committee of Congress in arrangements for amending the whole military system. The situation of the Americans was now much improved by an alliance contracted with France; a consequence of which was the evacuation (June 18) of Philadelphia by the British army, of which Sir H. Clinton was now the commander; and their retreat was attended by Washington, who brought them to a partial action at Monmouth, on the 28th. The result was of no other consequence than a small loss of men to the British, who afterwards pursued their way unmolested to Sandy Hook. Washington afterwards took post at the White Plains, and late in autumn retired to New Jersey. The military talents of Washington were not much called into exertion during the campaign of 1779. The year 1780 was marked by signal disasters to the Americans in the southern states; by the loss of Charlestown, and the surrender of the whole southern army. The arrival of succours from France under Rochambeau gave Washington hopes of a combined operation against New York; but the superiority of the English by sea rendered the design abortive. The following year commenced with the alarming circumstance of a mutiny in the Pennsylvanian line of the army, provoked by the inattention of Congress to the redress of their grievances. Washington left the matter to be settled by the civil authorities, which granted their principal demands. When, however, the example spread to the Jersey brigade, he put an immediate stop to the progress of so dangerous a spirit; and by the punishment of the ringleaders, they were brought back to their duty. He took occasion from these events to address circular letters to the different states, urging upon them the necessity of new exertions to remove future causes of discontent among the troops. This was a year in which every effort was called for on the part of the Americans. A grand scheme was in agitation for combined operations between the American and French forces, of which the siege of New York was the first object. This purpose, however, was changed for that of an attempt against the army of lord Cornwallis posted at York-town near the Capes of Virginia, with the assistance of the French fleet in the Chesapeake under count de Grasse. Washington and Rochambeau, keeping up the deception of a design against New York, passed Clinton's army without molestation, and marching by Philadelphia, reached Williamsburgh in September; and measures were immediately concerted between the land and naval forces for a united attack upon the British troops at York-town. Closely invested as they were, suffering under disease and the fire of the enemy,

and seeing no hope of relief, their gallant commander was compelled to surrender his whole force on October 19th, which event may be regarded as terminating the war on the American continent. Washington then, with the greatest part of the army, returned to the vicinity of New York. Early in 1782 the British parliament declared its sense of the impolicy of a continuance of the war by a vote against further offensive measures; and in the course of the year the preliminaries were signed, which fully recognized the independence of America. The disbanding of the army took place in November 1783, and was accompanied by an affectionate and admonitory address, in the farewell orders of the commander. In the same month he made his public entry into New York, and soon after took a solemn leave of his officers. On his way to Annapolis, then the seat of Congress, he delivered to the comptroller at Philadelphia an exact account in his own handwriting of all the public money he had received, the whole amount of which in eight years was only between 14,000*l.* and 15,000*l.* He then (23d December) proceeded to the Congress; and, after a suitable address, he resigned his commission into the hands of the president, who in energetic terms expressed the national sense of his merits. He then hastened to Mount Vernon, where he instantly laid aside the statesman and general for the country gentleman. The patriotic spirit of Washington, however, would not suffer him to confine his ideas of improvement to his own property; and besides attending to the introduction of an ameliorated system of general agriculture in the United States, he was a zealous promoter of an extended plan of inland navigation. He likewise acted as delegate from Virginia to the Convention, which framed the first constitution of the United States. In February, 1789, he was unanimously elected the first president of the United States, which honour was officially announced to him at Mount Vernon on the 14th of April following. Without delay he set out for New York, where he took the oath of office on the 30th. One of his first measures was to make peace with the Indians. The negotiations with Spain terminated in her allowing the free navigation of the Mississippi. The differences with Great Britain, after much agitation, were finally settled by a treaty signed by Mr. Jay, at London, in 1794. Meanwhile, in 1793, his term of office having expired, Washington was re-elected to the presidency; and he again took the oath of office in the senate chamber on the 4th of March. During his administration great things had been effected for the advantage of the United States. The public debts were funded; and ample means were provided for paying the interest, and gradually discharging the principal. The authority of the government was universally submitted to; agriculture and commerce were extended far beyond all former limits; the Indians were rendered pacific, and the arts of civilized life were introduced among them; the differences with Spain and Great Britain were composed; the Mediterranean was opened to American vessels in consequence of treaties with the Barbary powers; and no contests remained with foreign states, with the exception of France, which, under the violent councils of the Directory, persisted in infringing the rights of the Americans as an independent people. It was in the beginning of 1797 that Washington resigned his authority to his successor, Mr. Adams, on which occasion, whatever might be the feelings of a few party zealots, he received abundant proofs of the general esteem and affection. He returned to the comforts of domestic life, and resumed his agricultural and literary pursuits. From this state of privacy he was, however, called in the following year by the aggravated injuries of the French rulers, which produced a determination in Congress to arm by sea and land for a defensive war; and in consequence Washington was once more (May, 1798) nominated to the chief command of the armies of the United States. The resolution, however, thus assumed, and the subsequent deposition of the Directory by Buonaparte, brought on an accommodation, and all military preparations were at an end. But the life of this great man was not long to outlast the conclusion of his services. On December 13th, 1799, being out of doors superintending some improvements at Mount Vernon, he was exposed to a slight rain. Its consequence on the following night was an inflammatory affection of the windpipe, attended with fever, which soon exhibited symptoms that convinced him that the termination would be fatal; and within thirty-five hours from his first seizure he expired, in the sixty-eighth year of his age. He left a widow, but no issue. In person he was tall and well-proportioned. His form was dignified, and his port majestic. His passions were naturally strong, but he had obtained a full command over them.

In the character of his intellect, judgment predominated. To fancy and vivacity he had no pretension; but good sense displayed itself in all that he said or wrote. It was a proof of strong powers of acquisition, that, scanty as his literary education had been, by a careful study of the English language in its best models, he became master of a style at once pure, elegant, and energetic; and few better specimens of public addresses can be shown than those which fell from his pen. In his expenses he was honourable, but exact; liberal in contributions to whatever promised utility; but frowning and unyielding on all visionary projects, and all unworthy calls on his charity. His heart was not warm in its affections; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. Although in the circle of his friends, where he might be unreserved with safety, he took a free share in the conversation, his colloquial talents were not above mediocrity, possessing neither copiousness of ideas nor fluency of words. In public, when called on for a sudden opinion, he was unready, short, and embarrassed. A copious account of his life was published by judge Marshall in 5 vols, 8vo, collected from the private papers of Washington's family, and from the public records.

WASSE, (Joseph,) a learned scholar, was born in Yorkshire, in 1672, and educated at Queen's college, Cambridge, where he took his bachelor's degree in 1694, that of master in 1698, and that of bachelor of divinity in 1707. Before this he had assisted Kuster in his edition of Suidas. In 1710 he published his edition of Sallust, 4to. In 1711 he was presented to the rectory of Aynhoe, in Northamptonshire. He became at length a proselyte to Dr. Samuel Clarke's Arianism, and corresponded much with him, and with William Whiston, who says that he was "more learned than any bishop in England since bishop Lloyd," and informs us of the singular compliment Bentley paid to him,—"When I am dead, Wasse will be the most learned man in England." He published several essays in the Bibliotheca Literaria, edited by Dr. Jebb. He was also the author of three articles in the Philosophical Transactions: 1. On the difference of the height of a human body between morning and night; 2. On the effects of Lightning, July 3, 1725, in Northamptonshire; 3. An account of an earthquake in Oct. 1731, in Northamptonshire. He was also a considerable contributor to the edition of Thucydides, which goes by the name of Wassii et Dukeri, Amst. 1721, 2 vols, fol. He died in 1738.

WATELET, (Claude Henry,) an able critical writer upon art, and an excellent amateur painter and copper-plate etcher, was born at Paris, in 1718, and educated at the college of Harcourt. He then visited Germany and Italy, and became one of the pupils of the French school at Rome. Soon after his return to France he wrote his didactic poem, L'Art de Peindre, which was published in 1761. In the same year he was elected a member of the French Academy. He published also, De l'Origine et de la Destination des Arts Libéraux. After visiting Holland and Belgium he went a second time to Italy, and was made member of the academies Della Crusca and of Cortona, and of the institute of Bologna. After his return to France he published, in 1774, his Essai sur les Jardins; and in 1784 was published a Recueil de quelques Ouvrages de M. Watelet. He died in 1786. He was an honorary member of the French royal academies of painting and architecture, and a member of the academy of Berlin. His chief work is his Dictionnaire des Arts de Peinture, Sculpture, et Gravure, 5 vols, 8vo, Paris, 1792. He had left the work incomplete, and it was finished by M. Levesque, of the French Academy of Inscriptions and Belles-Lettres. He had succeeded his father in the office of receiver-general of the finances. His éloge was delivered at a public sitting of the Royal Society of Medicine, by Vicq-D'Azyr, the secretary.

WATERHOUSE, (Edward,) a heraldic and miscellaneous writer, was born in 1619. In 1668 he was chosen a fellow of the Royal Society; and in the same year he entered into holy orders. He died in 1670. He wrote, An Apology for Learning and Learned Men; Two Contemplations of Magnanimity and Acquaintance with God; A Discourse of the Piety, Policy, and Charity of Elder Times, and Christians; A Defence of Arms and Armory; Fortescutus Illustratus, or a Commentary on Sir John Fortescue, Lord Chancellour to Henry VI. his Book, De Laudibus Legum Angliæ; and, The Gentleman's Monitor.

WATERLAND, (Daniel,) a learned divine, was born in 1683, at Waseley, or Walesly, in Lincolnshire, of which parish his father, the Rev. Henry Waterland, was rector, and received his early education at Flixborough, and at the free-

school at Lincoln, whence he was removed to Magdalen college, Cambridge. In December, 1702, he obtained a scholarship, and, proceeding A.B. in Lent term following, was elected fellow in Feb. 1704, and became distinguished as a private tutor. In February, 1713, on the death of Dr. Gabriel Quadrin, master of the college, the earl of Suffolk, in whose family the right is vested, conferred the mastership upon Waterland, who, having taken holy orders, was also presented by that nobleman to the rectory of Ellingham, in Norfolk. He, however, still continued to take pupils, and for their advantage wrote his Advice to a Young Student, with a Method of Study for the first Four Years, which went through several editions. In 1714 he took the degree of B.D., at the exercise for which he chose for his first question, upon which consequently his thesis was made, Whether Arian subscription be lawful? His first opponent on this occasion was Mr. (afterwards the celebrated bishop) Sherlock, who gave full play to Waterland's abilities, and called for all that strength of reason of which he was master. He was soon after appointed one of the chaplains in ordinary to George I., who, on a visit to Cambridge in 1717, honoured him with the degree of D.D.; and in this degree he was incorporated at Oxford. In the following year he published An Answer to Dr. Whitby's Latin Disquisitions on Bishop Bull's Defence of the Nicene Creed, and An Answer to Dr. Whitby's Reply to that attack. In 1719 he published the first Defence of his Queries, in vindication of the divinity of Christ, which engaged him in a controversy with Dr. Clarke. The Queries which he thus defended were originally drawn up for the use of the Rev. John Jackson, rector of Rossington, in Yorkshire, and it was intended that the debate should be carried on by private correspondence; but Jackson, having sent an answer to the Queries, and received Waterland's reply, informed him that both were in the press, and that he must follow him thither, if he wished to prolong the controversy. On this Waterland published A Vindication of Christ's Divinity; being a Defence of some Queries, &c. in answer to a Clergyman in the Country; which being soon attacked by the Arian party, Waterland published in 1723 A Second Vindication of Christ's Divinity, or a Second Defence of some Queries relating to Dr. Clarke's Scheme of the Holy Trinity, in answer to the Country Clergyman's Reply, &c. This has always been regarded as Waterland's most accurate performance on the subject. In answer to this work Dr. Clarke published in the following year, Observations on the Second Defence, &c., to which Waterland replied in A farther Defence of Christ's Divinity. In consequence of the reputation which he had acquired by his first publication on this subject, Waterland was appointed by Dr. Robinson, bishop of London, to preach the first course of sermons at the lecture founded by lady Moyer. This he accomplished in 1720, and afterwards printed Eight Sermons, &c. in defence of the Divinity of our Lord Jesus Christ, &c. 8vo. In 1721 he was promoted by the dean and chapter of St. Paul's to the rectory of St. Austin's and St. Faith's, in the city of London, and in 1723 to the chancellorship of the church of York, by archbishop Dawes. The same year he published his History of the Athanasian Creed. In 1727, upon the application of lord Townsend, secretary of state, and Dr. Gibson, bishop of London, he was collated by the king to a canonry of Windsor; and in 1730 he was presented by the dean and chapter to the vicarage of Twickenham, in Middlesex. On this he resigned his living of St. Austin and St. Faith; but he accepted the archdeaconry of Middlesex from his diocesan, bishop Gibson. On the publication, in 1730, of Dr. Clarke's Exposition of the Church Catechism, Waterland printed some remarks upon it; and in doing this he advanced a position concerning the comparative value of positive and moral duties, which drew him into a controversy with Dr. Sykes. Waterland's attention was next called to Tindal's deistical publication of Christianity as old as the Creation, against which he wrote Scripture Vindicated, in answer to Christianity as old as the Creation, 1730-1732, three parts; and two charges to the clergy of the archdeaconry of Middlesex on the same subject. He now found an antagonist in Middleton, who published A Letter to Dr. Waterland. (See MIDDLETON.) This last controversy was succeeded by one with the Rev. John Jackson, before mentioned, on account of Dr. Clarke's Demonstration of the Being and Attributes of God, Dr. Waterland undertaking to show the weakness of the argument *à priori*, which Clarke had thought proper to employ on that occasion. In 1734 Waterland published The Importance of the Doctrine of the Holy Trinity asserted. He pursued

the same subject in two charges delivered to the clergy of his archdeaconry, in that and the following year. In 1737 he published A Review of the Doctrine of the Eucharist, as laid down in Scripture and Antiquity. This was the last of his works that appeared in his life-time, and was designed to confute the opinions of Hoadly, Johnson, and Brett. A complaint which he had long neglected, as appearing a trifle—the nail growing into one of his great toes—obliged him to remove from Cambridge to London for the benefit of the advice of the celebrated surgeon, Cheselden: but this was now too late; for a bad habit of body, contracted by too intense an application to his studies, rendered his case desperate; and after undergoing several painful operations, with exemplary patience, a mortification took place, of which he died on the 23d of December, 1740, in the fifty-eighth year of his age. He was interred, at his own request, in one of the small chapels on the south side of the collegiate church of Windsor. In his lifetime he published some single sermons, and after his death two volumes more were added, with two tracts, 1. A Summary View of the Doctrine of Justification. 2. An Inquiry concerning the Antiquity of the Practice of Infant Communion, as founded on the notion of its necessity. The whole published from the originals, in pursuance of the request of the author, by Joseph Clarke, M.A. 1742. A complete edition of Waterland's works, with a life of the author, by bishop Van Mildert, was published at Oxford, in 1823, in 11 vols, 8vo.

WATERLOO, (Anthony,) an admirable Dutch landscape painter and etcher, is generally believed to have been born at Utrecht, about 1618. His landscapes are characterised by the most winning simplicity, sometimes representing the entrance into a forest; a broken road, with a few trunks of trees; a solitary cottage, or a watermill; but these domestic views are treated with so much truth and nature, that they are evidently the exact transcripts of what he saw. His skies are light and floating; his colouring is chaste and natural; and the foliage of his trees and plants is touched with great spirit, as well as with a marked attention to their different species. The genuine pictures of this charming artist are very rarely to be met with, as much of his time was occupied in engraving, and as he was unfortunately addicted to habits of intemperance, to which he fell a victim in the prime of life, in 1662. His plates, according to the descriptive catalogue of them by Adam Bartsch, amount to one hundred and fifty-five, and consist of various sets of landscapes and views, from his own designs. His works have always been much studied by engravers.

WATS, (Gilbert,) a native of Yorkshire, educated at Lincoln college, Oxford, where he obtained a fellowship. He translated into English, Davila's History of the Civil Wars, and lord Bacon's Treatise de Augmentis Scientiarum, fol. He died in 1657.

WATSON, (Thomas,) a Roman Catholic prelate in the reign of Mary, was educated at St. John's college, Cambridge, of which he was elected fellow, and in 1553 master. In November of the same year the queen gave him the deanery of Durham, vacant by the deprivation of Robert Horne. He had previously been chaplain to Gardiner, bishop of Winchester. In April, 1554, he was incorporated D.D. at Oxford; and in August, 1557, he was consecrated bishop of Lincoln. In this see he remained until the accession of Elizabeth, when he was deprived, on account of denying the queen's supremacy; and, remaining inflexible in his adherence to popery, he suffered confinement in or near London until 1580, when he was removed to Wisbech-castle, together with the abbot Feckenham, and several others. He died there in 1582. He held several conferences with those of the reformed religion, and particularly was one of those appointed to confer with, or rather sit in judgment on, Cranmer, Ridley, and Latimer, previously to their being burnt at Oxford. He published, Two Sermons before Queen Mary, on the Real Presence and Sacrifice of the Mass, Lond., 1554, 8vo; Wholesome and Catholic Doctrine concerning the Seven Sacraments, in Thirty Sermons, Lon., 1558, 4to.—Bishop Watson has been confounded by Wood, Dodd, and others, with Thomas Watson, the sonnetteer, and they have attributed to the prelate the translation of the Antigone of Sophocles, which belongs to the other. Watson, the sonnetteer, was a native of London, and educated at Oxford, where he applied all his studies to poetry and romance, in which he obtained an honourable name. He is supposed to have died in 1591 or 1592.

WATSON, (Thomas,) an eminent nonconformist divine, was educated at Emmanuel college, Cambridge. In 1646 he became rector of St. Stephen's Wal-

brook, London, by the sequestration of his predecessor, and was a preacher of great fame and popularity until the Restoration, when he was ejected for nonconformity. In other respects he was a man rather of loyal principles; and besides a vigorous opposition to the measures adopted against the life of Charles I., and a remonstrance to Cromwell against the murder of that sovereign, he was concerned in what was called Love's plot to bring in Charles II., and was for some time imprisoned in the Tower on that account. After his ejection from St. Stephen's Walbrook, he occasionally preached where he could with safety, until indulgence being granted in 1672, he fitted up Crosby Hall, Bishopsgate-street, London, which then belonged to Sir John Langham, a nonconformist, and preached there for several years. At length he retired to Essex, where he died suddenly, as is supposed, about 1689 or 1690. He published a variety of small works on practical subjects, particularly, The Art of Divine Contentment, which has gone through several editions; but his greatest work is his Body of Divinity, 1692, fol., consisting of a series of sermons on the Assembly's Catechism.

WATSON, (David,) was born at Brechin, in Scotland, in 1710, and educated in St. Leonard's college, St. Andrew's, where he took his degrees, and was appointed professor of philosophy. When the college of St. Leonard was united by act of parliament to that of St. Salvador, 1747, he came to London, and completed his prose translation of Horace, 2 vols, 8vo, with notes, &c. He was a man of dissipated habits, and he died in great want near London, in 1756, in the forty-sixth year of his age, and was buried at the expense of the parish. He wrote also The History of the Heathen Gods and Goddesses.

WATSON, (James,) a printer, was born at Aberdeen, and in 1711, in conjunction with Mr. Freebairn, obtained a patent from queen Anne, and published several learned works. In 1715 he printed a Bible, in crown 8vo, and another in 4to, both remarkable for the beauty of the typography. He wrote also a curious History of Printing, in Scotland, which is prefixed to his Specimens of Types, printed in the early part of the last century. He died in 1722.

WATSON, (Sir William,) eminent for his skill in botany and electricity, was born in 1715, in St. John-street, Clerkenwell, London, and was educated at Merchant Taylors' School. In 1730 he was apprenticed to Mr. Richardson, an apothecary; and, during his apprenticeship, he gained the honorary premium given annually by the Apothecaries' Company to such young men as exhibit a superiority in the knowledge of plants. His taste for natural history, and his general knowledge of philosophical subjects, obtained him admission into the Royal Society in 1741; his first two communications being printed in the 41st volume of the Philosophical Transactions. Soon after his admission he distinguished himself as a botanist, and communicated some ingenious papers to the Society, which are printed in their Transactions, particularly, Critical Remarks on the Rev. Mr. Pickering's Paper concerning the Seeds of Mushrooms, which that gentleman considered as a new discovery, whereas Mr. Watson showed that they had been demonstrated several years prior to that period by Micheli, in his Nova Plantarum Genera, printed at Florence in 1729. But that which chiefly attracted the attention of foreign botanists was his description of a rare and elegant species of fungus, called from its form geaster. This was written in Latin, and accompanied with an engraving. M. Peyssonnel, physician at Guadaloupe, having written a volume of 400 pages in 4to, on corals, corallines, escharæ, madrepores, sponges, &c., transmitted it in MS., to the Royal Society of London; and it was afterwards translated, analyzed, and abridged in 1752 by Mr. Watson, and published in the 47th volume of the Philosophical Transactions. He was nominated one of the trustees of the British Museum by Sir Hans Sloane. About 1744 he applied himself to the subject of electricity, and made several important discoveries in it, for which the Royal Society awarded to him in 1745 Sir Godfrey Copley's medal. In 1772 he was appointed by the Royal Society to examine into the state of the powder magazines at Purfleet; and with the hon. Mr. Cavendish, Dr. Franklin, and Mr. Robertson, he fixed on pointed conductors as preferable to blunt ones. In 1759 he became a licentiate in the College of Physicians. In 1762 he was chosen one of the physicians to the Foundling Hospital, which office he held during the remainder of his life. In 1768 he published, An Account of a Series of Experiments, instituted with a View of ascertaining the most Successful Method of Inoculating the Small-pox, 8vo.

During the presidentship of Sir John Pringle he was elected one of the vice-presidents of the Royal Society; which office he continued to fill to the end of his days. In 1784 he was chosen a fellow of the Royal College of Physicians; and in 1786 he had the honour of knighthood conferred upon him. He died in 1787. Sir William Watson had a natural activity both of mind and body. He was a most exact economist of time, and throughout life a very early riser.

WATSON, (John,) a divine and antiquary, was born in the parish of Prestbury, in Cheshire, in 1724, and educated at the grammar-schools of Eccles, Wigan, and Manchester, and at Brazennose college, Oxford, of which he became fellow. After serving several curacies, he was inducted, in 1766, to the rectory of Meningsby, in Lincolnshire, which he resigned in 1769, on being promoted to the valuable rectory of Stockport, in Cheshire. He had been elected a member of the Antiquarian Society in 1759. His principal publication is, The History of Halifax, 1775, 4to. He died in 1783, after finishing for the press in 2 vols, 4to, A History of the Ancient Earls of Warren and Surrey. His other principal publications are, A Letter to the Clergy of the Church, known by the name of Unitas Fratrum, or Moravians, concerning a remarkable book of hymns used in their congregations, pointing out several inconsistencies and absurdities in the said book, 1756, 8vo; Some Account of a Roman Station lately discovered on the Borders of Yorkshire; A mistaken Passage in Bede's Ecclesiastical History explained; and, Druidical Remains in or near the Parish of Halifax, &c. These last three are printed in the Archæologia.

WATSON, (Robert,) a Scotch historian, was born at St. Andrew's, about 1730, and, after having gone through the usual course of languages and philosophy at the school and university of his native place, and also entered on the study of divinity, removed to the university of Glasgow, and afterwards to that of Edinburgh, where he finished his theological studies. He applied himself with great industry to the study of the principles of philosophical, or universal, grammar; and, by a combination of these with the authority of the best English writers, he formed a course of lectures on language. He proceeded to the study of rhetoric, or eloquence; the principles of which he endeavoured to trace to the nature of the human mind. On these subjects, at the suggestion of lord Kames, he delivered a course of lectures at Edinburgh, similar to that which Dr. Adam Smith had delivered in the same city previous to his removal to Glasgow in 1751. Mr. Henry Rymer, who then taught logic at St. Salvador's college, was in a very infirm state of health, and entertaining thoughts of retiring, Mr. Watson prevailed upon him, by the payment of a sum of money, to resign in his favour; and with the consent of the other masters of St. Salvador's, he was appointed professor of logic. He obtained also a patent from the crown, constituting him professor of rhetoric and belles-lettres. The study of logic in St. Andrew's, as in most other places, was at this time confined to syllogisms, modes, and figures. Mr. Watson read to his students a course of metaphysics and logic on the most enlightened plan; in which he analyzed the powers of the mind, and entered deeply into the nature of truth, or knowledge. On the death of principal Tullidelph, Dr. Watson, through the interest of the earl of Kinnoul, was appointed his successor, and held that office till his death, in 1780. He is chiefly known for his History of Philip II. He undertook also the History of Philip III.; but he lived only to complete four books; the last two were written, and the whole published in 4to, 1783 (afterwards reprinted in 2 vols, 8vo), by Dr. William Thomson. Watson's histories are to be commended for their impartiality; but the style is heavy: and English critics have complained of the parade of military technicalities with which the History of Philip II. in particular is overlaid.

WATSON, (Henry,) a gallant officer and able engineer, the son of a grazier, was born about 1737, at Holbeach, in Lincolnshire, and educated at Gosberton school, whence he was removed to the royal academy at Woolwich, where he prosecuted his mathematical studies under Thomas Simpson, and wrote for the Ladies' Diary, of which Simpson was at that time editor. During the war which broke out in 1756 he gave signal proofs of his superior abilities as an engineer; particularly at the siege of Belleisle in 1761, and at the Havannah in 1762. He afterwards accompanied lord Clive to Bengal, and for nearly ten years was the chief engineer of Bengal, Bahar, and Orissa. He executed the works of Fort-William, which, for its strength, may justly be styled the Gibraltar of India.

In 1776 he published a translation of Euler's Theorie complete de la Construction et de la Manœuvre des Vaisseaux, with a supplement upon the action of oars, which he received in MS. from Euler just before he had finished the translation of what was published. In 1786 he embarked for England, but died at Dover on the 17th September in that year.

WATSON, (Richard,) a learned prelate, was born in 1737, at Heversham, near Kendal, in Westmoreland, where his father, a clergyman, was master of the free grammar-school, at which Richard received his earlier education. From this seminary he was sent, in November, 1754, to Trinity college, Cambridge, where he distinguished himself by close application to study, residing constantly, until made a scholar in May, 1757. He became engaged with private pupils in November following, and took the degree of B.A. in January, 1759. He was elected fellow of Trinity college, in Oct. 1760; was appointed assistant tutor to Mr. Backhouse in November that year; took the degree of M.A. in 1762; and was made moderator, for the first time, in October following. He was elected professor of chemistry in Nov. 1764, on the death of Dr. Hadley; became one of the head tutors of Trinity college in 1767; and appointed regius professor of divinity, on the death of Dr. Rutherforth, in Oct. 1771, with the rectory of Somersham, in Huntingdonshire, annexed. In 1769 he had been elected a fellow of the Royal Society. He wrote the following papers in the Philosophical Transactions—Experiments and Observations on various Phænomena attending the Solution of Salts; Remarks on the Effects of Cold in February, 1771; Account of an Experiment made with a Thermometer, whose Bulb was painted Black, and exposed to the Rays of the Sun; Chemical Experiments and Observations on Lead Ore; all of which were reprinted in the fifth volume of the Chemical Essays. In 1768 he published Institutiones Metallurgicæ, 8vo, intended as a text-book for that part of his chemical lectures which explained the properties of metallic substances; and, in 1771, An Essay on the subjects of Chemistry, and their general divisions, 8vo. In 1769 he published an Assize Sermon, preached at Cambridge, 4to; and in 1776, two other sermons preached at Cambridge, 4to, which extended his fame beyond the precincts of the university; one, on the 29th of May, The Principles of the Revolution vindicated the other, on the Anniversary of his Majesty's Accession. In 1774 he was presented to a prebend in the church of Ely; in January, 1780, he succeeded Dr. Charles Plumptre in the archdeaconry of that diocese; and in August in that year he was presented to the rectory of Northwold, in Norfolk. In 1776 he published, Apology for Christianity, in a series of letters addressed to Edward Gibbon, Esq. 12mo.. In 1781 he published two vols. 12mo, of Chemical Essays; a third appeared in 1782; and a fourth in 1786 completed the work, which has often been reprinted, and was long very popular. Having been tutor to the duke of Rutland, when his grace resided at Cambridge, Dr. Watson was presented by him to the valuable rectory of Knaptoft, in Leicestershire, in 1782; and in the same year, through the recommendation of the same noble patron, he was advanced to the bishopric of Llandaff. In consequence of the smallness of the revenues of the latter, he was allowed to hold with it the archdeaconry of Ely, his rectory in Leicestershire, the divinity professorship, and rectory of Somersham. Immediately after his promotion he published A Letter to archbishop Cornwallis on the Church Revenues, 1783, 4to; recommending a new disposition, by which the bishoprics should be rendered equal to each other in value, and the smaller livings be so far increased in income, by a proportionate deduction from the richer endowments, as to render them a decent competency. In 1785 he edited a Collection of Theological Tracts, selected from various authors, for the use of the younger Students in the University, 6 vols, 8vo. In the same year he published, The Wisdom and Goodness of God, in having made both Rich and Poor, a Sermon, 4to. In 1786 he had a considerable accession to his fortune by the death of Mr. Luther of Ongar, in Essex, who, having been one of his pupils at Cambridge, retained so great a sense of his worth, that he bequeathed to him an estate, which was sold to the earl of Egremont for 24,000*l*. In 1788 he published Sermons on Public Occasions, and Tracts on Religious Subjects, 8vo, consisting chiefly of smaller pieces which had before been printed separately; An Address to young Persons after Confirmation, 1789, 12mo, which had been annexed to the first of his charges; and, Considerations on the Expediency of revising the Liturgy and Articles of the Church of England, 1790,

8vo. In 1796 he published his well-known Apology for the Bible, in a Series of Letters addressed to Thomas Paine, 12mo. In 1798 he published, An Address to the People of Great Britain,—an energetic appeal in support of the war against France, which excited great attention. Fourteen regular editions of it, he says, were sold, besides many pirated ones. In 1803 he published Thoughts on the intended Invasion, in the same spirit. Various Charges and single Sermons were also printed by him from time to time. His last publication appeared in 1815, under the title of Miscellaneous Tracts on Religious, Political, and Agricultural Subjects, 2 vols, 8vo. The latter years of his life he spent mostly in retirement, on his estate of Calgarth Park, in Westmoreland, which he amused himself in ornamenting and improving by building and planting. He died there on the 4th of June, 1816. After his death appeared Anecdotes of the Life of Richard Watson, Bishop of Llandaff, written by himself at different intervals, and revised in 1814.

WATT, (James,) who, by his improvements in the construction of the steam-engine, has gained an eminent place among the real benefactors of the world, was born at Greenock, in 1736. His constitution was naturally delicate, and he was brought up to the occupation of a mathematical instrument maker, and in that capacity became attached to the university of Glasgow, in which he had apartments, where he resided till 1763; at which time, having married, he settled in business for himself in the city. In 1764 he conceived the idea of improving the steam-engine, and having carried it into effect, he acquired so much reputation for knowledge of mechanics, as induced him to adopt the profession of a civil engineer, and he was frequently employed in making surveys for canals and other undertakings. To facilitate his labours he invented a new micrometer, and likewise a machine for making drawings in perspective. It was while engaged on the greatest engineering work undertaken by him—the surveying and estimating a line of canal between Fort William and Inverness, since executed by Telford on a larger scale than was then proposed, under the name of the Caledonian Canal, that Watt, in the latter part of the year 1773, received intelligence of the death of his first wife; and he soon afterwards determined to follow the advice of his friend Dr. William Small, of Birmingham, and to accept an invitation from Matthew Boulton, the founder of Soho, to settle in England. Watt's connexion with Boulton commenced early in 1774, and they remained in partnership until 1800, when Watt retired from business; but their friendship continued undiminished until Boulton's death. In 1809 the fertility of his inventive powers was shown by a beautiful solution of a difficult problem laid before him by a water-company at Glasgow, who, after establishing their works upon one side of the river Clyde, discovered that water of very superior quality might be procured from a kind of natural filter on the other side, if they could overcome the difficulty of laying a main from their pumps across the bed of the river. Watt contrived for this purpose a flexible iron pipe, the pieces of which were connected by a kind of ball-and-socket joint, of which he took the idea from the tail of a lobster. The main was constructed from his designs in the following year, with the most complete success; and it forms a tube about a thousand feet long and two feet in diameter, capable of bending and applying itself to the irregular bed of the river. In another case, late in life, Watt was prevailed upon, by the solicitation of the Lords Commissioners of the Admiralty, to attend a deputation from the Navy board, and to give, with captain Huddart and Mr. Jessop, an opinion upon works then carrying on at Sheerness dock-yard, and upon other projected works designed by Messrs. Rennie and Whidby; and on this occasion he received the thanks of the Admiralty for his services. In 1813 or 1814 he revised the articles Steam and Steam-Engine, contributed by Robison to the Encyclopædia Britannica, and enriched them with valuable notes, which were published with the collected edition of Robison's articles, which appeared under the title of, A System of Mechanical Philosophy. The last project to which Watt devoted his attention, and which he appears to have very nearly perfected when he died, was a machine for copying sculpture, with which he had proceeded so far as to execute several specimens. He had previously invented a polygraph, for copying letters, or written documents. About the year 1790 Watt had purchased an estate called Heathfield, near Soho, where he resided to the end of his life; and he had also a property on the banks of the Wye, in Wales. It is said that when upwards of seventy he acquired with ease a knowledge of the Anglo-

Saxon language. He died on the 25th of August, 1819, in his eighty-third year. He married his first wife, Miss Miller, who was his cousin, in 1764: she died in childbed, September 24, 1773, leaving a son and a daughter. By his second wife, who died in 1832, he had two children, neither of whom survived him. He became a member of the Royal Society of Edinburgh, in 1784, of that of London in the following year, of the Batavian Society in 1787, and in 1808 a correspondent of the French Institute; and in 1814 the Académie des Sciences of the Institute elected him one of its eight foreign associates. In 1806 the university of Glasgow conferred upon him the honorary degree of LL.D. In 1824 a subscription was entered into for erecting a statue to his memory in Westminster Abbey, which was executed by Chantrey, and is one of the finest of his works. To this an appropriate inscription by lord Brougham was added. Another statue by Chantrey adorns an elegant chapel erected by Watt's only surviving son, at the parish church of Handsworth, near Birmingham, in the chancel of which he was interred. Other statues have been erected in St. George's-square, Glasgow; in the university of Glasgow, where the memory of Watt is also preserved by an annual prize which he founded, for the best essay upon some subject connected with science or the arts; and in a public library at Greenock. In 1834 M. Arago read to the French Académie des Sciences an Historical Eloge, which reflects much honour on the liberal feeling of the author. It has been translated into English by Watt's relative, James Patrick Muirhead, Esq., M.A. published in 1839, 4to.

WATT, (Robert,) a medical writer and bibliographer, was born in Ayrshire, in 1774. After practising for some time at Glasgow, he took out the diploma of M.D., and became president of the Faculty of Physicians and Surgeons of Glasgow. He also delivered lectures on the Theory and Practice of Medicine in that city, where he died in 1819. His death is said to have been occasioned by exhaustion, arising from his laborious exertions in compiling a well-known work entitled Bibliotheca Britannica, or a General Index of British and Foreign Literature, 4 vols, 4to; which was printed after his decease, Glasgow, 1819-1820; Edinburgh, 1821-1824. Among his other works are, Cases of Diabetes, Consumption, &c. Paisley, 1808, 8vo; Catalogue of Medical Books for the Use of Students, Glasgow, 1812, 8vo; and, A Treatise on the History, Nature, and Treatment of Chincough, 1813, 8vo; Rules of Life, with Reflections on the Manners and Dispositions of Mankind, 12mo, Edinburgh.

WATTEAU, (Anthony,) an eminent landscape painter, was born of poor parents, at Valenciennes, in 1684. He was placed with an obscure artist in his native city, with whom he remained, until he discovered the incapacity of his preceptor to render him further assistance. In 1702 he connected himself with a scene-painter, who was on his way to Paris, and, on his arrival in that city, for some time assisted his associate in painting theatrical decorations. His companion having accomplished his commission quitted Paris, and Watteau was left in a situation of embarrassment and obscurity, which rendered it difficult for him to subsist. In this state of destitution he became acquainted with Claude Gillot, an artist who had acquired some celebrity as a painter of grotesque figures, fauns, satyrs, &c.; Gillot received him into his house, instructed him in all he knew, and it was not long before Watteau surpassed his master. He further improved his style by studying the works of Rubens in the Luxembourg Gallery, and acquired an admirable system of colouring, in which he may be said to have excelled every painter of his country. His success as a colourist induced him to turn his thoughts to historic painting, and, with that intention, he was assiduous in designing from the model, and even obtained the first prize at the Academy for a subject of history. Fortunately for his fame, he did not persist in that career, in which, it is probable, he must have contented himself with a rank in the herd of mediocrity; he discovered a new path to celebrity; he painted balls, masquerades, gallant and pastoral subjects, in a style which has given rise to a host of imitators, without producing a rival. The national taste of his country prevails, however, in his most esteemed productions; and lord Orford justly observes, that "he painted imaginary nymphs and swains, and described a kind of impossible pastoral, a rural life, led by those opposites of rural simplicity, people of rank and fashion. Watteau's shepherdesses, nay his very sheep, are coquettes, yet he avoided the glare and *clinquant* of his countrymen, and though he fell short of

the dignified grace of the Italians, there is an easy air in his figures, and that more familiar species of the graceful, which we call genteel. His nymphs are as much below the forbidding majesty of goddesses, as they are above the hoyden awkwardness of country girls. In his halts and marches of cavalry, the careless slouch of his soldiers still retain the air of a nation that aspires to be agreeable as well as victorious." Watteau visited England in the reign of George I., but the indifferent state of his health did not permit him to remain here longer than a year. He returned to France, where he died in 1721, in the thirty-seventh year of his age. Nearly all the French engravers of his period were occupied with his works. The prints after his pictures amount to 563, making three large folio volumes. Few painters in so short a life have done so much as Watteau.

WATTS, (Isaac,) a celebrated dissenting divine, was born at Southampton, July 17, 1674. His father was the master of a boarding-school in that town, and was a sufferer for nonconformity in the time of Charles II.; and when at one time in prison, his wife, it is said, was seen sitting on a stone, near the prison-door, with little Isaac, then an infant, at her breast. This son, the eldest of nine children, shewed a very early taste for books, and began to learn Latin at the age of four, and was afterwards taught Latin, Greek, and Hebrew, by the Rev. John Pinhorne, master of the free-school at Southampton. To this gentleman Watts afterwards inscribed an elegant Latin ode, which is inserted among his Lyric Poems. The proficiency he made at this school induced some persons of property to raise a sufficient sum to maintain him at one of the universities; but his determination was soon fixed to remain among the dissenters, with whom his ancestors had long been connected. In 1690 he went to an academy kept by the Rev. Thomas Rowe, the son of an ejected minister, and pastor of a congregation at Haberdashers' Hall. Here he had for his companions Hughes the poet, Horte, afterwards archbishop of Tuam, and Mr. Samuel Say, afterwards an eminent preacher among the dissenters. In 1693 he joined the congregation which was under the care of Mr. Rowe, as a communicant. His application to study while at this academy was so close, that he injured his constitution by it. Twenty-two of his Latin dissertations upon various subjects, written at this academy, "shew," says Dr. Johnson, "a degree of knowledge, both philosophical and theological, such as very few attain by a much longer course of study." His leisure hours seem to have been very early occupied in poetical efforts. He was, as he hints in his miscellanies, a maker of verses from fifteen to fifty, and in his youth he appears to have paid attention to Latin poetry. His verses to his brother, in the *glyconic* measure, written when he was seventeen, are remarkably easy and elegant. His method of study was, to impress the contents of his books upon his memory by abridging them, and by interleaving them to amplify one system with supplements from another. At the age of twenty he left the academy, and spent two years in private study at his father's house. In 1696 he was invited by Sir John Hartopp, a zealous nonconformist, to reside in his family at Stoke Newington, near London, as tutor to his son, for whose use he prepared the first outline of the work afterwards published under the title of Logic. Here he remained about five years; and on his birth-day, in 1698, he preached his first sermon, and was chosen assistant to Dr. Isaac Chauncy, minister of the Independent congregation in Mark-lane, London. In 1702 he was appointed to succeed Dr. Chauncy; but he had scarcely entered on this charge, when he was seized with a dangerous illness, which rendered it necessary to provide him with an assistant; and in July, 1703, the congregation appointed Mr. Samuel Price to that office. Watts's health gradually returned, and he performed his pastoral duties till 1712, when a violent attack of fever so shattered his frame, that he was obliged to intermit his labours for four years. While in this afflicting situation he was received into the house of Sir Thomas Abney, at Theobalds', where he was treated with the utmost tenderness, friendship, and liberality, for the space of thirty-six years. Sir Thomas died about eight years after Watts became an inmate in his family: but the latter continued to reside with lady Abney, and her daughters, to the end of his life. "A coalition like this," says Dr. Johnson, "a state in which the notions of patronage and dependence were overpowered by the perception of reciprocal benefits, deserves a particular memorial." His life passed in this retreat with no other variation than that of his public services, and his private studies, of which the numerous fruits raised him to a high

degree of popularity, and made his name extensively known. This reputation procured him the honour of the degree of D.D. from the universities of Edinburgh and Aberdeen in 1728. His weak constitution by great care and temperance held out to a good old age, though increasing infirmities gradually obliged him to remit, and at length to resign, his ministerial duties. His congregation, however, would not accept that renunciation of his salary which at the same time he offered. At length, after an almost imperceptible progress of decline, he calmly expired at Stoke Newington on the 25th of November, 1748, in the seventy-fifth year of his age. He was buried in Bunhill Fields. Mr. Samuel Chandler delivered a funeral oration at his interment; and lady Abney and Sir John Hartopp erected a handsome tomb over his grave. Watts's poetry is that branch of his compositions to which he owes his chief celebrity, and which, at the suggestion of Dr. Johnson, forms a part of the collected body of English verse. Of his Horæ Lyricæ, or original and miscellaneous pieces, the greater number are of the devotional class, and are characterised by freedom of expression, and warmth of feeling and imagination, but not always under the control of good taste and judgment. They were republished in 1837, with a memoir by Dr. Southey. Dr. Johnson's character of Watts, in that admirable life he wrote for the English poets, may be received with confidence. "Few men have left such purity of character, or such monuments of laborious piety. He has provided instruction for all ages, from those who are lisping their first lessons, to the enlightened readers of Malebranche and Locke; he has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning, and the science of the stars. His character, therefore, must be formed from the multiplicity and diversity of his attainments, rather than from any single performance, for it would not be safe to claim for him the highest rank in any single denomination of literary dignity; yet perhaps there was nothing in which he would not have excelled, if he had not divided his powers to different pursuits." His entire works were published in 1754, by Dr. Gibbons, in 6 vols, 4to, and more recently in 8vo; but some pieces published under the title of his Posthumous works, are considered as spurious. Of his philosophical compositions those most likely to perpetuate his name are, his Logic, and, Improvement of the Mind. In point of popularity his Psalms and Hymns far exceed all publications of the last century. His Divine Songs attempted in easy language for the use of children are universally admired.

WAYNFLETE, (William of,) the founder of Magdalen college, Oxford, was the eldest son of Richard Patten, or Barbour, of Waynflete, in Lincolnshire, and was educated at Winchester school, and studied afterwards at Oxford, but in what college is uncertain. About 1429 he was appointed head master of Winchester school, and in 1438 he was made master of St. Mary Magdalen hospital near Winchester. In 1440, when Henry VI. visited Winchester for the purpose of inspecting the discipline, constitution, and progress of Wykeham's school, on the model of which he had begun to found one at Eton, he procured the consent of Waynflete to remove thither, with thirty-five of his scholars and five fellows, whose education Waynflete superintended until December 21, 1442, when he was appointed provost of that celebrated seminary. On the death of cardinal Beaufort in 1447, he was advanced to the see of Winchester, which he held for thirty-nine years. In October, 1456, he was appointed lord high chancellor in the room of Bourchier, archbishop of Canterbury; and the following year he sat in judgment with the archbishop and other prelates, upon Dr. Reginald Pecocke, bishop of Chichester, who had advanced some doctrines contrary to the prevailing religious opinions. Waynflete resigned the office of chancellor in July, 1460, about which time he accompanied the king to Northampton, and was with him a few days before the fatal battle near that place, in which the royal army was defeated. Waynflete's attachment to Henry's cause had been uniform and decided; yet his high character and talents appear to have protected him. Edward IV. treated him not only with respect, but with some degree of magnanimity, as he twice issued a special pardon in his favour, and condescended to visit his newly-founded college at Oxford. He died in 1486, and was interred, with great funeral pomp, in Winchester cathedral, in a magnificent sepulchral chapel, which is kept in excellent preservation, by the society of Magdalen college. He established a free-school in his native town, and was a benefactor to Eton college and Winchester cathedral.

WEBB, (Philip Carteret,) an eminent antiquary, was born in 1700, and educated for the profession of the law. He was admitted an attorney in 1724, and distinguished himself for his acquaintance with the records of the kingdom, and his knowledge of constitutional and parliamentary law. He became a member of the Society of Antiquaries, and was of material service in obtaining their charter. In 1754 he was chosen representative of the borough of Haslemere, for which he was again returned in 1761. Acting with the ministry, he was made secretary of bankrupts in the Court of Chancery, and in 1756 one of the joint solicitors of the Treasury. When Wilkes, in 1763, was under prosecution for writing a number of the North Briton, Webb was officially a principal instrument in carrying it on, and upon that occasion printed, A Collection of Records about General Warrants; and, Observations on Discharging Mr. Wilkes from the Tower. He died in 1770. He sold thirty MSS. of the Rolls of Parliament to the House of Lords; and a number of other MSS. which he left, were purchased by lord Shelburne, and afterwards came to the British Museum. Among his publications are, A Letter to the Rev. W. Warburton on some Passages of his Divine Legation; Various Pieces relative to the State of the Jews in this Kingdom; Account of some Particulars concerning Domesday Book; A short Account of Danegeld; Account of a Copper Table discovered near Heraclea.

WEBBE, (George,) a pious prelate, was born in 1581, at Bromham, in Wiltshire, and was entered first of University college, Oxford, in 1598; but he became the same year a scholar of Corpus college. He was made minister of Steeple Aston in Wiltshire, where he also kept a grammar-school, as he afterwards did at Bath. In 1621 he was inducted to the rectory of St. Peter and St. Paul in Bath. In 1624 he proceeded D.D. On the accession of Charles I., he was made one of his chaplains in ordinary. He was consecrated bishop of Limerick, in December, 1634. He was confined by the rebels in Limerick castle, where he died in the latter end of 1641. His principal work is his Practice of Quietness, directing a Christian to live quietly in this troublesome world. The best edition is that of 1705, 8vo. His other publications are, A Brief Exposition of the Principles of the Christian Religion; Arraignment of an Unruly Tongue, wherein the Faults of an Evil Tongue are opened, the Danger discovered, and Remedies prescribed, &c.; Agur's Prayer, or the Christian Choice; Catalogus Protestantium, or the Protestant's Calendar, containing a survey of the Protestant Religion long before Luther's days; Lessons and Exercises out of Cicero ad Atticum. He published also some other books for grammar-schools, a Latin and English edition of two of Terence's comedies; and several sermons, which appeared from 1609 to 1619.

WEBBER, (John,) an ingenious artist, was born in London, in 1751; but his father, who was a sculptor, was a native of Berne, in Switzerland. Part of his education as an artist he received at Paris; but he completed it in the Royal Academy, of which he was elected an associate in 1785, and a Royal Academician in 1791. In the last voyage made by captain Cook round the world, Webber was appointed draughtsman to the expedition. He returned to England in 1780, when he was employed by the Lords of the Admiralty to superintend the prints engraved by Bartolozzi, and other eminent artists, executed after the drawings which he had made. When this work was concluded, he published, on his own account, a set of views of the different places he had visited in the voyage. They were etched and aquatinted by himself, and afterwards coloured in such a manner as to have a very pleasing effect. This work was in part completed, when his health declined, and, after lingering for some months, he died April 29, 1793. There is a picture painted by him in the council-chamber of the Royal Academy.

WEBSTER, (John,) an eminent dramatic poet of the seventeenth century, was clerk of the parish of St. Andrew, Holborn, and a member of the company of Merchant Tailors. His plays are, The White Devil, or the Tragedy of P. Giordano Ursini, Duke of Brachiano, with the Life and Death of Vittoria Corombona, the famous Venetian Courtezan, 1612; The Devil's Law Case; The Duchess of Malfi; Appius and Virginia; The Thracian Wonder; and, A Cure for a Cuckold. He was also the author of a pageant, exhibited in 1624 by the Merchant Tailors' company; and he assisted Dekker in writing Wyatt's History. His works were edited by Mr. Dyce, in 1830.

WEBSTER, (William,) a divine, was born in 1689, and educated at Caius

college, Cambridge, where he took his degree of D.D. in 1752. In 1715 he was made curate of St. Dunstan in the West, London; and in 1725, edited the Life of General Monk, from the original MS. of Dr. Skinner. He published, The Clergy's Right of Maintenance Vindicated; a translation of father Simon's New Testament, with notes; The Duty of Keeping the Whole Law; The Fitness of the Witnesses of the Resurrection of Christ Considered, in answer to the principal objections against them. In 1733 he was presented to the rectory of Depden, in Suffolk. In 1741 he obtained the vicarages of Ware and Thundridge. He died in 1758.

WEDDERBURN, (Alexander,) earl of Rosslyn, and lord high chancellor of England, the descendant of an ancient Scotch family, was the eldest son of Peter Wedderburn, of Chesterhall, Esq. one of the senators of the college of justice, in Scotland. He was born in 1733, and bred to the law in his own country; but in 1753 he came to London, enrolled himself as a member of the Inner Temple, and was called to the bar. He soon acquired reputation, and was patronized by lords Bute and Mansfield. In 1763 he was made king's counsel, and at the same time became a bencher of Lincoln's Inn. He also obtained a seat in parliament, and soon had an opportunity of greatly improving his finances as well as his fame, by being the successful advocate for lord Clive. In January, 1771, he was appointed solicitor-general, and from that time became a strenuous advocate for the administration that conducted the American war. In this office, while arguing before the privy council on American affairs, he treated Franklin, while undergoing examination as a witness, with a degree of discourtesy, that the American philosopher never forgave. In July, 1778, he was appointed attorney-general; and it is said that his advice alone was the means of saving the metropolis from destruction by lord George Gordon's mob of 1780. Immediately after this commotion he was appointed chief justice of the Court of Common Pleas, and called to the house of peers by the title of lord Loughborough, baron of Loughborough, in the county of Leicester. In 1783 he was appointed first commissioner for keeping the great seal; but as soon as the memorable coalition between lord North and Mr. Fox took place, he joined his old friend lord North, and remained in opposition to the administration of Mr. Pitt. It has been said that it was by his advice that Mr. Fox was led to act the unpopular part which lost him so many friends during his majesty's indisposition in 1788-9. In 1793, when many members both of the house of lords and commons, formerly in opposition, thought it their duty to rally round the throne, endangered by the example of France, lord Loughborough joined Mr. Pitt, and on January 27th of that year, was appointed lord high chancellor of England, which office he held until 1801, when he was succeeded by lord Eldon. In October 1795 his lordship obtained a new patent of a barony, by the title of lord Loughborough, of Loughborough, in the county of Surrey, with remainder severally and successively to his nephews, Sir James Sinclair Erskine, Bart., and John Erskine, Esq.; and by patent, April 21, 1801, he was created earl of Rosslyn, in the county of Mid Lothian, with the same remainders. He died suddenly, at Baileys, between Slough and Salt Hill, on Thursday, January 3, 1805, in the seventy-second year of his age, and was interred in St. Paul's cathedral. He published Observations on the state of the English Prisons, and the means of improving them; communicated to the Rev. Henry Zouch, a justice of the peace, by the right hon. lord Loughborough, now lord high chancellor of Great Britain, 1793. During the eight years that he sat on the woolsack, he filled that important station not, perhaps, in a manner perfectly satisfactory to the suitors of his court, nor always with the highest degree of dignity as speaker of the upper House. Yet his slender and flexible eloquence, his minuter person, and the comparative feebleness of his bodily organs, were no match for the direct, sonorous, and energetic oratory, the powerful voice, dignified figure, and bold manner of Thurlow, of whom he always seemed to stand in awe.

WEDEL, (George Wolfgang,) an eminent and learned physician, was born in 1645, at Golzen, in Lusatia, where his father was minister, and received his academical education at Jena, where he studied physic, and took his doctor's degree in 1667. He practised for some time in his profession at Gotha, and in 1673 accepted a medical professorship at Jena, which he held with great reputation for nearly fifty years. Besides being versed in every branch of medical science, he was an able mathematician and philologist, and was acquainted with the Oriental

as well as the classical languages. His fame extended throughout Germany, and procured him a multiplicity of titles and honours. He was associated to the Academy Naturæ Curiosorum, and to the Royal Society of Berlin, and was nominated physician to several of the German sovereigns, and created a count palatine and an imperial councillor. Notwithstanding these public offices, he never remitted his attentions to the poor, or his literary labours, of which a great number of publications were the fruit. His pathology was derived from the systems of Helmont and Sylvius; and in his practice he depended much on absorbents, and the volatile salts of vegetables, which last it was a great object of his chemical skill to extract. He was also addicted to astrology, and seems in general rather to have been conversant with other men's ideas, than to have thought for himself. He is principally celebrated for his pharmaceutical knowledge and his elegance of prescription, and many of his compositions have been adopted in dispensatories. The long list of his writings consists in great part of academical disputations. Of the others some of the principal are his Opiologia; Pharmacia in Artis formam redacta; De Medicamentorum Facultatibus cognoscendis et applicandis; De Morbis Infantum; Exercitationes Medico-Philologicæ.

WEDGWOOD, (Josiah,) an ingenious improver of the English pottery manufacture, was born in 1730, at Burslem, in Staffordshire, and was the youngest son of a potter, to whose business he succeeded. In 1759 he set up for himself at his native place, where he devoted himself to the manufacture of ornamental articles. He presented some articles of this ware to queen Charlotte, who appointed him her potter. He then opened a warehouse in the metropolis, which was managed by his partner, Mr. Bentley, whose extensive knowledge in many departments of literature and science, and acquaintance with many eminent patrons of art, greatly assisted him in the higher branches of his manufacture. Sir William Hamilton lent specimens of ancient art from Herculaneum, of which Wedgwood's ingenious workmen produced the most accurate and beautiful copies. He also executed an admirable copy of the Portland or Barbarini vase. By numerous experiments upon various kinds of clay and colouring substances, he succeeded in producing the most delicate cameos, medallions, and miniature pieces of sculpture, in a substance of almost indestructible hardness. Another important discovery made by him was that of painting on vases and similar articles, an art which was practised by the ancient Etruscans, but which appears to have been lost since the time of Pliny. In 1771 he removed to Etruria, a village erected by him near Newcastle-under-Lyne, and so called from the resemblance which the clay there dug up bears to the ancient Etruscan earth. The importance of the manufacture which he had so materially assisted in raising to this prosperous state is illustrated by the statement, that, although many of the states of Europe had prohibited the admission of British earthenware, and others had loaded it with intolerable duties, five-sixths of the quantity made were exported. By Wedgwood's exertions and the engineering skill of Brindley a navigable communication between the eastern and western coast of the island was completed, by the formation of the Trent and Mersey (Grand Trunk) Canal, for which he cut the first clod on the 17th of July, 1766, and which was completed in 1770. He also planned and carried into execution a turnpike-road, ten miles in length, through the Potteries. He also invented a pyrometer, for measuring the higher degrees of heat employed in the various arts. He was a fellow of both the Royal Society, and of the Society of Antiquaries, and contributed some papers to the Philosophical Transactions. He died at Etruria on the 3d January, 1795, in the sixty-fifth year of his age.

WEENINX, (John Baptist,) a painter, was born at Amsterdam in 1621, and first became a scholar of John Micker, a painter little known; but he afterwards had the advantage of being instructed by Abraham Bloemaert, at Utrecht; and he then passed two years under Nicholas Moojaert, to whose style he was much attached. In his twenty-second year he went to Rome, where his talents recommended him to the notice of many of the principal personages. The Cardinal Pamfili was amongst his most distinguished protectors, and not only gave him many commissions, but settled on him a pension. He returned to Holland, after an absence of four years. He had acquired the reputation of one of the most distinguished artists of his country, when he died, in the vigour of his life, in 1660. It is difficult to form an idea of the various and extensive powers of this artist; he painted history, portraits,

landscapes, sea-ports, animals, and dead game; and in all these different branches he acquired the reputation of uncommon ability; but his particular excellence was in painting Italian sea-ports, enriched with noble architecture, and decorated with figures representing embarkations, or the activity of commercial industry. In these subjects he has perhaps only been surpassed by Nicholas Berghem, who has the credit of ranking among his numerous disciples. He was also one of the best painters of birds of the Dutch school.

WEENINX, (John,) a painter, son of the preceding, was born at Amsterdam in 1644, and was instructed in the art by his father until he was sixteen years of age, when he had the misfortune of being deprived of the assistance of that eminent artist, by his premature death. He painted landscapes, animals, flowers, and fruit. But he particularly excelled in the representation of dead game and huntings, in which he may be said to have surpassed every artist of his country. His celebrity in that branch of the art induced the elector, John William, to invite him to his court; and many of his most considerable works are in the gallery at Düsseldorf, and in the château of Bensberg, a hunting seat of the elector Palatine, which he decorated with a series of hunting pieces of the Boar and Stag, in which the animals are designed and painted with admirable correctness and spirit. His landscapes are very inferior to those of his father, and it is evident that he considered them as merely accessories to his principal subject. In his large pictures his compositions are ingenious and picturesque, his touch is bold and animated, his colouring clear and brilliant, and he always exhibits a perfect acquaintance with the principles of the chiaro-scuro. His works of a cabinet size are exquisitely finished, without impoverishing the spirit of his touch, or diminishing the breadth of his light and shadow. There are many excellent large pictures by him of birds and hunting-scenes in the gallery at Schleissheim, near Munich. He died in 1719.

WEEVER, or WEAVER, (John,) an antiquary, is supposed to have been born in Lancashire in 1576, and was educated at Queen's college, Cambridge. After visiting the continent in search of antiquities, he travelled over the greater part of England and Scotland, under the protection and encouragement of Sir Robert Cotton and Selden. He died in 1632, and was buried in St. James's, Clerkenwell. He published, in 1631, Ancient Fvnerall Monvments within the Vnited Monarchie of Great Britaine, Ireland, and the Islands adjacent, with the dissolued Monasteries therein contained; their Founders, and what eminent persons haue beene in the same interred, etc. Intermixed and illustrated with variety of historicall observations, annotations, and briefe notes, extracted out of approued authors, infallible records, lieger bookes, charters, rolls, old manuscripts, and the collections of iudicious antiquaries, etc.: composed by the studie and trauels of John Weever. Spe labor levis. A second edition appeared in 1661, London, fol., and a third in 1766, 4to, with some improvements, by the Rev. William Tooke, F.R.S. There are many of his original MSS. in the library of the Society of Antiquaries; and he is supposed to have been the author of a History of Christ in verse, noticed in the Censura Literaria.

WEIDLER, (John Frederic,) born at Gros-Neuhausen, in Thuringia, in 1691, succeeded Wolff in the chair of mathematics at the latter place in 1721. He wrote, Institutiones Mathematicæ; De Characteribus Numerorum Vulgaribus; Tractatus de Machinis Hydraulicis; Institutiones Geometriæ Subterraneæ; Institutiones Astronomiæ; Historia Astronomiæ,—this is an excellent work; and, Bibliographia Astronomica; this is inserted by Lalande in his Bibliographie Astronomique. He died in 1755.

WEIGEL, (Erhard,) an eminent mathematician, was born in 1625, at Weida, in Nordgau, and educated at Halle and Leipsic. In 1653 he became professor of mathematics at Jena; and having gained the favour of William duke of Saxony, whom he instructed in astronomy, he was appointed mathematician to the court, and chief director of buildings. He laboured with great diligence in improving the calendar, and invented many curious instruments for facilitating the study of astronomy. The latter years of his life were spent chiefly in travelling. Among his works may be mentioned, Geoscopia Selenitarum, 1654, 4to, describing the appearances of the earth as seen from the moon; and Pancosmus, sive Machina totius Mundi superioris Phænomena velut ad vivum exprimens, 1671, fol. He died in 1699.

WEIGEL, (Christian Ehrenfried,) a German physician, was professor of chemistry in the university of Gripswald,

in Upper Saxony. His reputation as a learned practical botanist rests chiefly on his Observationes Botanicæ, published in 1772. He was a correspondent of Linnæus; and he is commemorated by Thunberg, who bestowed the appellation of *Weigelia* on a Japonese genus of plants. Besides some works in the German language, he was the author of Flora Pomerano-Rugica, exhibens Plantas per Pomeraniam, anteriorem Suecicam et Rugiam sponte nascentes; and, Observationes Chemicæ et Mineralogicæ.

WEINBRENNER, (Frederic,) an eminent German architect, was born in 1766, at Carlsruhe, where his father was a carpenter and builder. In the spring of 1788 he set out for Zurich, where he remained a considerable time, and formed an intimacy with Lavater. He went next to Vienna, and thence to Dresden and Berlin. In June, 1792, he set out for Rome, in company with Carstens. There he was forced to earn the means of subsistence by giving instruction in architecture. Many strangers of distinction then at Rome took lessons of him, and among the rest prince Augustus of England (the late duke of Sussex). From Rome he proceeded to Naples, but returned to the former city, where he remained till 1797. On returning to Carlsruhe he was appointed Bau-inspector. Two years afterwards he settled at Strasburg, whence he was invited by the Hanoverian government to inspect and improve the prisons of that country. He then returned to Strasburg, where he was continually employed on various improvements and embellishments. Among the structures there erected by him are, the Catholic church, the Lutheran church, theatre, Ettlinger gate, Standeshaus, museum, mint, and Hochberg palace. At Baden he built the Conversations-haus, or assembly-rooms, baths, and Antiquitätenhalle, or museum, &c. He also erected various buildings at Leipsic, Strasburg, Göttingen, and Düsseldorf. He likewise published a variety of treatises on different branches of architectural study, viz. Zeichnungslehre; Optik; Perspectivlehre; Ueber Form und Schönheit; Ueber Architektonische Verzierungen; a work on theatres, and a variety of papers on architectural and artistical topics in the Morgenblatt and other literary journals. He died in 1826.

WEISSE, (Christian Felix,) a German dramatic poet and copious miscellaneous writer, was born in 1726, at Annaberg, in Saxony, and studied at the gymnasium of Altenburg, and at the university of Leipsic, where he became acquainted with Lessing. He next obtained the place of chief receiver of the taxes for the circle of Upper Saxony. He wrote a great many tragedies and comedies, the former of which are esteemed by his countrymen equal to those of Racine; and his comedies had great success, especially his Amalia, in five acts. The German critics also speak in the highest terms of his Anacreontic odes, his Amazonian songs, and his translation of Tyrtæus. In 1760 he became editor of the Bibliothek der Schönen Wissenschaften und freien Künste, a much esteemed literary journal. This work is very important for the literary history and the biography of the scholars and writers of Germany and other parts of Europe who lived in the eighteenth century. A catalogue of the biographies and articles contained in it was published at Leipsic in 1767. The work was continued under the title of Neue Bibliothek der Schönen Wissenschaften und freien Künste, 72 vols, Leipsic, 1765-1806; the latter part of which was edited by Weisse, and Dyk, the learned publisher of the work, who, after the death of Weisse, was the sole editor. The Bibliothek der redenden und bildenden Künste is a continuation of the Neue Bibliothek. Weisse also published a periodical work from 1776 to 1782, called the Friend of Children, collected afterwards into volumes, and consisting of many interesting articles calculated to promote a love of virtue and of instruction in young minds. In this he has had several imitators; and Berquin's Ami des Enfans is said to be little more than a translation or imitation of Weisse's work. He published also The Correspondence of the Family of the Friend of Children, 12 vols, 8vo, Leipsic, 1783-1793. He also translated, for the use of children and young persons, many popular English works. He died at Leipsic in 1804. His wife was a sister of the celebrated philosopher Platner.

WELCHMAN, (Edward,) a learned divine, was born about 1665, at Banbury, in Oxfordshire, and educated at Magdalen hall, Oxford. He was admitted probationer fellow of Merton college in 1684. After entering into holy orders, he was presented by the society of Merton college to the rectory of Lapworth, with which he held that of Solihull, in Warwickshire. He became also archdeacon of Cardigan. He died in 1739. His chief publication was his illustration of

the Thirty-Nine Articles, written originally in Latin, but afterwards translated from the sixth edition, under the title of The Thirty-nine Articles of the Church of England, illustrated with notes, &c, 8vo. He published also, A Defence of the Church of England from the Charge of Schism and Heresy, as laid against it by the Vindicator of the Deprived Bishops, (Mr. Henry Dodwell,) London, 1692, 4to; The Husbandman's Manual: Directing him how to improve the Several Actions of his Calling, and the most Usual Occurrences of his Life, to the Glory of God, and Benefit of his Soul, London, 1695, 8vo, written for the use of his parishioners in Lapworth; Dr. Clarke's Scripture Doctrine of the Trinity examined; A Conference with an Arian. He also edited Novatian's works, published at Oxford in 1724, 8vo.

WELDON, (John,) an eminent composer of cathedral music, was born at Chichester, and studied under Purcell. Early in life he became organist of New college, Oxford; in 1701 he was appointed gentleman-extraordinary of the Chapel Royal, where, in 1708, he preceded Dr. Blow as organist. He was also organist of St. Bride's, Fleet-street, and of St. Martin's-in-the-Fields, London. He assisted in setting Congreve's masque, The Judgment of Paris, to music, in which is the lovely air, "Let ambition fire thy mind." This was introduced by Arne in Love in a Village, and is yet well known as "Hope, thou nurse of young desire." Weldon's fame is mainly built on his anthems, "In Thee, O Lord," and "Hear my cry." He died in 1736, and was succeeded in the Chapel Royal by Dr. Boyce.

WELLESLEY, (Richard Colley, marquis Wellesley,) the eldest son of Garrett, first earl of Mornington, and of Anne, countess of Mornington, daughter of Arthur, first viscount Dungannon, was born in Grafton-street, Dublin, on the 20th of June, 1760, and was educated at Eton, where he greatly distinguished himself by his classical attainments. He took his seat in the Irish House of Lords as soon as he had come of age, and continued a member of that body till the Union. He was afterwards returned a member of the British House of Commons by the borough of Beeralston. He first attracted public notice during the regency debates of 1789, in which he strenuously maintained, in the Irish House of Lords, that the full powers of the crown should not be assumed by any one during what might prove but a temporary indisposition of the king. This conduct won for him the favourable opinion of George III. At the next general election the earl of Mornington was returned for the borough of Windsor, sworn in a member of the Irish privy council, and elected one of the knights of St. Patrick. He was soon after appointed one of the lords of the treasury; and in 1793 he was sworn in a member of the British privy council. In 1797 he was nominated to succeed lord Cornwallis as governor-general of India, and was also raised to the British peerage by the title of baron Mornington; as a British peer he was never raised to a higher rank. He reached the Ganges in May, 1798, having some time before been preceded by his brother, colonel Arthur Wellesley, who was to commence his brilliant career under his auspices. In December, 1799, he received the Irish title of the marquis Wellesley. The governor-general, having detected Tippoo Saib's negotiations with France, prepared for war. Operations commenced with the victory of Mallavelly. General (afterwards lord) Harris was ordered to invest Seringapatam, which, after a siege of a month, was taken by assault, and Tippoo slain. Lord Wellesley soon after undertook a vice-regal progress through the northern provinces. In 1801 he despatched a considerable force up the Red Sea, to assist in wresting Egypt from the power of France. He next, after a severe struggle, conquered the whole country of the Mahrattas between the Jumna and the Ganges. The war closed with Sir Arthur Wellesley's victory of Assaye, and the great battle of Lassawaree. In August, 1805, the marquis Wellesley embarked for Europe. He was received with every demonstration of respect and approbation by the government and the East India Company. He again took part in the proceedings of parliament. In 1808 he zealously vindicated the expedition to Copenhagen. He was soon afterwards appointed ambassador to Spain. On the death of the duke of Portland he was recalled, and was appointed, in December, 1809, secretary of state for foreign affairs with Mr. Perceval. In January, 1812, he resigned, on account of the difference of opinion existing between him and his colleagues, respecting the Roman Catholic claims, and the inefficient conduct of the war. After the assassination of Mr. Perceval, in May, 1812, lord Wellesley undertook, at the request of the prince regent, to form a

coalition government. In three days lord Wellesley saw that the undertaking was hopeless, and resigned his charge. On the 8th of June, lord Liverpool announced in parliament that he was at the head of the government. On the 1st of July lord Wellesley brought forward the Roman Catholic claims in the House of Peers. The motion was lost by only one vote. During the Peninsular war he repeatedly attacked ministers for their inadequate support of his brother. In 1815 he vehemently denounced the disregard to commercial interests that marked the treaties by which the peace of Europe was established. In December, 1821, he was appointed lord-lieutenant of Ireland. His arrival was the signal for an outburst of the fiercest party spirit; and it was deemed necessary to have recourse to an Insurrection Act, and other coercive measures. The earl of Liverpool's retirement from public life (February, 1827) had no effect upon the position of lord Wellesley, for both Mr. Canning and lord Goderich were favourable to the Roman Catholic claims. But when the duke of Wellington assumed the reins of government, the first declaration which he made upon the subject left the lord-lieutenant of Ireland no alternative but to resign. On the formation of the ministry of earl Grey the marquis Wellesley accepted office under it. In 1831 he was appointed lord-steward. In September, 1833, he was once more appointed lord-lieutenant of Ireland. On Sir Robert Peel's brief accession to office (1834) the marquis Wellesley again resigned. He accepted the office of lord-chamberlain on the formation of the second Melbourne ministry, in April, 1835, but resigned it in the course of the same year. He died on the 26th September, 1842, in the eighty-third year of his age. The marquis Wellesley was twice married. His first wife, Hyacinthe Gabrielle Roland, he married on the 1st November, 1794. They separated soon, and were not again reconciled. Lady Wellesley died in 1816. On the 29th October, 1825, the marquis Wellesley married an American lady, the daughter of Mr. Richard Caton, and widow of Mr. Robert Patterson. By this lady he had no children. The marquis voluntarily discharged the pecuniary obligations of his father; but he was unable to preserve the family estates. In 1837 the directors of the East India Company voted him the sum of 20,000*l.*, which he accepted. The marquis Wellesley, was an accomplished scholar, and early in life published some Latin poems. In 1836 Mr. Montgomery Martin published, in five volumes, 8vo, at the expense of the East India Company, Despatches, Minutes, and Correspondence of the Marquis Wellesley, during his Administration in India; and in 1838, the same gentleman republished, in a thin 8vo volume, from Parliamentary papers, Despatches and Correspondence of the Marquis Wellesley, during his Mission to Spain.

WELLS, (Edward,) a learned divine, was educated at Westminster-school, and at Christ church, Oxford, where he proceeded M.A. in 1693, and D.D. in 1704. He was a tutor in his college, and had under his care, among others, the celebrated antiquary Browne Willis, who presented him to the rectory of Blechley, in Buckinghamshire. Dr. Wells also obtained the rectory of Cottesbach, in Leicestershire, in 1717. He died in 1727. He published, An Historical Geography of the Old and New Testament, illustrated with Maps and Chronological Tables; The Young Gentleman's Course of Mathematics; An Historical Geography of the New Testament; Arithmetic and Geometry; A Paraphrase, with Annotations, on all the Books of the Old and New Testament; An Help for the Right Understanding of the several Divine Laws and Covenants; Controversial Treatises against the Dissenters; An Exposition of the Church Catechism; Prayers on Common Occasions; Harmonia Grammaticalis, or a View of the Agreement between the Latin and Greek Tongues, as to the declining of Words; A Letter to a Friend concerning the Great Sin of taking God's Name in Vain; Elementa Arithmeticæ Numerosæ et Speciosæ. He also edited Dionysius's Geography, Gr. and Lat. Oxford, 1706.

WELLS, (Charles William,) an American physician, was born of Scotch parents, in 1757, at Charlestown, in South Carolina, and was sent to Dumfries, and afterwards to Edinburgh, to be educated. He returned to Carolina in 1771; but in the revolutionary movements his father, who espoused the royalist party, was obliged to flee to Great Britain, whither he was followed by his son in 1775. He then went to Edinburgh, and commenced the study of medicine. He graduated at Edinburgh in 1780, and then returned to America. He revisited England once more, and in 1785 commenced practice as a physician in London. In 1790 he was appointed physician to the Finsbury Dispensary; and in 1795

he was elected assistant-physician to St. Thomas's Hospital, and full physician in 1800. He was also a fellow of the Royal Society, and published the following papers in their Transactions, On the Influence which incites the Muscles of Animals to contract, in M. Galvani's Experiments; Experiments on the Colour of the Blood; Experiments and Observations on Vision. In the 2d and 3d volumes of the Transactions of a Society for the Promotion of Medical and Surgical Knowledge he published several papers on various departments of medicine. His last and chief work is his Essay upon Dew, which was published in 1814. He died in 1817. An edition of his works was published in 1821, in which is an autobiography written a short time previous to his decease.

WELSTED, (Leonard,) a minor poet and miscellaneous writer, was born at Abington, in Northamptonshire, in 1689, and educated at Westminster-school, where he wrote the celebrated little poem called Apple-Pie, which was universally attributed to Dr. William King, and had been incorporated in his works. Early in life Welsted obtained a place in the office of Ordnance, by the interest of his friend the earl of Clare, to whom, in 1715, he addressed a small poem on his being created duke of Newcastle; and to whom, in 1724, he dedicated an octavo volume, under the title of Epistles, Odes, &c. written on several subjects; with a translation of Longinus's Treatise on the Sublime, from the French. In 1717 he wrote The Genius, on occasion of the duke of Marlborough's Apoplexy; an ode much commended by Steele, and so generally admired as to be attributed to Addison; and afterwards, An Epistle to Dr. Garth, on the duke's death. He addressed a poem to the countess of Warwick, on her marriage with Mr. Addison; a poetical epistle to the duke of Chandos; and an ode to earl Cadogan. Sir Richard Steele was indebted to him for both the prologue and epilogue to The Conscious Lovers; and Mr. Philips, for a complimentary poem on his tragedy of Humfrey duke of Gloucester. In 1718 he wrote The Triumvirate, or a Letter in verse from Palemon to Celia, from Bath, which was considered as a satire against Pope, who, in recompense for his enmity, thus mentioned him in his Dunciad:—

"Flow, Welsted, flow! like thine inspirer, beer;
Though stale, not ripe; though thin, yet never clear;
So sweetly mawkish, and so smoothly dull;
Heady, not strong; o'erflowing, though not full."

In 1726 he published a comedy called The Dissembled Wanton. Prefixed to the collection of his poems, published in 8vo, in 1787, by Mr. Nichols, is A Dissertation concerning the Perfection of the English Language, The State of Poetry, &c. He had an official residence in the Tower of London, where he died in 1747.

WENTWORTH, (Thomas, earl of Strafford,) an eminent statesman, of an ancient family, the son of Sir William Wentworth, of Wentworth-Woodhouse, in the county of York, was born on the 13th April, 1593, in Chancery-lane, London, at the house of his maternal grandfather, Robert Atkinson, Esq., a barrister of Lincoln's-inn. Being the eldest of twelve children, and destined to inherit the honours and estate of the family, he was early initiated in those accomplishments which suited his rank; and he completed his literary education at St. John's college, Cambridge. In his eighteenth year he commenced his travels in company with his tutor, Mr. John Greenwood, fellow of University college, Oxford, with whom he spent upwards of a year in France. On his return from abroad he appeared at court, and was knighted by James I.; and about the same time he married Margaret Clifford, the eldest daughter of the earl of Cumberland. In the following year (1614) he succeeded, by the death of his father, to a baronetcy, and an estate of 6000*l.* a year. He was soon after sworn into the commission of the peace, and was nominated by Sir John Savile to succeed him as custos rotulorum, or keeper of the archives, for the West Riding of Yorkshire. A parliament having been summoned to meet in 1621, Wentworth was returned for the county of York. In the two sessions of this parliament his conduct was moderate and circumspect. His language with regard to the court was respectful and lenient; yet when the king had asserted that the privileges of the Commons were only enjoyed by his permission, Wentworth urged the House to make an explicit declaration that those privileges were their right by inheritance. Becoming a widower in 1622, he made a second alliance, in 1625, with a noble family, by an union with Arabella, second daughter of Holles, earl of Clare, a lady of great beauty and accomplishments. In the same year he was again chosen to represent his county in the first parliament of Charles I. He now took his station among the opposers of those arbitrary measures which marked

the opening character of this reign; but being considered as a person of weight and consequence, as well from his fortune and connexions, as from the talents by which he was continually becoming more and more distinguished, it was thought advisable by the court that advances should be made to him. Accordingly, the duke of Buckingham requested his good offices with expressions of esteem, and promises of future favours. Wentworth returned an equally courtly reply, and during the remainder of the session acted as a moderator of the passions of his party. This reciprocal courtesy, however, did not render him less an object of suspicion to the minister; and upon the convoking of a new parliament in the same year, he was one of six popular leaders who were disabled from serving their country in that assembly by being nominated sheriffs in their respective counties. To this arbitrary act he submitted in silence; and he calmly attended to the execution of his office, and the care of his private concerns, whilst the nation was agitated by the storms of contention arising between the court and the House of Commons. Within a few days, however, he received his majesty's order to give back the office of custos rotulorum to Sir John Savile, who had in vain sought its restoration through the intervention of Buckingham. Wentworth regarded both the substance and mode of this demand as an affront. Yet he did not allow his passion to silence the voice of discretion, but took precautions that his quarrel with Buckingham should not prejudice him with the king. Nevertheless, when Charles, among his expedients for raising money without the intervention of parliament, issued his commands for the imposition of a forced general loan, Wentworth refused to pay his contribution; and having justified his opposition, he was first imprisoned in the Marshalsea, and then confined to a range of two miles round the town of Dartford. This restraint, however, was removed when the court found it expedient to summon a new parliament, in 1628, and Wentworth again took his seat for Yorkshire. This was a most critical period, in which the crown and the House of Commons were at issue on the most important points of the constitution, and the question was in fact no less than whether the government of England should be an arbitrary or a limited monarchy. Among those who stood up for the rights of the people Wentworth was one of the most conspicuous, by the decision and boldness of his speeches. "We must vindicate," said he, "what? new things? No—our ancient, legal, and vital liberties; by setting such a seal upon them as no licentious spirit shall hereafter dare to infringe." In conformity with this sentiment, he was one of the principal promoters of the famous Petition of Right; and he warmly declared against a clause proposed by the lords to be added to the bill, containing a saving of the sovereign power. "Our laws," he said, "are not acquainted with sovereign power. We desire no new thing, nor do we offer to trench on his majesty's prerogative; but we may not recede from this petition, either in whole or in part." Such were the sentiments which Wentworth was soon to abandon for the support of, and a share in, the measures of the court. There was offered to him a peerage, and future promotion to the place of president of the council of York, or court of the North,—an office of great power and influence, particularly acceptable to one whose property chiefly lay in that part of the kingdom. He agreed to the terms, and in July, 1628, was created baron Wentworth, Newmarsh, and Oversley. Some months after he was advanced to the dignity of a viscount, admitted to the privy-council, and, on the resignation of lord Scrope, was nominated Lord President of the North. This dereliction of principle highly incensed his old political associates; and Pym, to whom he wished to justify his conduct, said to him, "Though you have left us, I will not leave you whilst your head is on your shoulders." The duke of Buckingham's death, by assassination, soon freed him from a powerful enemy at court, whilst the dissolution of parliament removed any control over his conduct which might be exercised by a popular assembly. The council of York, under the enlarged instructions given to Wentworth, embraced the whole jurisdiction of the four northern counties, and comprehended the powers of the courts of common law, together with the exorbitant authority of the star-chamber. Still finding his power too much circumscribed for the exertions which he meditated, he twice applied for its enlargement; so that at length, according to lord Clarendon, "his commission included fifty-eight instructions, of which scarcely one did not exceed or directly violate the common law; and by its natural operation had almost overwhelmed

the country under the sea of arbitrary power, and involved the people in a labyrinth of distemper, oppression, and poverty." In the exercise of this jurisdiction Wentworth manifested both the laudable and the faulty propensities of his nature. Devoting his whole attention to business, he soon reformed all that the negligence and remissness of his predecessor had deranged; and by his strictness in levying the exactions imposed by government, he raised the royal revenue within his limits to four or five times its former amount. Having assiduously cultivated the friendship of archbishop Laud, who had succeeded Buckingham in his influence over the royal mind, he was selected by that prelate for the chief direction of affairs in Ireland. His commission as lord-deputy of Ireland was dated early in 1632; but it was not till July in the following year that he removed to that country. In general it is allowed that he displayed great political talents, and indefatigable industry; that by his high spirit, and the powers with which he was invested, he crushed all opposition, so that he was able to boast in one of his letters, "the king is as absolute here, as any prince in the whole world can be;" that he greatly advanced the public revenue, ameliorated the military establishment, improved the Irish code of laws, prevailed upon the Irish clergy to conform to the doctrines and discipline of the English church, promoted trade and manufactures, (that of linen being his own creation,) and abolished a number of abuses. At the same time nothing could be more arbitrary than his system of government, or more stern and harsh than his mode of administration; and by his violence and haughtiness he rendered himself exceedingly unpopular, and his authority odious. His severe and vindictive proceedings against some individuals of rank, especially lord Mountmorris, who had fallen under his displeasure, raised complaints against him, which his English friends were unable to answer; and though the services he had done to the crown were duly acknowledged, the enmities he had excited were probably the reason of the mortification he underwent from the king's refusal of his request of advancement to an earldom. In 1636 he visited the English court, where, in a speech before the king and the committee for Irish affairs, he presented a perspicuous view of all he had done for the advantage of that kingdom and for the interest of his majesty, adverted to the calumnies propagated against him, and artfully apologized for the infirmities of his temper. The effect of this address was to draw from the king an entire approbation of his conduct; and no man could stand higher in reputation with all the partisans of government. He added to his merits with the court a zealous support of the imposition of ship-money; employing his influence as president of the council of York, which office he still held, so effectually, that no opposition to that illegal measure appeared through the limits of his jurisdiction. He now renewed his petition for an earldom, but was encountered by a second refusal, which appears to have sunk deep into his mind. He now returned to Ireland, where, adhering to his former principles of administration, he ruled with unslackened reins, maintaining a state almost regal, attending to the improvement of the public revenue, without neglecting that of his own fortune, and brow-beating opponents. The complaints that were, in consequence, preferred against him, together with other causes of vexation, and his intense application to business, injured his health, and brought upon him severe paroxysms of the gout. In 1637 he was consulted by the king relative to a war with Spain, in which Charles was disposed to engage, and to which he was stimulated by the queen, as favourable to the interest of France. Wentworth urged some solid arguments against such a measure, which proved convincing to the king; but his advice was repaid by the queen with her lasting enmity. Charles's quarrel with the Scottish nation is to be noticed as the circumstance which directly engaged Wentworth to become an actor in the scene of civil contention. On the first symptoms of resistance to the royal authority from that people, he had not only recommended to the king the provision of an armed force sufficient to keep them in subjection, but had himself suppressed some rising commotions among the Scotch settlers in Ulster, and had even compelled them to abjure the Covenant. After the failure of the king's first expedition against Scotland, the lord-deputy of Ireland was therefore the person naturally resorted to for advice in this emergency; and being sent for by Charles, he arrived at London in November, 1639. He did not hesitate to counsel an immediate renewal of hostilities against the Scotch, as rebels who were only to be treated with at the sword's

point; and he also concurred with his associates, Laud and Hamilton, in the unwelcome necessity of calling a parliament for the purpose of raising the requisite supplies. His assistance was now thought so important by the court, that no difficulty was made of attaching him by that advancement in dignity of which he had shown himself so desirous. He was created in January, 1640, Earl of Strafford, was decorated with the garter, and his style of lord-deputy of Ireland was changed to that of lord-lieutenant, which had been dormant from the time of the earl of Essex. Proceeding to Ireland, he obtained from the parliament of that country four subsidies, with a most loyal declaration; and he levied 8000 men to reinforce the royal army. Upon his return to England, the commander-in-chief being taken ill, the command devolved upon him; but before he could join the army, it had been disgracefully driven from the borders by the Scots; and to his great mortification he found himself obliged to relinquish the northern counties of England to the enemy, and retreat to York. Although dissatisfaction was visibly gaining ground in the country, Strafford had been so much accustomed to conduct government with a high hand, that he still counselled strong and arbitrary measures; but his credit at court was now on the wane; and the king, who had rashly dissolved the parliament, was obliged by his necessities to call another, which proved to be the fatal *Long Parliament*. The success which Strafford had met with in the popular assemblies of the sister island gave hopes to Charles that he might render him essential service on the present occasion; and he summoned him to attend in his place. Strafford, aware of the dread and hatred which he inspired in the popular leaders, was unwilling to put himself into their power; and requested that he might be permitted to retire to his government; but the king refused to comply, and encouraged him by a solemn promise that "not a hair of his head should be touched by the parliament." Strafford's apprehensions were too well founded; for the very first operation of the party, which threw down the whole fabric of arbitrary power, was his impeachment of high treason. Pym, too true to his promise, appeared, in the name of the commons of England, with this charge at the bar of the House of Lords, November 18th, 1640; and Strafford was in consequence sequestered from parliament, and committed to prison. All the three kingdoms joined in the accusation. The hatred of England and Scotland he was prepared to expect; but that of Ireland, whence he had lately returned amid general acclamations as the best of governors, is said deeply to have affected him. The articles of impeachment first presented were nine in number; but, after an investigation of three months, they were swelled to twenty-eight. The great point laboured by his accusers was to convict him of "an attempt to subvert the fundamental laws of the country;" and it was to be proved by a series of actions infringing the laws, by words intimating arbitrary designs, and by counsels which he had given tending to the ruin of the constitution. Though treated with the extreme of legal rigour, and debarred of the assistance of counsel in commenting on the evidence, and the advantage of examining witnesses on oath, his own great abilities and strength of mind supplied every deficiency; and it is Whitelock, the chairman of the impeaching committee, who thus describes his demeanour on this trying occasion: "Certainly never any man acted such a part, on such a theatre, with more wisdom, constancy, and eloquence, with greater reason, judgment, and temper, and with a better grace in all his words and actions, than did this great and excellent person; and he moved the hearts of all his auditors, some few excepted, to remorse and pity." His defence, indeed, was so strong, that the original impeachment was deserted for the arbitrary mode of proceeding by a bill of attainder, which rendered nothing more necessary, than to pass an enactment of his having been guilty of high treason, and having incurred its punishment. The Commons endeavoured to veil the infamy of this proceeding, by an attempt, not less infamous, and still more absurd, to satisfy the legal rules of evidence. The advice of Strafford about the employment of the Irish army, and which, by a forced interpretation, was construed into a design to subdue England by that force, had hitherto been attested by the solitary evidence of Sir Henry Vane; but an attempt was now made to maintain the charge by two witnesses, as the laws of treason required. The younger Vane, on inspecting some of his father's papers, discovered a minute, as it appeared, of the consultation at which the words imputed to Strafford were alleged to have been spoken; and this minute was recog-

nised by the elder Vane, as taken down by him at the time, in his quality of secretary. In reporting this discovery to the House, Pym maintained, in a solemn argument, that the written evidence of Sir Henry Vane, at the period of the transaction, and his oral evidence at present, ought to be considered as equivalent to the testimony of two witnesses; and this extravagant position was actually sanctioned by the House, and adopted as a ground of their proceedings! The moderate members of the House of Commons were indignant at this violation of the principles of justice; the bill, however, passed that house with no more than fifty-nine dissentient votes, but among them were those of some of the firmest friends of the legal liberty of their country. Every art of inflaming the people was employed to force its passage through the House of Lords, which was at length effected rather by intimidation than conviction. There still remained a hope of his safety in the great repugnance of the king to consent to a sacrifice involving the breach of his solemn promise, as well as the abandonment of a faithful servant. Charles had already imprudently attempted to stop the bill by his personal interference in the House of Lords; and he now armed himself for the conflict with the force of conscientious scruples. His counsellors strongly represented to him the danger of resisting the torrent of popular fury; his prelates, Juxon excepted, acted the part of casuists; and Strafford himself terminated the struggle by a letter in which he urged the king for his own safety to ratify the bill, concluding with the words, "My consent shall more acquit you to God than all the world can do besides. To a willing man there is no injury." Charles, after two days and two nights of agonising perplexity, granted a commission to four noblemen to give the royal assent to the bill, which consigned his devoted servant to the scaffold. The step was ultimately as pernicious to Charles as it was now to Strafford, for with it was coupled his assent to the bill which rendered this parliament perpetual. Strafford spent the short interval of three days between his condemnation and execution in giving consolation and advice to his distressed family, and in making interest for their protection. Not being permitted to have an interview with his fellow-prisoners, Sir George Radcliffe and archbishop Laud, he conveyed to the former a tender adieu, and requested the prayers and benediction of the latter. On the final day, 12th May, 1641, as he was quitting the Tower, he looked up to the windows of Laud's apartment, and, obtaining a view of him, received his fervent blessing, which he returned with, "Farewell, my lord! God protect your innocence!" At the scaffold he made an address to the people, expressing entire resignation to his fate, and asserting the good intention of his actions, however they might have been misrepresented; and then, taking leave of his accompanying friends, with a pathetic recollection of his widowed wife and orphan children, he calmly laid his head on the block, and, giving a signal, received the single stroke that deprived him of life in the forty-ninth year of his age. The parliament, not long after his death, mitigated the sentence as far as it affected his children; and in the succeeding reign his attainder was reversed, and his heir was restored to his estate and honours. Lord Strafford married a third time after the death of his second and much beloved wife. He left a son and several daughters. His letters were published by Dr. Knowles, in 1739, in 2 vols, fol.

WERENFELS, (Samuel,) an eminent Protestant divine, was the grandson of John James Werenfels, a minister at Basle, who died November 17, 1655, leaving Sermons in German, and Homilies on Ecclesiastes in Latin. He was the son of Peter Werenfels, likewise an eminent Protestant divine, born in 1627, at Leichtal, who, after having been pastor of different churches, was appointed archdeacon of Basle in 1654, where he gave striking proofs of his piety and zeal during the pestilence which desolated that city in 1667 and 1668. His sermons, preached at that time from Psalm xci. have been printed. He was appointed professor of divinity in 1675, and died May 23, 1703, aged seventy-six, leaving a great number of valuable Dissertations, some Sermons, and other works. His son, the immediate subject of the present article, was born in 1657, at Basle. He obtained a professorship of logic in 1684, and of Greek in the year following, and soon after set out on a literary journey through Holland and Germany, and then into France, with Burnet, afterwards bishop of Salisbury, and Frederic Battier. At his return to Basle he was appointed professor of rhetoric, and filled the different divinity chairs successively. He died in 1740. His works have all been collected and

printed in 2 vols, 4to; the most complete edition of them is that of Geneva and of Lausanne, 1739. They treat of philology, philosophy, and divinity, and are universally esteemed, particularly the tract, De Logomachiis Eruditorum. In the same collection are several of his poems. There is also a volume, 8vo, of his Sermons.

WESLEY, or WESTLEY, (Samuel,) a divine, the son of the Rev. John Westley, a nonconformist minister, ejected in 1662, was born at Preston, in Dorsetshire, about 1662, and was educated in nonconformist sentiments, which he soon relinquished, owing to the violent prejudices of some of his sect in favour of the murder of Charles I. He spent some time at a private academy, and at the age of sixteen entered himself of Exeter college, Oxford, as a servitor. By industry, and probably by assisting his fellow-students, he supported himself until he took his bachelor's degree, without any assistance from his friends, except *five shillings!* He now came to London, where he was ordained deacon, and obtained a curacy, which he held for one year, when he was appointed chaplain of the Fleet. In this situation he remained but a year, and returned to London, where he again served a curacy for two years, during which time he married and had a son. He now wrote several pieces, which brought him into notice, and he obtained, through the duke of Buckingham, the living of South Ormesby, in the county of Lincoln. He was strongly solicited by the friends of James II. to support the measures of the court in favour of Popery, with promises of preferment if he would comply with the king's desire. But he absolutely refused to read the king's Declaration in May, 1688; and, though surrounded with courtiers, soldiers, and informers, he preached a bold and pointed discourse against it, from Daniel iii. 17, 18:—"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." When the revolution took place, he wrote a work in defence of it, dedicated to queen Mary, who, in consequence of it, gave him the living of Epworth, in Lincolnshire, about 1693; and in 1723 he was presented to the living of Wroote, in the same county, which he held upwards of forty years. In the beginning of 1705 he printed a poem on the battle of Blenheim, with which the duke of Marlborough was so well pleased, that he made him chaplain to colonel Lepelle's regiment, which was to remain in England some time. He wrote Dissertationes in Librum Jobi, which was printed, after his death, by Mr. Bowyer, in a beautiful type, illustrated with engravings. He also wrote, The Life of Christ, an heroic poem, 1693, fol., dedicated to the queen, and reprinted, with large additions and corrections, in 1697; The History of the Old and New Testament attempted in verse, and adorned with three hundred and thirty sculptures, engraved by J. Sturt, 1704, 3 vols, 12mo, addressed to queen Anne in a poetical dedication; Maggots, or Poems on several subjects, 1685, 8vo; and, Elegies on Queen Mary and Archbishop Tillotson, 1695, fol. He is also said to have composed the speech delivered by Sacheverell before the House of Lords. He died in 1735, leaving a numerous family, among whom were his sons Samuel, John, and Charles.

WESLEY, (Samuel,) son of the preceding, was born about 1692, and educated at Westminster school, and at Christ church, Oxford. He was the author of two poems of considerable merit, The Battle of the Sexes, and, The Prisons opened. These poems, with several others, and some humorous tales, were published in 1736, 4to, and in 1743, 12mo. As soon as he had taken his master's degree he was appointed one of the ushers at Westminster school; and he soon after took orders, under the patronage of bishop Atterbury. In 1732 he was appointed master of Tiverton school, in Devonshire, over which he presided till his death, in 1739.

WESLEY, (John,) the most celebrated of the family, and the founder of the society of Methodists, was the second son of the Rev. Samuel Wesley, and was born at Epworth, in Lincolnshire, on the 17th June, 1703. His mother was the youngest daughter of Dr. Samuel Annesley, an eminent nonconformist, and appears to have been a woman of uncommon mental acquirements, and a very early student of religious controversies. At the age of thirteen she became attached to the church of England, from an examination of the points in dispute between it and the dissenters; but when her husband was detained from his charge at Epworth by his attendance on the Convocation in London, she used to admit as many of his flock as

his house could hold, and read a sermon, prayed, &c. with them. Her husband, who thought this not quite regular, objected to it; and she repelled his objections with considerable ingenuity. It is not surprising, therefore, that she afterwards approved of her sons' extraordinary services in the cause of religion. In his sixth year John almost miraculously escaped the flames which consumed his father's house; a circumstance which was alluded to afterwards in an engraving made of him, with the inscription, "Is not this a brand plucked out of the burning?" After receiving the first rudiments of education from his mother, who also carefully instilled into her children the principles of religion, he was, in 1714, placed at the Charter-house, and became distinguished for his diligence and progress in learning. In his seventeenth year he was elected to Christ church, Oxford. After his father had removed some scruples from his mind respecting the damnatory clause in the Athanasian creed, he prepared himself for ordination, and received deacon's orders September 19, 1725, from Dr. Potter, then bishop of Oxford. And such was his general good character for learning and diligence, that on March 17, 1726, he was elected fellow of Lincoln college. In April he left Oxford, and resided the whole summer at Epworth and Wroote, where he frequently filled his father's pulpit. On his return to the university he was chosen Greek lecturer, and moderator of the classes. On the 14th February, 1727, he proceeded M.A. In August, 1727, he left Oxford to become his father's curate at Wroote. In July, 1728, he returned to Oxford, where he was ordained priest (September 22) by Dr. Potter. He immediately set out for Lincolnshire, and did not again visit Oxford till June, 1729, where he found that his brother Charles, Mr. Morgan, and one or two more, had just formed a little society, chiefly to assist each other in their studies, and to consult on the best method of employing their time to advantage. He joined them every evening until his return to Wroote, where he remained until Dr. Morley, rector of his college, induced him to return to Oxford, where he might get pupils, or a curacy near the city. At Oxford he resided from November, 1729, to October, 1735; and it was during this period that the first Methodist society was established. In the mean time he obtained pupils, and became a tutor in Lincoln college; he also presided in the hall as moderator in the disputations, held six times a week, and had the chief direction of the religious society, which, as has been already observed, had at first no other view than their own benefit. By the advice of one of the number, Mr. Morgan, a commoner of Christ church, they began to visit some prisoners in the jail, and thence extended their visits to the sick poor in the city. In this they first met with some degree of encouragement, but afterwards had to encounter considerable opposition and much ridicule; and, among other names, were called Sacramentarians, because they partook of the sacrament once a week. They were also called, in derision, the Holy Club, the Godly Club, the Bible Moths, and the Bible Bigots. But their principal appellation was Methodists. In the mean time the society, which consisted only of John and Charles Wesley, Mr. Morgan before mentioned, Mr. Kirkman of Merton college, Mr. Ingham of Queen's, Mr. Broughton of Exeter, Mr. Clayton of Brasennose, Mr. James Hervey, the well-known author of the Meditations, and George Whitefield, continued to visit the prisoners, and some poor families in the town when they were sick; and that they might have wherewith to relieve their distress, they abridged themselves of all the superfluities, and of many of the conveniences, of life. In 1732 Wesley repaired to London, whence he went to Putney, on a visit to the celebrated William Law, with whose writings he was greatly captivated. From this time also he began to read the Theologia Germanica, and other mystic writers, with whose opinions he coincided, as making religion to consist chiefly in contemplation, and inward attention to our own mind. In August, 1732, he was admitted into The Society for Promoting Christian Knowledge. By reading Law's Christian Perfection, and his Serious Call to a Holy Life, Wesley was confirmed in the views he before had of the effects which the Gospel is intended to produce on the minds of those who sincerely embrace it; and was fully convinced of the absurdity and danger of being a half Christian. On January 1, 1733, he preached at St. Mary's, Oxford, before the university, on the Circumcision of the Heart. His father died in April, 1735. In August following he was induced to go out with general Oglethorpe to Georgia, in North America, to preach to the settlers and Indians in the colony which the general was founding there. He and his brother

Charles, who now took holy orders, sailed from Gravesend on the 14th October, 1735, in the same vessel with a party of six-and-twenty Moravians. They anchored in the Savannah river on the 6th February, 1736. Charles returned to England, sent home by Oglethorpe with despatches, early in the next year; John remained in America till its close. The most remarkable incident of this part of his history is the affair in which he became involved with Miss Sophia Causton, niece of the chief magistrate at Savannah, whose partiality he for some time encouraged, but whom he eventually, on the advice of his Moravian friends, declined to marry. On this disappointment Miss Causton married Mr. Williamson: and soon after Wesley refused to admit her to the Communion; upon which her husband indicted him for defamation, laying his damages at 1000*l*. The affair was never brought to an issue; but it was the occasion of driving Wesley from the colony, which he left the 3d December, 1737. He reached England 1st February, 1738. Meanwhile the religious excitement which now began to be generally known by the name of Methodism had made great progress in London, Bristol, and other parts of the south of England, under the impulse of the preaching of George Whitefield, who had sailed from the Downs for Georgia only a few hours before the vessel which brought Wesley back from thence cast anchor there. According to his own account Wesley's conversion took place about a quarter before nine o'clock on the evening of Wednesday, the 24th of May, 1738, at a meeting, to which he had gone very unwillingly, of a society in Aldersgate-street, where one was reading Luther's Preface to the Epistle to the Romans. About three weeks after his "new birth," on the 15th of June, he set out for Germany, to visit the Moravian brethren at their original seat of Herrnhut, in Upper Lusatia. He met count Zinzendorf, the head of the Moravians, at Marienborn, was brought before the prince royal of Prussia (afterwards Frederic the Great) at Weimar, and having reached Herrnhut on the 1st of August, remained there for about a fortnight, and then set out on his return to England, where he arrived about the middle of September. Whitefield returned from Georgia in the latter end of 1738; and he and Wesley immediately again became intimately associated. The example of preaching in the open air, first set by Whitefield, 17th February, 1739, was shortly after followed by Wesley at the same place, in the neighbourhood of Bristol. The first separate meeting-house for the Methodists was begun to be built in the Horse Fair, near St. James's church, Bristol, on the 12th of May in the same year. In July, 1740, Wesley solemnly separated himself from the Moravians; and he soon after broke with count Zinzendorf. This was followed before the close of the same year by a breach with Whitefield. Whitefield was a Calvinist, and Wesley an Arminian. "You and I," said Whitefield, "preach a different gospel;" and after some unavailing struggles, principally on the part of their friends, to bring about a reconciliation, they finally parted, and from this time formed two sects, different in their form as well as principles, for Whitefield seems to have trusted entirely to the power of his doctrines to bring congregations and make converts, while Wesley had already begun and soon perfected a gigantic system of connexion, of which his personal influence was the sole mover. About 1750 Wesley married Mrs. Vizelle, a widow with four children, and possessed of an independent fortune, which was all settled upon herself. The marriage turned out a very unhappy one. Wesley, who had stipulated that he should not preach one sermon nor travel one mile the less on account of his change of condition, was little at home: the lady became jealous; ran away from him several times, but was induced to return; tried the experiment once more, and was not asked to come back. She died in 1781. In order to form the numerous societies of which the Methodists consist, Wesley's labours as a preacher are without precedent. During the fifty years which compose his itinerant life, he travelled about 4,500 miles every year, one year with another, which amount, in the above space of time, to 225,000 miles. It had been impossible for him to perform this almost incredible degree of labour without great punctuality, and economy in the management of his time. He had stated hours for every purpose; and his only relaxation was a change of employment. For fifty-two years, or upwards, he generally delivered two, frequently three or four, sermons in a day. If to this it be added that he was a very copious writer, it is probable that few men ever lived whose time was more fully occupied. Time, indeed, was the possession on which he set the highest value; and by very

early rising and exact punctuality he seemed to enjoy more of it than usually belongs even to a life protracted as his was. At first it had been supposed that Wesley's intention was to revive a religious spirit with the aid of regular clergymen; but he soon found it impossible to find a number sufficient for the extensive design he had formed. He therefore, although at first with some reluctance, employed laymen to preach, who soon became numerous enough to carry on his purpose. Ordination he long hesitated to grant; but at length the importunities of his coadjutors overcame his scruples, and he consented to give orders. There were, however, but few things in which he gave way during what may be termed his reign. His most elaborate and impartial biographer, Dr. Whitehead, allows, that "During the time that Mr. Wesley, strictly and properly speaking, governed the societies, his power was absolute. There were no rights, no privileges, no offices of power or influence, but what were created or sanctioned by him; nor could any persons hold them except during his pleasure. The whole system of Methodism, like a great and complicated machine, was formed under his direction, and his will gave motion to all its parts, and turned it this way or that, as he thought proper." By the plan of itineranecy in his preachers, he administered constant food to the love of novelty, and prevented the acquisition of an influence by individuals among them, in particular places, which might prove dangerous to his supremacy. In order to knit them in close union, and maintain a constant zeal in the members, and a vigilant superintendence over their conduct, he divided each society into companies of ten or fifteen, called classes, to each of which a leader was appointed, whose business was once a week to see every person of his class, and inquire into his religious state. Of these companies, many were subdivided into smaller portions called bands, in which the married and single men, and the married and single women, were ranged apart, and they were directed to confess their faults, and lay open the true state of their souls to each other. From these bands were formed select bands, consisting of those who were advanced to perfection in their religious course. Wesley also instituted love feasts, and nightwatchings, with other devices to render religion the main business and concern in life among his followers. Stewards were likewise appointed to receive the contributions which the lowest of the members were expected to pay, and to superintend the temporal economy of the societies. It was an important part of the organization to form a due connexion among the preachers. When these became so numerous as to spread over a great part of the kingdom, Wesley found it expedient to summon annually a considerable body of them, in order to consult with him and one another concerning the general affairs of the society. These assemblies were termed Conferences; and the great number of them at which Wesley lived to preside was a principal means of consolidating the whole frame of the society, and maintaining his paramount authority over every part. To Wesley's other labours we may add his many controversial tracts against bishops Lavington and Warburton, and Middleton, Free, Taylor, Hall, and Toplady, besides his works on various subjects of divinity, ecclesiastical history, sermons, biography, &c. which were printed together in 1774, in 32 vols, 8vo. These and his other labours he continued to almost the last hour of a very long life. His death took place at his house near the chapel in the City-road, London, on the 2d March, 1791, in the eighty-eighth year of his age. He died comparatively poor, after having had in a principal degree the management of the whole funds of the society. He lived upon little himself; and his allowance to his preachers was very moderate.

WESLEY, (Charles,) brother and coadjutor of the preceding, was born at Epworth, in Lincolnshire, in 1708, and was first educated at home, under the care of his mother; but, in 1716 he was sent to Westminster school, whence, in 1726, he was elected to Christ church, Oxford; at which time his brother John was fellow of Lincoln. In 1735 he was prevailed upon by his brother to accompany him in his mission to Georgia. Accordingly, after having taken orders, he engaged himself as a secretary to general Oglethorpe, in which character he left England. After preaching to the Indians, and undergoing various difficulties and hardships, he returned home in 1736. In England he officiated as a public minister among those of the Methodist persuasion with great popularity; sometimes in the metropolis, but generally as an itinerant preacher. In some points of discipline he differed much from his brother John. He died in 1788. He was the author of the Hymns now used in the society.

WESSEL, (John,) Lat. *Wesselus*, a learned Dutch theologian, justly called the forerunner of Luther, was born at Groningen in 1419, and educated at the college of the priests of St. Jerome, at Zwoll, and at the university of Cologne, where he carefully read the Scriptures in the original languages. Being invited to teach theology at Heidelberg, it was objected that he had not received his doctor's degree; and when he offered to be examined for that degree, he was told that the canons did not permit it to be conferred on a layman. Having therefore a repugnance to take orders, he confined his services to the reading of some lectures in philosophy; after which he returned to Cologne; and he subsequently visited Louvain and Paris. The philosophical disputes being carried on then with great warmth between the Realists, the Formalists, and the Nominalists, he endeavoured to bring over the principal champions of the Formalists to the sect of the Realists, but at last became a Formalist himself. Some say that Wessel travelled into Greece, to acquire a more perfect acquaintance with the Greek and Hebrew languages than was then to be obtained in Europe. It is certain that he gained the esteem and patronage of Francesco della Rovere, afterwards Sixtus IV., who, in an interview at Rome, offered him preferment. Wessel desired only a copy of the Bible in Hebrew and Greek, from the library of the Vatican; and when the pope asked why he did not solicit for a bishopric, Wessel replied, "Because I do not want one." On his return he taught philosophy and philology at Groningen with great approbation, and died there on the 4th October, 1489. On his death-bed he was perplexed with doubts, which were soon relieved. His biographer says, that, "Being visited, in the sickness which brought him to his end, by a friend, who inquired after his health, he replied, that 'he was pretty well, considering his advanced age, and the nature of his indisposition; but that one thing made him very uneasy, viz., that being greatly perplexed with various thoughts and arguments, he began to entertain some little doubts with respect to the truth of the Christian religion.' His friend was much surprised, and immediately exhorted him to direct all his thoughts to Christ the only Saviour; but finding that such an admonition was displeasing, he went away deeply afflicted. But an hour or two after, Wessel, seeing his friend come back to him, said, with an air of as much satisfaction and joy as one in his weak condition could discover, 'God be praised! all those vain doubts are fled; and now all I know is Jesus Christ, and Him crucified;' after which confession he resigned his soul to God." Many of his MSS. were burned after his death by the contrivance of the monks; but what his friends saved were published at Groningen in 1614, consisting of Tractatus de Oratione; De Cohibendis Cogitationibus; De Causis Incarnationis; De Sacramento Eucharistiæ; Farrago Rerum Theologicarum; to this Luther wrote a preface; De Purgatorio et Indulgentiis; De Dignitate et Potestate Ecclesiasticâ; Epistolæ; &c. Wessel was one of the greatest dialecticians of his time, and received, probably at Paris, the surname of Magister Contradictionum.

WESSELING, (Peter,) a distinguished scholar, was born in 1692, at Steinfurt, in Prussian Westphalia. In 1712 he went to Leyden, where he studied the classical languages under Perizonius, Gronovius, and Wesselius; and in 1714 he went to Franeker, where he finished his studies under Vitringa, Andala, and Bosius. In 1717 he was appointed conrector of the lyceum at Middelburg; in 1719 he was nominated professor of history and eloquence in the lyceum of Deventer; and in 1723 he became professor of history and eloquence at Franeker. In 1735 he was appointed professor of Greek, and Roman and Greek antiquities, at Utrecht; in 1746 the chair of philosophy of law was conferred upon him, and he was created doctor of law. He became director of the public library at Utrecht about 1750. He was rector of the university of Franeker in 1733, and twice, (in 1736 and in 1749,) he was chosen rector of the university of Utrecht. He died in 1764. His principal works are, An Edition of Diodorus Siculus, Amsterdam, 1745-6, 2 vols, fol.; An edition of Herodotus, Amsterdam, 1763, fol.; Dissertatio Herodotea, Utrecht, 1758, 8vo.; Veterum Romanorum Itineraria; Observationum Variarum Libri Duo; Liber de Judæorum Archontibus; Notæ ad Samuelis Petiti Leges Atticas; Oratio de Origine Pontificiæ Dominationis; Oratio in Obitum Celsissimæ et Regiæ Principis Annæ; Dissertatio Historicocritica de S. Pauli ad Insulam Melitam Naufragio; De Origine et Progressu Religionis Christianæ in Veteri Persarum Regno; and, Epistola

ad H. S. Reimarum, quâ selecta quædam Dionis Cassii loca partim emendantur, partim illustrantur.

WEST, (Gilbert,) a learned and pious writer, was the son of the Rev. Dr. West, who published an edition of Pindar at Oxford in 1697, and died in 1716; and his mother was sister to Sir Richard Temple, afterwards lord Cobham. His father, purposing to educate him for the church, sent him to Eton, and afterwards to Oxford; but, having obtained, through the influence of his uncle, lord Cobham, a commission in a troop of horse, he continued for some time in the army, but probably never lost the love, or neglected the pursuit, of learning; and afterwards, finding himself more inclined to civil employment, he laid down his commission, and engaged in business under lord Townshend, then secretary of state, with whom he attended George I. to Hanover in 1721. His adherence to lord Townshend ended in nothing but a nomination (May, 1729) to be clerk-extraordinary of the privy council, which produced no immediate profit. Soon afterwards he married, and settled at Wickham, in Kent, where he devoted himself to learning and to piety, and where he was frequently visited by his cousin the first lord Lyttelton, and the elder Pitt. In 1730 he published his Observations on the Resurrection, for which the university of Oxford created him a doctor of laws by diploma, March 30, 1748. In 1749 he published his version of some of the Odes of Pindar, with an elaborate Dissertation on the Olympic Games. It is said that the education of the young Prince of Wales, afterwards George III. was offered to him; but that he required a more extensive power of superintendence than it was thought proper to allow him. He lived to have one of the lucrative clerkships of the privy-council in 1752; and Mr. Pitt afterwards made him treasurer of Chelsea-hospital. He was now sufficiently rich; but wealth came too late to be long enjoyed. In 1755 he lost his only son; and on the 26th March in the following year, a stroke of the palsy brought to the grave, says Dr. Johnson, "one of the few poets to whom the grave might be without its terrors." Of his poetical works his version of Pindar, although it discovers many imperfections, appears to be the product of great labour and great abilities. His Institution of the Garter is written with sufficient knowledge of the manners that prevailed in the age to which it is referred, and with great elegance of diction. His Imitations of Spenser are very successfully performed. He corresponded on very intimate and friendly terms with Dr. Doddridge, whose Family Expositor was ushered into the world by a recommendation from him; and he also wrote the doctor's epitaph. Lord Lyttelton's Dissertation on the Conversion of St. Paul is addressed to West.

WEST, (Richard,) a lawyer, studied his profession in one of the Temples, and married Elizabeth, daughter of bishop Burnet. He was appointed king's counsel in 1717; and in 1725 he was advanced to the office of lord-chancellor of Ireland. He died in the following year. He wrote, A Discourse concerning Treasons and Bills of Attainder, 1714. He also compiled, chiefly from the Petyt MSS. in the Inner-Temple library, entitled, De Creatione Nobilium, 2 vols. fol., a work called, An Inquiry into the Manner of creating Peers, 1719.—He left one son, who was educated at Eton, and went thence to Oxford about the same time that Gray removed to Cambridge. Each of them carried with him the reputation of an excellent classical scholar; and Mason was told, what he seems unwilling to allow, that West's genius was reckoned the more brilliant of the two. In 1738 West left Christchurch for the Inner Temple; but, according to his own account, in a letter to Walpole, he had no great relish for the study of the law. He died in 1742, in the twenty-sixth year of his age. Several of his letters may be found in lord Orford's Works, and in Mason's Life of Gray.

WEST, (James,) of Alscott, in Warwickshire, was educated at Baliol college, Oxford, where he took his degree of M.A. in 1726. He had an early attachment to the study of antiquities, and was elected a fellow of the Antiquarian Society in 1726, and was afterwards one of the vice-presidents. Of the Royal Society likewise he became a fellow in the same year, and was treasurer from Nov. 1736 to Nov. 1768, when he was elected president; and he held that office until his death, in 1772. In 1741 he was chosen one of the representatives in parliament for St. Alban's; and being appointed one of the joint secretaries of the treasury, he continued in that office until 1762. His patron, the duke of Newcastle, afterwards procured him a pension of 2,000*l*. His collection of MSS. was sold to the marquis of Lansdowne and were purchased by parliament, wit

NATIONAL ARCHIVES OF INDIA

the rest of his lordship's collection, for the British Museum. His valuable library of printed books was sold by auction in 1773, together with his prints, drawings, medals, coins, pictures, &c. His catalogue was long in demand, as one of the richest extant in literary curiosities.

WEST, (Benjamin,) a celebrated historical painter, was born of a Quaker family in 1738, at Springfield, in Pennsylvania. He early evinced a taste for drawing; and his first painting which attracted much notice was the portrait of Mrs. Ross, of Lancaster, a neighbouring town. This led to many other portraits; and, at the request of a gunsmith of the same place, he painted a picture of the death of Socrates. Upon his return to Springfield, when he was about sixteen years of age, his becoming a painter by profession was sanctioned by the whole Quaker community of that town. After the death of his mother, when he was in his eighteenth year, he established himself as a portrait-painter at Philadelphia, whence he soon after removed to New York. Here Mr. Allen, a Philadelphia merchant, who was about to send some corn to Leghorn, offered West a passage in the vessel. Having saved a little money, he eagerly embraced this proposition, and arrived at Rome in July, 1760. Here he painted a portrait of lord Grantham, which was placed in the gallery of Crespigné, and was universally admired. At the recommendation of Mengs, he proceeded to visit the other principal cities of Italy; and, after having examined all that was worth studying at Florence, Bologna, Venice, and Parma, he returned to Rome, and painted two pictures—Cimon and Iphigenia, and Angelica and Medora—which were well received. He was then elected a member by the academies of Florence, Bologna, and Parma. In 1763 he visited England on his way back to America; but his success here was so great, that he was induced to remain in this country. Having been long attached to Elizabeth Shewell, a young American lady, he persuaded her to come over to him to England, and they were married in 1765. Dr. Drummond, archbishop of York, commissioned him to paint a picture of Agrippina landing with the ashes of Germanicus; and he praised both the painter and the picture so highly to George III., that the king desired he would send the young painter with his picture to him. West was well received by the king, who presented him to the queen, and commissioned him to paint a picture for him of the Departure of Regulus from Rome. This was the commencement of nearly forty years' intimacy with George III. The picture of Regulus was exhibited in the first exhibition of the Royal Academy, of which West was one of the principal members. His Death of General Wolfe was his next work; and it attracted much notice. It was purchased by lord Grosvenor; and West made a copy of it for the king. He painted also for the king, the Death of Epaminondas as a companion to it; the Death of the Chevalier Bayard; Cyrus liberating the Family of the King of Armenia; and Segestus and his Daughter brought before Germanicus. He also painted the following series of large historical works for George III. at Windsor:—Edward III. embracing the Black Prince, after the battle of Cressy; the Installation of the Order of the Garter; the Black Prince receiving the King of France and his Son Prisoners at Poitiers; St. George killing the Dragon; Queen Philippa defeating David of Scotland in the battle of Neville's Cross; Philippa interceding with Edward for the Burgesses of Calais; Edward forcing the passage of the Somme; and Edward crowning Sir Eustace de Ribaumont at Calais. He next proposed to the king to paint a great series upon the progress of Revealed Religion for the royal chapel at Windsor. The subjects were thirty-six in number; half of them were from the Old Testament, and half from the New. They were all sketched, and twenty-eight of them were executed, for which West received 21,705*l*. He painted also nine portraits of the royal family, for which he received 2000 guineas. After the death of Sir Joshua Reynolds, in 1792, West was unanimously elected president of the Royal Academy; but he declined the proffered honour of knighthood. On the superannuation of George III. his series of paintings for the chapel at Windsor was suspended, to his great disappointment. During the thirty-three years which he had worked for the king, he received 34,187*l*. After the peace of Amiens West visited Paris, to see the great collection of works of art which Buonaparte had assembled in the Louvre. After his return he retired from the president's chair in the Academy; but in the following year, 1803, he was restored to the chair, Fuseli alone voting against him. West now commenced a series of religious works on a larger scale than any of those which he had designed for George III.

The first of this series was, Christ healing the Sick, which was purchased by the British Institution for 3000*l.* and presented to the National Gallery. He next painted a Crucifixion; an Ascension; an Inspiration of St. Peter; and a Descent of the Holy Ghost on Christ at the Jordan. In 1814 he exhibited a picture of Christ rejected by the Jewish High-priest, one of his best works; and in 1817 he exhibited his picture of Death on the Pale Horse, from the Revelation. His other great works are, the Brazen Serpent, in the possession of Mr. Neeld; and St. Paul on the Island of Melita, now the altar-piece at Greenwich Hospital. He also painted the Battle of La Hogue, of which there is an excellent engraving by Woollet, who also engraved West's picture of the Death of Wolfe. John Hall also engraved three beautiful plates of Penn treating with the Indians, the Battle of the Boyne, and Cromwell dismissing the Long Parliament. In 1817 West lost his wife, and he survived her little more than two years; he died at his house in Newman-street, London, March 11, 1820, and was buried in St. Paul's cathedral. Two sons survived him.

WEST, (Thomas,) the author of The History of Furness Abbey, published in 1774, 4to, and of The Guide to the Lakes, is supposed to have had the chief part of his education in the Roman Catholic religion on the continent, where he was a professor in some of the branches of natural philosophy. He belonged to the society of the Jesuits at the time of their suppression, and afterwards officiated as a secular priest. He died in 1779, aged sixty-three. In the Archæologia, Vol. V. is, An Account of Antiquities discovered at Lancaster, written by him.

WESTALL, (Richard,) an historical painter, was born in 1765, probably in London. In 1779 he was apprenticed to Mr. Thompson, an engraver, in that city, of heraldry on silver; but he obtained leave from his master in the last year of his apprenticeship to draw in the evenings at the Royal Academy. He afterwards took jointly with his friend Sir Thomas (then Mr.) Lawrence a house in Soho Square, which they held for some time. He first attracted public notice by some highly finished historical pieces in water-colours. He also made a series of designs to illustrate Milton, for alderman Boydell; he was a contributor to the Boydell Shakspeare; and he illustrated Crabbe's Poems, and Moore's Loves of the Angels. In 1794 he was elected a member of the Royal Academy. Towards the close of his life he became very much straitened in his circumstances. His last occupation was giving lessons in drawing and painting to her present majesty, while princess Victoria. He died in 1836. In 1808 Westall published a book of poems illustrated by himself. His later works betray a peculiar and decided mannerism, and are stiff and affected.

WESTFIELD, (Thomas,) a native of Ely, educated at Jesus College, Cambridge. He obtained the livings of Mary-le-bow, and St. Bartholomew's, London, and was made archdeacon of St. Alban's, and soon after raised to the see of Bristol by James I., who thus rewarded his soundness of judgment, his learning, and his unblamable conversation. Though at first respected and beloved in his diocese, he was exposed to the ridicule and persecution of the republicans, and was at last ejected from his see. He died in 1644. His sermons were published after his death, in 2 vols. He was so pathetic a preacher, that he was called "the weeping prophet."

WESTON, (Elizabeth Jane,) a learned lady of the sixteenth century, was born about the beginning of the reign of Elizabeth. She appears to have left England at an early age, and to have settled at Prague, in Bohemia, where she married. She was skilled in the languages, particularly in the Latin, in which she wrote with elegance and correctness. She is commended by Scaliger, and was complimented by Nicholas May in a Latin epigram. She is placed by Evelyn, in his Numismata, among learned women, and by Philips among female poets. She is ranked by Farnaby with Sir Thomas More, and the best Latin poets of the sixteenth century. She translated several of the fables of Æsop into Latin verse. She also wrote a Latin poem in praise of Typography, with many poems and epistles on different subjects, in the same language, which were collected and published. The date of her death is not known; she was living in 1605.

WETENHALL, (Edward,) a learned and pious prelate, was born at Lichfield, in 1636, and educated at Westminster school, under Dr. Busby, and at Trinity college, Cambridge. In 1660 he removed to Oxford, and was made chaplain of Lincoln college, and afterwards became minister of Longcomb, in Oxfordshire, and in 1667, canon-residentiary of Exeter, where he was appointed master of a

public school. In 1672 he was invited into Ireland by Michael Boyle, then archbishop of Dublin, took his degree of D.D. in Dublin university, became master of a great school, curate of St. Werburgh's, and afterwards chanter of Christ church, Dublin. In 1678 he was promoted to the bishopric of Cork and Ross, and in April, 1699, was translated to the see of Kilmore and Ardagh. While bishop of Cork and Ross he suffered much by the tyranny of the Irish, from 1688 until the settlement under William III. He died in London in 1713, and was buried in Westminster Abbey.

WETHERELL, (Sir Charles,) an eminent lawyer, the son of the Rev. Nathan Wetherell, D.D. dean of Hereford, was born in 1770, and educated at University college, Oxford, of which his father had been master for fifty years. In 1790 he was admitted a student of the Inner Temple; and in July, 1794, he was called to the bar. He soon obtained considerable practice in the Court of Chancery; and in 1816 he was appointed a king's counsel, with a patent of precedence. In the following year he was leading counsel for the Spafields rioters. In 1818 he was elected representative for the borough of Shaftesbury; in 1820 he was returned for the city of Oxford; in 1826 he sat for Plympton; and in 1830 he was elected for Boroughbridge, in Yorkshire, upon the disfranchisement of which by the Reform Act he ceased to be a legislator. In January, 1824, he was appointed *solicitor-general*; and in September, 1826, he became attorney-general; to which office he was appointed a second time in January, 1828, under the administration of the duke of Wellington: but he resigned when his grace brought forward the Roman Catholic Relief Bill, to which, as well as to the Reform Bill, he was an earnest opponent. His opposition to the latter measure made him very unpopular at Bristol, of which city he had for some time held the office of recorder; and during the October sessions there, in 1831, he narrowly escaped with his life from the fury of the rioters. He died on the 17th August, 1846, in consequence of concussion of the brain occasioned by a fall from his carriage, near Rochester, on the 10th of that month.

WETSTEIN, (John Rudolph,) son of a divine and professor of the same name, was born at Basle, in 1647. At the age of thirteen he was sent to Zurich, where he made great progress in Greek and Latin, under the celebrated Suicer; and on his return home he took the degree of master of arts. In 1670 he was admitted into the ministry; and, being desirous to improve himself by foreign travel, he made a tour through France, England, and Holland. On his return home he was appointed professor of logic. In 1676 he became professor of oratory; in 1684 professor of Greek; and in the year following he took his degree as doctor of theology. He died in 1711. On his return from Holland, he revised and illustrated with explanatory notes the Nomocanon of Photius, and the Commentaries of Zonaras and Balsamon on the Canones Conciliorum, preserved in MS. at Basle: these works were afterwards employed by Dr. Fell, bishop of Oxford, and also by bishop Beveridge, who gave a new edition of the old canons. He published likewise, in Greek and Latin, Origen's dialogue Contra Marcionitas, his Sermo Exhortatoria ad Martyrium, and Epistola ad Africanum pro Historiâ Susannæ. Among his other works are, Oratio pro Fide Helvetiorum; Orationes Tres de Exilii Miseriâ et Solatiis; Orationes Apologeticæ pro Græciâ et Genuinâ Linguæ Græcæ Pronunciatione; Dissertationes de Accentuum Græcarum Antiquitate et Usu, et de Fatis Scriptorum Homeri.—JOHN HENRY, one of his brothers, who was two years younger than himself, was brought up to the printing business, and settled at Amsterdam. He died in 1726.

WETSTEIN, (John James,) well known for his labours upon the Greek text of the New Testament, was born in 1693, at Basle, where his father was pastor of the church of St. Leonard. He received the rudiments of education at his native place; and in 1713, when he had scarcely entered his twentieth year, he was ordained a minister; and on that occasion he maintained a disputation on the various readings of the New Testament, in which he defended the authenticity and integrity of the text, (Dissertatio de Variis Novi Testamenti Lectionibus.) For this kind of study he had conceived an early and ardent attachment, having been accustomed to turn over and examine old Greek MSS. under his uncle, John Wetstein, who was a librarian. He read with great care the principal Greek authors, both ecclesiastical and profane, in order to extract from them whatever might serve to explain the words and phrases used in the New Testament. He perused, at the same time, all the Rabbinical writings, which threw light

upon the opinions and customs of the Jews, or which tend to illustrate the discourses of Christ, or the writings of the apostles. Having thus acquired a treasure of historical and critical knowledge, he set out, in 1714, on a literary tour, going first to Zurich, Berne, and Geneva, at the last of which towns he resided some time. He then proceeded through Lyons to Paris, where he formed an acquaintance with Montfaucon, Colrayer, and other eminent men; and in the month of August following he came to England, where he was particularly noticed by Bentley, and searched out with great avidity MSS. of the New Testament, that he might compare them with the printed editions. Soon after he made a tour through Holland and Germany, and returned to Basle in July, 1717. He afterwards became deacon of the church of St. Leonard, and held that office for nine years. In 1720 he visited England a second time. In 1730 he printed his Prolegomena to a proposed new edition of the Greek text of the New Testament according to the most ancient codices, and dispersed them in every quarter. Just before they had appeared, a charge of Socinianism was brought against him to the council; but as the clamour of his enemies did not produce the wished-for effect, they pursued another method, which was attended with better success. Wetstein had about forty pupils, who were accustomed to write down his lectures, or to make extracts from them. Their imperfect documents were employed as proofs of the danger which would attend the publication of his New Testament; and some of his pupils were produced as witnesses against him. The consequence was, that he was suspended from his functions in the month of December, 1729; and in the month of May following he was deposed. Forty heads of families in the parish of St. Leonard, among whom were several magistrates, presented a petition in December, 1729, to obtain Wetstein's re-establishment; but this application not being attended with success, he quitted his native country, and went to Holland, to which country he was invited by some booksellers of the same name. Soon after his arrival at Amsterdam he was elected by the Remonstrants professor of philosophy and history, in the room of Le Clerc, who was now superannuated. They however required, before he took possession of his office, that he should justify himself, either by a public apology, or before the council at Basle. Wetstein adopted the latter method, and, having returned to Switzerland, showed, in the presence of thirteen commissioners chosen from the council and body of the professors, that the extracts furnished by his pupils were not worthy of credit; that the witnesses had sworn nothing that could prove the accusation brought against him; and that the acts of the divines were in contradiction with each other. In consequence of this justification, the council, in the month of March, 1732, annulled the decree of condemnation passed against Wetstein, and restored him to the full exercise of his functions. The Remonstrants, being then completely satisfied, invited him to Amsterdam, where he arrived in 1733, and took possession of his new office, the duties of which he continued to discharge till his death. In 1744 he was elected professor of the Greek language at Basle; but the Remonstrants, in order to retain him, nominated him professor of ecclesiastical history, with an addition to his salary. In the summer of 1746 he came a third time to England, to examine a MS. of the Syriac version of the New Testament, which was in the possession of Mr. Gloster Ridley. After these preparations he began to think seriously of printing his work; and being encouraged by a great many literary men in England, Germany, and Holland, he at length accomplished his laborious undertaking, having published the first volume in 1751, and the second the year following. He printed the text from that commonly received, without any variation; and he placed under the text all the different readings which he had met with in the course of his researches. Beneath these various readings he printed a critical commentary, in which he inserted all the remarks he had collected at various times from a great number of Hebrew, Greek, and Roman writers. The first volume of a reprint of Wetstein's work, in 4to, corrected and improved, appeared at Rotterdam in 1831, edited by J. A. Lotze; but his death prevented its being continued. The portion published contains only the Prolegomena. There is also a previous republication of the Prolegomena at Halle, in 1764, under the care of Dr. John Solomon Semler. To his New Testament Wetstein added two Epistles of Clemens Romanus, printed for the first time from a Syriac MS., with a Latin version; but Lardner has proved them both to be spurious. In 1752 Wetstein was made a foreign asso-

ciate of the Academy of Sciences at Berlin; and in the following year he was elected a Fellow of the Royal Society of London. In 1753 he paid another visit to Basle, where he saw for the last time his mother, who was then far advanced in years. He possessed a vigorous constitution, but it at length became exhausted by continual labour and application. He had long complained of a numbness and coldness in his right leg; and these symptoms gradually increased till they terminated in the appearances of a gangrene. Attempts were made to check the progress of this malady, but without effect; the whole limb became diseased, and Wetstein expired in the month of March, 1754, in the sixty-first year of his age. He was never married.

WHALLEY, (Peter,) a divine and critic, was born in 1722, at Rugby, in Warwickshire, and educated at Merchant-Taylors' school, and at St. John's college, Oxford, of which he became fellow. On quitting the university he obtained the vicarage of St. Sepulchre's, Northamptonshire. In 1755 he was commissioned to prepare for the press Bridges's and other MSS. for a History of Northamptonshire. In 1766 he succeeded Dr. Birch in the rectory of St. Margaret Pattens, on the presentation of the corporation of London. To this living was afterwards added the vicarage of Horley, in Surrey, by the governors of Christ's hospital. In 1768 he was chosen master of the grammar school of Christ's hospital, which he resigned in 1776; but he afterwards accepted that of St. Olave's, Southwark. He died in 1791. He published, An Essay on the Method of Writing History; An Inquiry into the Learning of Shakspeare, with remarks on several passages of his plays; A Vindication of the Evidences and Authenticity of the Gospels, from the objections of the late lord Bolingbroke, in his Letters on the Study of History; An Edition of the Works of Ben Jonson, with notes, 1756, 7 vols, 8vo; this is superseded by that of Mr. Gifford.

WHARTON, (Thomas,) an eminent physician, was a native of Yorkshire, and educated at Pembroke college, Cambridge, whence he removed to Trinity college, Oxford. Upon the breaking out of the civil wars he went to London, where he practised physic under Dr. John Bathurst. After the garrison at Oxford had surrendered to the parliament in 1646, he returned to Trinity college, and as a member of it was created M.D. in 1647. He then returned to London, and was admitted a candidate of the College of Physicians the same year, and fellow in 1650, and for five or six years was chosen censor of the college, and one of the lecturers in Gresham college. In 1656 he published Adenographia, seu Descriptio Glandularum totius Corporis, 8vo, which was reprinted at Amsterdam in 1659, 8vo. He was the first who discovered the ductus in the glandulæ maxillares, by which the saliva is conveyed into the mouth; and he has given an excellent account of morbid glands, and their differences, and particularly of strumæ and scrophulæ; how new glands are often generated; likewise of the several diseases of the glands of the mesentery, pancreas, &c. He died in 1673.

WHARTON, (Thomas Warton, marquis of,) eldest son of Philip lord Wharton, who distinguished himself on the side of the parliament during the civil wars, by his second wife, Jane, daughter and heiress of Arthur Goodwyn, of Upper Winchendon, in Buckinghamshire, Esq., was born about 1640, and sat in several parliaments during the reigns of Charles II. and James II. in which he appeared in opposition to the court. In 1688 he is supposed to have drawn up the first sketch of the invitation of the prince of Orange to come to England, which, being approved and subscribed by several peers and commoners, was carried over to Holland by the earl, afterwards duke, of Shrewsbury; and he joined that prince at Exeter soon after his landing at Torbay. On the advancement of William and Mary to the throne, Wharton was made comptroller of the household, and sworn of the privy council, February 20, 1689. On the death of his father (1696) he succeeded to the title of lord Wharton; and in April, 1697, he was made chief justice in Eyre on this side of the Trent, and lord-lieutenant of Oxfordshire. On the accession of Anne he was removed from his employments by the Tory ministry, which then came into power. But he returned with the returning Whigs; and in 1706 he was appointed one of the commissioners for the union with Scotland; which being concluded, he was one of the most zealous advocates for passing the bill enacting it; and in December the same year, he was created earl of Wharton in the county of Westmoreland. In 1708 he was appointed lord-lieutenant of Ireland; and he held that office till the overthrow of the Whig administration of lord Godolphin in the autumn of 1710, when

he was succeeded by the duke of Ormonde. Soon after this event Wharton was severely attacked in The Examiner, and other political papers, on account of his administration of that kingdom; and by no writer with more asperity than Swift, who endeavoured to expose him under the character of Verres, although he had, not long before, solicited in very abject terms to be admitted his lordship's chaplain. Swift's character of him is, perhaps, the bitterest satire ever written: but it may be observed that it relates in some measure to his morals, and those have been generally represented as very profligate. On the other hand, the author of the Spectator, who dedicated the fifth volume of that work to him, affords a very favourable idea of his conduct in public life. The earl continued in a vigorous opposition to the measures of the court during the last four years of Anne's reign, and particularly against the schism bill; and in June, 1713, he moved the address in the House of Lords that her majesty should use her most pressing instances with the duke of Lorraine, and with all the princes and states in amity and correspondence with her majesty, that they would not receive the Pretender, or suffer him to continue within their dominions. In September, 1714, soon after the arrival of George I. in England, his lordship was made lord privy seal, and in the beginning of January following was created marquis of Wharton and Malmsbury in England, and earl of Rathfarnham and marquis of Catherlough, in Ireland. But he did not long enjoy these distinctions; he died (heartbroken it is said, at his son's imprudent marriage) at his house in Dover-street, April 12, 1715, in the seventy-sixth year of his age. Dr. Percy attributes to the marquis the famous Irish ballad of Lilliburlero, which is said to have had a more powerful effect than the Philippics of Demosthenes or Cicero, and contributed not a little towards the revolution in 1688. He is also said to have been the author of a pretended letter of Machiavel to Zenobius Buondelmontius, in vindication of himself and his writings, printed at the end of the English translation of Machiavel's works, 1680, fol. The marquis of Wharton was twice married, and both his wives had literary pretensions. The first was Anne, daughter and coheiress of Sir Henry Lee, of Ditchly in Oxfordshire, by whom his lordship had no issue. She wrote some poetical essays of considerable merit, and was a pleasing letter-writer. His second lady was Lucy, daughter of lord Lisburne, by whom he had his celebrated son, the subject of our next article, and two daughters. This marchioness wrote some verses, inserted in Dodsley's and Nichols's collection.

WHARTON, (Philip, duke of,) son of the preceding, was born in December, 1698. He was educated at home, under his father's care, whose ambition was to make him an orator and a patriot; the latter term meaning in his lordship's notion not only a pure Whig in politics, but further, it would seem, a Presbyterian in religion. The prelude to his innumerable misfortunes may be reckoned his falling in love with, and privately marrying at the Fleet, when he was scarcely sixteen years old, a young lady, the daughter of major-general Holmes; a match by no means suited to his birth and fortune, and far less to the ambitious views his father had entertained for him. However, the lady deserved more happiness than she met with by an alliance with his family; and the young lord was not so unhappy through any misconduct of hers as by the death of his father, which this precipitate marriage is thought to have occasioned about six weeks after. The marchioness, his mother, overcome by the same shock, followed her husband to the tomb in the course of the next year. The youthful husband soon separated from his wife; and being early freed from paternal restraints, and possessed of a fortune of 16,000*l.* a year, he plunged into those numberless excesses which became at last fatal to him, and proved, as Pope expresses it,

> "A tyrant to the wife his heart approves,
> A rebel to the very king he loves."

In 1716 he indulged his desire of travelling and finishing his education abroad; and, as he was designed to be brought up in the strictest Whig principles, Geneva was judged a proper place for his residence; the principles then prevalent in the English universities being opposed to those in which his father had wished to educate him. He took the route of Holland, and visited several courts of Germany, that of Hanover in particular. On his arrival at Geneva he conceived so great a disgust to the austere and dogmatical precepts of his tutor, an old French Huguenot, that he soon decamped, and set out for Lyons. At Lyons he wrote a letter to the chevalier de St. George, then residing at Avignon, to whom he presented a very fine horse. Upon receiving this present the chevalier sent a man of

rank to the marquis, who carried him privately to his court, where he was received with the greatest marks of esteem, and had the title of duke of Northumberland conferred upon him. He remained there, however, but one day; and then returned post to Lyons, whence he set out for Paris. He likewise made a visit to the queen-dowager of England, consort to James II. then residing at St. Germains, to whom he paid his court, pursuing the same rash measures as at Avignon. It was reported that he told the queen he was resolved to atone by his own services for the faults of his family, and would exert all his endeavours to subvert the Hanover succession, and promote the interest of the exiled prince; but as he complained that being under age, and kept out of his estate, he wanted money to carry on the design, the dowager queen, though poor, pawned her jewels to raise him 2,000*l.* Having signalized his stay in Paris by sundry extravagances, he returned to England in December, but soon after set out for Ireland, where he was immediately allowed to take his seat in the House of Peers, although as yet only in his eighteenth or nineteenth year. He forthwith supported the established government with all apparent sincerity and zeal, and speedily raised himself to such distinction by the figure he made in debate, that, under age as he still was, it was thought proper to raise him to the highest rank in the English peerage, and on the 20th of January, 1718, he was created duke of Wharton. Early in 1720 he took his seat in the English House of Peers. Up to this time he is said to have continued to support the ministry; but he now warmly joined the opposition to the great government measure of the South Sea Bill. He also spoke several times on the same subject after the explosion of that wild scheme; and it was in replying to a bitter invective of his (4th February, 1721), that earl Stanhope, then secretary of state, burst a blood-vessel, which occasioned his death the next day. His next appearance was as an opponent of the bill of pains and penalties against Atterbury, in the great debate about which, on the 15th of May, 1723, on the motion that the bill should pass, he delivered an able speech. His property at this time was placed in the hands of trustees, for the benefit of his creditors, and he was allowed only 1,200*l.* per annum. He now set up a twice-a-week political paper, under the title of The True Briton: the first number appeared on Monday, 3d June, 1723; the seventy-fourth and last, on Monday, 17th February, 1724. Getting soon tired of this, he, early in 1724, went off to the continent. Proceeding first to Vienna, he made a distinguished figure at that court for a short time; then he set out for Madrid, where he was served with an order under the privy seal to summon him home. This order, being in a coach when it was delivered to him, he contemptuously threw into the street without opening it; and soon after, it is said, he declared himself a Roman Catholic. After this he acted openly in the service of the Pretender, and appeared at his court. His duchess having died in 1726, he married Miss O'Byrne, the daughter of an Irish colonel in the Spanish service, who was then a maid of honour to the queen of Spain. He then went to Rome, where he accepted the order of the garter from the Pretender. His next appearance was at the siege of Gibraltar, in the spring of 1727, where, having offered his services as a volunteer to the king of Spain, he was appointed by the conde de las Torres one of his aides-de-camp. As a reward for his gallantry on this occasion the king of Spain gave him a commission of colonel-aggregate to one of the Irish regiments. At home a bill of indictment was preferred against him for high treason; upon which a conviction followed in due course, and he lost both his peerage and all else that he possessed in England. On this he set out for Paris, where he arrived in May, 1728. He immediately waited upon Mr. Walpole, the English ambassador, and had the effrontery to tell him, at parting, that he was going to dine with the bishop of Rochester (the exiled Atterbury). From Paris he went to Rouen, where he first heard of his indictment. In his destitute condition he obtained some further pecuniary assistance from the Pretender, and from other quarters. After moving about as whim, or hope, or desperation drove him, he took ship at Nantes for Bilboa. Thence he proceeded to Madrid, to join his regiment, leaving his wife behind, who would have suffered the utmost distress, had she not been relieved by the bounty of the duke of Ormonde, then himself an exile. The year 1730 passed with him in an unusual course of regularity, probably owing to his decline of health. But his end was now approaching. Being at his quarters at Lerida in the beginning of 1731, the symptoms of debility

attending a worn-out constitution increased fast upon him. He was somewhat recruited by the use of a mineral water in the mountains of Catalonia, and was enabled to remove with his regiment to Tarragona. Again relapsing, he set out for another visit to the salutary spring, but was obliged to stop at a small village by the way. Lying there entirely destitute, the charitable fathers of a Bernardine convent close by brought him to their house, where, by the help of cordials, the flame of life was maintained a week longer. At length, without a friend or acquaintance to close his eyes, he expired on the 31st May, 1731, in the thirty-second year of his age, and was interred on the next day after the manner of a poor monk. His singular character has been recorded by Pope in the first epistle of his Moral Essays, where he is introduced as an example of that *ruling passion* which, when known, explains every seeming inconsistency. This, in him, is said to have been "the lust of praise." It should not be forgotten that he was one of Young's warmest patrons, probably making him his companion to Ireland, and afterwards attempting to introduce him into the English House of Commons. Young dedicated to Wharton his tragedy, The Revenge, and gave him the credit of having suggested the most beautiful incident in that composition.

WHARTON, (Henry,) a learned divine, and most indefatigable illustrator of our ecclesiastical history, was born in 1664, at Worstead, in Norfolk, of which place his father was then vicar, and educated at Caius college, Cambridge, where he had the advantage of pursuing the study of the mathematics under Newton, then Lucasian professor in the university. In 1680 he was chosen to a scholarship of his college; and in 1684 he took the degree of B.A. Finding no prospect of obtaining a fellowship, he was about to quit his situation in 1686, when he was recommended by Dr. Barker to Dr. Cave, then compiling his Historia Literaria, whom he assisted with so much diligence, that, as the doctor acknowledged, the appendix of the three last centuries was almost wholly his work. He entered into deacon's orders in 1687, and proceeded M.A. in the following year; about which time he was employed by Dr. Tenison, then vicar of St. Martin's-in-the-Felds, London, to translate and epitomize a Latin MS. on The Incurable Scepticism of the Church of Rome, written by Jean de la Placette, a French Protestant divine. Soon after he was introduced to the notice of archbishop Sancroft, who put into his hands a MS. of primate Usher, entitled, Historia Dogmatica Controversiæ inter Orthodoxos et Pontificios, &c., which he published with additions. He further wrote and edited various works against the doctrines of popery; and approved himself so well to the archbishop, that, although as yet only in deacon's orders, he obtained a license for preaching throughout the province of Canterbury, and was appointed one of his grace's chaplains. By the same patron, after receiving priest's orders, he was presented to the vicarage of Minster, in the isle of Thanet, and afterwards, in 1689, to the rectory of Chartham. He then, by the advice and encouragement of Dr. Lloyd, bishop of St. Asaph, undertook the work by which he is principally known, entitled, Anglia Sacra, sive Collectio Historiarum, partim antiquitus, partim recenter Scriptarum, de Archiepiscopis et Episcopis Angliæ à prima Fidei Christianæ susceptione ad Annum 1540, 2 vols, fol. London, 1691. He had designed a third part, which the deprivation of his patron prevented him from completing; but a portion of it, containing an account of the bishops and deans of London and St. Asaph, was published after his death in 1695, with the title Historia de Episcopis et Decanis Londinensibus; necnon de Episcopis et Decanis Assavensibus; à Prima Sedis utriusque Fundatione ad Annum 1540, 8vo. The Anglia Sacra is a work displaying great industry, as well as zeal for the church of which he is the historian; but in some instances it is said to betray the incorrectness of a hurried publication. In 1692 he published, A Defence of Pluralities. In 1693 he was the editor of some ancient theological pieces; and published, under the name of Anthony Harmer, A Specimen of some Errors and Defects in the History of the Reformation of the Church of England written by Gilbert Burnet, D.D. This attack excited the indignation of that divine, who immediately printed a complaint against it, and has spoken with asperity of Wharton in the introduction to the third volume of his History of the Reformation. Wharton's last publication was, The History of the Troubles and Tryal of Archbishop Laud, from the MS. of that prelate which had been delivered to him by archbishop Sancroft, a few days before the death of the latter, with an injunction to send it to the press. There was added Laud's own

Diary, with some other pieces. Besides the works above mentioned, he gave a new edition of the Life of Cardinal Pole by Bacatelli; and some remarks and animadversions on Strype's Memorials of Archbishop Cranmer, printed at the end of that performance. He also edited some theretofore unpublished works of Bede, under the title of Bedæ Venerabilis Opera quædam Theologica. By intense application, and disregard of cold during his studies, Wharton had so much injured a constitution naturally strong, that his life was brought to a premature close on the 5th March, 1695, in the thirty-first year of his age. He was interred in Westminster Abbey. He left many MSS. which he had prepared for new publications of the antiquarian class, some of which were afterwards edited; and two volumes of his Sermons were printed after his death.

WHATELY, (William,) an eminent puritan divine, was born at Banbury, in Oxfordshire, in 1583, and educated at Christ's college, Cambridge. He afterwards studied divinity at Edmund hall, Oxford; and was chosen lecturer of Banbury, his native place. In 1610 he was presented by James I. to the vicarage of Banbury, which he held till his death. He also, with some of his brethren, delivered a lecture, alternately, at Stratford-upon-Avon. He died in 1639. He published, The Bride-Bush, or Wedding-Sermon; A Pithy, Short, and Methodical Way of opening the Ten Commandments; The Oil of Gladness; the Poor Man's Advocate; Prototypes, or the Primarie Precedent out of the Book of Genesis, 1640, fol.—this is his chief work.

WHEARE, (Degory,) an historian, was born in 1573, at Jacobstow, in Cornwall, and educated at Broadgate hall, Oxford. In 1602 he was elected fellow of Exeter college. After his return from a continental tour he found a patron in lord Chandos. Upon the death of that nobleman he retired with his wife to Gloucester hall, Oxford, where, by the care and friendship of the principal, he was accommodated with lodgings; and he there contracted an intimacy with the celebrated mathematician, Thomas Allen, by whose interest Camden made him the first reader of that lecture which he had founded in the university. Soon after he was made principal of Gloucester hall; and this place, with his lectureship, he held till his death, in 1647. He published De Ratione et Methodo legendi Historias Dissertatio, Oxon. 1625, 8vo. It was translated into English, with this title, The Method and Order of Reading both Civil and Ecclesiastical Histories; in which the Most Excellent Historians are reduced into the order in which they are successively to be read; and the Judgments of Learned Men concerning each of them subjoined. By Degory Wheare, Camden Reader of History in Oxford. To which is added, an Appendix concerning the Historians of particular Nations, Ancient and Modern. By Nicolas Horseman. With Mr. Dodwell's Invitation to Gentlemen to acquaint themselves with Ancient History. Made English, and enlarged, by Edmund Bohun, Esq., London, 1698, in 8vo. Besides this work Wheare published, Parentatio Historica: sive, Commemoratio Vitæ et Mortis V. C. Guliel. Camdeni Clarentii, facta Oxoniæ in Scholâ Historicâ, 12 Nov. 1626; Dedicatio Imaginis Camdenianæ in Scholâ Historicâ, 12 Nov. 1626; Epistolarum Eucharisticarum Fasciculus; and, Charisteria.

WHEATLEY, (Charles,) a divine, was born in London, in 1686, and educated at Merchant Taylors' school, and at St. John's college, Oxford, of which he became fellow. In 1717 he was chosen lecturer of St. Mildred's in the Poultry, London. He was afterwards presented to the vicarages of Brent and Furneaux Pelham, in Hertfordshire. He died in 1742. He left some valuable books and MSS. to the library of St. John's college, Oxford. He published, Rational Illustration of the Book of Common Prayer,—this is his chief work, and has been often reprinted; An Historical Vindication of the 85th Canon, showing that the Form of Bidding-prayer, before Sermon, has been prescribed and enjoined ever since the Reformation; Christian Exceptions to the Plain Account of the Nature and End of the Lord's Supper, with a method proposed of coming at the true and Apostolic sense of that holy Sacrament; Private Devotions at the Holy Communion, adapted to the Public Office in the Liturgy; The Nicene and Athanasian Creeds, so far as they are expressive of a Co-equal and Co-eternal Trinity in Unity, and of a perfect Godhead and Manhood in one only Christ, explained and confirmed, &c., in Eight Sermons, preached at lady Moyer's Lecture, in the years 1733 and 1734, London, 1738, 8vo. After his death three volumes of his Sermons, 8vo, were published in 1746, by Dr. Berriman.

WHEATLEY, (Francis,) a painter,

was born in London in 1747, and received his first instruction in Shipley's drawing school; and when young he obtained several premiums from the Society for the Encouragement of Arts. Having formed a friendship with Mortimer, he assisted him in painting a ceiling at Brocket-hall, Hertfordshire, the seat of lord Melbourne. He had formerly been employed in the decorations at Vauxhall. His inclination appeared to lead him equally to figures and landscapes; but in the early part of his life he met with considerable employment in painting small whole-length portraits, which induced him for some time to make that his particular pursuit. After practising for some years in London, he visited Ireland, and was much employed in Dublin, where he painted a large picture, representing the Irish House of Commons, in which he introduced the portraits of several of the members. On his return to London he painted a picture of the Riots which took place in 1780, from which Heath engraved an excellent print for Boydell; but the original was unfortunately burnt in the fire that destroyed that artist's house in Lisle-street, Leicester-square. Wheatley next became a very popular painter of rural and domestic subjects, for which he had a peculiar talent. He also painted twelve pictures for Boydell's Shakspeare. He was elected an Associate of the Royal Academy in 1790, and Royal Academician in 1791. He died in 1801.

WHEELOCKE, (Abraham,) a learned Orientalist, and first professor of Arabic and Saxon in the university of Cambridge, was born at Loppington, in Shropshire, and educated at Trinity college, Cambridge; and he was admitted fellow of Clare hall in 1619. In 1623 he was appointed one of the university preachers, and in 1625 commenced B.D. In 1622 he was made minister of St. Sepulchre's church, which he held until 1642. About the same time (1622) he read the Arabic lecture for Mr. (afterwards Sir Thomas) Adams; he read also the Saxon lecture for Sir Henry Spelman, who presented him to the vicarage of Middleton, in Norfolk. He died at London whilst he was printing his Persian Gospels, in 1653, about the sixtieth year of his age. He had been engaged to assist in editing Walton's Polyglott: his province was to have corrected the Syriac and Arabic at the press. His Quatuor Evangelia Dom. nost. Jesu Christi, Persice, appeared at Lond. 1652, fol. For this work, which was intended to have been introduced into Persia, as the foundation of a missionary scheme, the celebrated Pocock lent him a valuable MS. He also published, in 1644, fol., Bede's Historiæ Ecclesiasticæ Gentis Anglorum Libri Quinque, &c.; and with it Lambardi Archaionomia, sive de Priscis Anglorum Legibus, with a learned preface.

WHELER, or WHEELER, (Sir George,) a learned traveller, was the son of colonel Wheler of Charing in Kent, and born, in 1650, at Breda, in Holland, his parents being then exiles there for having espoused the cause of Charles I. In 1667 he became a commoner of Lincoln college, in Oxford, under the tuition of the learned Dr. Hickes, the deprived dean of Worcester; but, before he had a degree conferred upon him, he commenced his travels, and, in company with Dr. James Spon, of Lyons, took a voyage from Venice to Constantinople, through Lesser Asia, and from Zante through several parts of Greece to Athens, and thence to Corinth, &c. They made great use of Pausanias as they journeyed through the countries of Greece, and corrected and explained several traditions by means of that author. The primary object of these learned travellers was to copy the inscriptions, and describe the antiquities and coins of Greece and Asia Minor, and particularly of Athens, where they sojourned a month. Some time after his return Wheler presented to Lincoln college, Oxford, a valuable collection of Greek and Latin MSS. which he had collected; upon which, in 1683, the degree of M.A. was conferred upon him, he being then a knight. He now took orders, and in 1684 was installed into a prebend of the cathedral of Durham. He was also made vicar of Basingstoke, and was afterwards presented to the rich rectory of Houghton-le-Spring, in the diocese of Durham, by bishop Crew. In 1702 he was created D.D. by diploma. He died in 1724, and was interred at the west end of the nave of Durham cathedral, and, by his own desire, as near as possible to the tomb of the venerable Bede, for whom he had an enthusiastic veneration. In 1682 he published an account of his Journey into Greece, in the company of Dr. Spon, of Lyons, in Six Books, fol. He also published, in 1689, An Account of the Churches and Places of Assembly of the Primitive Christians, from the Churches of Tyre, Jerusalem, and Constantinople,

described by Eusebius; and Ocular Observations upon several very Ancient Edifices of Churches yet extant in those parts; with a seasonable application; and, The Protestant Monastery, or Christian Œconomics; this contains directions for the religious conduct of a family, and shows him to have been a remarkably pious and devout man. Sir George Wheler's name is preserved in London, from his having built a chapel on his estate in Spitalfields, known by the name of Sir George Wheler's Chapel.

WHETHAMSTEDE, (John,) a learned abbot of St. Alban's, was ordained a priest in 1382, and died in 1464, when he had been eighty-two years in priest's orders, and was above a hundred years old. He wrote a chronicle of twenty years of this period beginning in 1441 and ending in 1461 It contains many original papers, and gives a full account of some events, particularly of the two battles of St. Alban's. More than one half of his chronicle is filled with the affairs of his own abbey, to which he was a great benefactor, particularly to the altar of the patron saint, which he adorned with much magnificence. About 1430 he employed Lydgate to translate the Latin legend of St. Alban's life into English rhymes, for the purpose of familiarising the history of that saint to the monks of his convent. He enriched the library by procuring transcripts of useful books, and was on account of such pursuits in high favour with duke Humphrey, who, when about to found his library at Oxford, often visited St. Alban's, and employed Whethamstede to collect valuable books for him.

WHETSTONE, (George,) an old writer, of whom very little is known. After dangling about court, and serving in the army, he turned farmer, but, being unsuccessful, was under the necessity of applying to the generosity of his friends. This he found to be "a broken reed, and worse than common beggary of charity from strangers. Now craft accosted him in his sleep, and tempted him with the proposals of several professions; but for the knavery or slavery of them, he rejected all: his munificence constrained him to love money, and his magnanimity to hate all the ways of getting it." At last he resolved to seek his fortune at sea, and accordingly embarked with Sir Humphrey Gilbert in the expedition to Newfoundland, which was rendered unsuccessful by an engagement with the Spanish fleet. From this period he seems to have depended entirely on his pen for subsistence. Mr. Steevens pronounced him "the most quaint and contemptible writer, both in prose and verse, he ever met with." He wrote, The Rock of Regard, a poem in four parts; The Life of George Gascoigne; Promus and Cassandra, a Comedy, 1578, 4to; on this play Shakspeare founded his Measure for Measure; Heptameron of Civil Discourses; The Remembrance of the Life and Death of Thomas, late Earl of Sussex; A Mirrour of True Honour, &c. in the Life and Death, &c. of Francis Earl of Bedford; The English Mirror, wherein all Estates may behold the Conquest of Error; this contains much of the state history of the times; A Poem on the Life and Death of Sir Philip Sidney.

WHICHCOTE, (Benjamin,) a divine, of the latitudinarian school, the sixth son of Christopher Whichcote, Esq. of Whichcote-hall, in the parish of Stoke, in Shropshire, was born there in 1610, and educated at Emmanuel college, Cambridge, of which he became fellow and tutor. In 1636 he was ordained both deacon and priest at Buckden by Williams, bishop of Lincoln; and he soon after set up an afternoon lecture on Sundays in Trinity church at Cambridge, which, archbishop Tillotson says, he served near twenty years. He was also appointed one of the university preachers; and in 1643 he was presented by the master and fellows of his college to the living of North-Cadbury, in Somersetshire. This vacated his fellowship; and thereupon, it is presumed, he married, and went to his living; but he was soon called back to Cambridge to succeed the ejected provost of King's-college, Dr. Samuel Collins, who had been in that office thirty years, and was also regius professor of divinity. In 1649 he took his degree of D.D. He now resigned his Somersetshire living, and was presented by his college to the rectory of Milton, in Cambridgeshire. Though he had never concurred with the violent measures of those times by signing the Covenant, he was removed from his provostship at the Restoration, by special order from Charles II.; yet in 1662 he was chosen minister of St. Anne's, Blackfriars, London, where he continued till his church was burned down in the fire of 1666. He then retired to Milton for a while; but he was again called to London, and presented by the crown to the vicarage of St. Lawrence Jewry, vacant by the promotion of Dr. Wilkins

to the see of Chester. During the building of this church, upon invitation of the court of aldermen, in the mayoralty of Sir William Turner, he preached before the corporation at Guildhall chapel, with great approbation, for about seven years. A little before Easter, in 1683, he went to Cambridge; where, upon taking cold, he fell into a distemper, which in a few days put an end to his life, at the house of his old and learned friend Dr. Cudworth, master of Christ's college, in May, 1683; and he was interred in the church of St. Lawrence Jewry. Baxter numbers him with "the best and ablest of the nonconformists." Tillotson said "He had attained so perfect a mastery of his passions, that for the latter and greatest part of his life he was hardly ever seen to be transported with anger; and as he was extremely careful not to provoke any man, so not to be provoked by any, using to say, 'If I provoke a man, he is the worse for my company; and if I suffer myself to be provoked by him, I shall be the worse for his.'" Dr. Whichcote was also a man of great benevolence and charity. The fate of his Sermons, which have been so much admired, was somewhat singular. They were first ushered into the world by one who could not be supposed very eager to propagate the doctrines of Christianity, the celebrated earl of Shaftesbury, author of the Characteristics, &c. In 1698 his lordship published Select Sermons of Dr. Whichcote, in two parts, 8vo. He employed on this occasion the Rev. William Stephens, rector of Sutton, in Surrey, to revise, and probably superintend the press; but the long preface is unquestionably from his lordship. The same collection was republished at Edinburgh in 1742, 12mo, with a recommendatory epistle by the Rev. Dr. William Wishart, principal of the college of Edinburgh. Three more volumes of Dr. Whichcote's sermons were published by Dr. Jeffery, archdeacon of Norwich, in 1703, and a fourth by Dr. Samuel Clarke in 1707. The best edition of the whole was published in 1751, at Aberdeen, in 4 vols, 8vo, under the superintendence of Drs. Campbell and Gerard. Dr. Jeffery also published in 1703, Moral and Religious Aphorisms collected from Dr. Whichcote's MSS. Of these an elegant edition was published in 1753 by Dr. Samuel Salter, with large additions, and a correspondence with Dr. Tuckney which we have already noticed in our account of that divine. Long before this, in 1688, some Observations and Apophthegms of Dr. Whichcote's, taken from his own mouth by one of his pupils, were published in 8vo.

WHISTON, (William,) a divine and mathematician, remarkable for the eccentricity of his opinions and behaviour, was born on the 9th of December, 1667, at Norton, near Twycross, in Leicestershire, of which parish his father, Josiah Whiston, was rector. He was kept at home till he was seventeen, and educated under his father, who, having become blind in the latter part of his life, employed his son as an amanuensis. In 1684 he was sent to Tamworth school, and two years after he was admitted of Clare hall, Cambridge, where he pursued his studies, and particularly the mathematics, and the Cartesian philosophy, for eight hours a-day, till 1690, when he took his degree of M.A., and was elected fellow of his college; he also became a distinguished tutor. In 1693 he received ordination; and in the following year the delicacy of his health compelled him to give up his pupils, and he became chaplain to Dr. Moore, bishop of Norwich. In that year he made the acquaintance of Newton, whose Principia he had already studied. In 1696 he published his first work, entitled A new Theory of the Earth, from its Original to the Consummation of all Things; wherein the Creation of the World in Six Days, the Universal Deluge, and the General Conflagration, as laid down in the Holy Scriptures, are shown to be perfectly agreeable to Reason and Philosophy, 8vo. This celebrated work went through six editions; but no considerable additions were made to it after the third. In 1698 bishop Moore gave him the living of Lowestoft cum Kessingland, by the sea-side, in Suffolk; upon which he quitted his place of chaplain, and was succeeded by Mr. (afterwards the celebrated Dr.) Clarke, who was then about four-and-twenty years of age. He went to reside upon his living, and applied himself most earnestly to his clerical duties. He kept a curate, yet preached twice a Sunday himself; and, all the summer season at least, he read a catechetical lecture at the chapel in the evening, chiefly for the instruction of the adult. He now married Ruth Antrobus, the daughter of his schoolmaster at Tamworth; and having thereby vacated his fellowship, Sir Isaac Newton (1701), by way of compensation, nominated him his deputy in the Lucasian professorship at Cambridge, giving him all the profits of the place; and in 1703 he resigned to

him the professorship itself. This caused Whiston to give up his living, and settle at Cambridge, where Dr. Moore, now bishop of Ely, appointed him catechetical lecturer of St. Clement's. In the mean time he had published A Short View of the Chronology of the Old Testament, and the Harmony of the Four Evangelists, and an edition of Tacquet's Euclid (1702). In 1706 he appeared among the numerous commentators on the Apocalypse by an Essay on the Revelation of St. John. In the following year he was chosen to preach the sermons at Boyle's Lecture, on which occasion his subject was, The Accomplishment of Scripture Prophecies. He also published in that year (1707) his Prælectiones Astronomicæ; and Newton's Arithmetica Universalis, by the author's permission. Whiston was now fairly in the road to higher preferment, when his theological studies, in which he was most assiduous, brought about a gradual change in his opinions, which ended in his becoming an Arian: he finally added the rejection of infant baptism to his system. His views on the matter were much influenced by a persuasion that the Apostolic Constitutions were not only genuine books, but "the most sacred of the canonical books of the New Testament." The change of his opinions soon appeared in his sermons and in his writings, which came out with great rapidity and were very numerous. During the course of his inquiries he sent the papers he had drawn up to the two archbishops, requesting their revision of them; and in August, 1708, having written an Essay on the Apostolical Constitutions, he offered it to the vice-chancellor of Cambridge to be printed at the university press, but it was rejected. He then published, in 1709, a volume of Sermons and Essays, in which these opinions were supported; and he regulated himself according to the same tenets both in his catechetical discourses, and in reading the Liturgy. The first consequence of this conduct was a complaint of him to the bishop of Ely, who found himself obliged to desire him to discontinue his catechetical lecture, promising him, however, to continue the salary; but this offer Whiston declined to accept. On the 30th October, 1710, he was deprived of his professorship, and was expelled the university, after having been formally convened and interrogated for some days before. But these deprivations had so little effect upon him, that, having a child born in that year, he baptized it in a form of his own, agreeably to the directions in the Apostolical Constitutions. He now settled with his family in London. He had now nothing to subsist upon but a small estate in Cambridgeshire, which brought him in nearly 40*l.* a-year. He therefore gave instruction in the mathematics to private pupils. In 1710 he published a popular explanation of the Newtonian philosophy, under the title of Prælectiones Physicæ-Mathematicæ; sive Philosophia Clarissimi Newtoni Mathematica illustrata. At this time Addison and Steele displayed their liberality by promoting a subscription for astronomical lectures to be delivered by him at Button's Coffee-house; and many other persons sent him presents, which supplied his very moderate wants. A fresh storm, however, which bore a formidable aspect, fell upon him on occasion of his publishing at the close of that year the Historical Preface to his intended work on Primitive Christianity. The Lower House of Convocation, passed a censure on this piece in 1711, which was intended to be laid before the queen; but either through accident or design no notice was taken of it. Whiston, therefore, in the same year, sent to the press the work of which it was the forerunner, Primitive Christianity Revived, 4 vols, 8vo. The first volume contains The Epistles of Ignatius, both larger and smaller, in Greek and English; the second, The Apostolical Constitutions; the third, An Essay on those Apostolical Constitutions; the fourth, An Account of the Primitive Faith, concerning the Trinity and Incarnation. Immediately on the appearance of this work the Lower House of Convocation applied to the Upper to confirm its censure in a solemn manner, and also to proceed personally against the author; but neither of these proposals was agreed to. The Convocation, being in doubt how far their power extended in cases of heresy, addressed the queen to take the opinion of the judges upon it; four of whom gave an opinion unfavourable to their jurisdiction in these cases, while eight supported it. Nothing further, however, was done by that body: but in 1713 a prosecution was instituted against Whiston in the spiritual court. He was cited, and not appearing at the proper time, was declared contumacious. The lay-judges, however, refusing to proceed further without a court of adjuncts to determine what heresy was, the matter was deferred, till an act of grace in 1715, pardoning those accused of the supposed crime, put an end to the prosecution. Whiston declares

that he never lost more than two or three hours' sleep in the whole five years during which the proceedings against him lasted. He handed about his Proposals for finding out the Longitude at Sea by Signals at the door of the court, and on one occasion presented each of his judges with a sheet, wet from the press, which they supposed was a petition, but which on being opened displayed the following title; The Cause of the Deluge demonstrated. During all this discussion Whiston continued to regard himself as a member of the church of England, and frequented its worship in his parish; but he was at length refused admission to the sacrament. This exclusion caused him in 1715 to open an assembly for religious worship at his own house, according to a liturgy which he had composed; and at the same time he instituted a weekly society for the promotion of primitive Christianity. It was composed of ten or twelve members belonging to different religious sects, and subsisted for two years, Whiston acting as secretary, and minuting their proceedings with an exactness suitable to his idea of their importance. He still carried on his mathematical and philosophical pursuits; and, in conjunction with Mr. Ditton, his associate in lecturing, published some projects for discovering the longitude at sea. He published in 1716 An Humble and Serious Address to the Princes and States of Europe for the Admission, or at least open Toleration, of the Christian Religion in their Dominions. In the two following years he printed A new Scheme of Ecclesiastical and Civil Government, and a Primitive Catechism; in all which works the Apostolical Constitutions were his guide and authority. In 1719 he published a letter to Finch earl of Nottingham, on The Eternity of the Son of God, and his Holy Spirit; his Lordship's reply to which obtained the public thanks of the clergy and the universities, whilst the letter itself produced the writer's exclusion from the Royal Society, when he was proposed as a candidate in 1720. The speedy restoration of the Jews to their own land (—he held that this event would take place before 1766—) being one of Whiston's convictions derived from the prophetic writings, he caused in 1726 models to be made of the Tabernacle of Moses and the Temple of Jerusalem, upon which he read lectures in London and several other places. In 1741 he undertook a survey of the coasts of England, in order to fix the true longitude of places. He had continued to attend upon the service of the church of England, though manifesting his dissent to the Athanasian creed and some other parts in the Liturgy, till Trinity Sunday, 1747, when being at the house of Mr. Samuel Barker, of Lyndon, in Rutlandshire, who had married his daughter, he left the church, and resorted to a Baptist meeting at Morcot, about two miles from Lyndon. In 1749 he published 2 vols. of Memoirs of his own life, to which he added a third in 1750. This is a curious and entertaining work, written in a spirit of singular simplicity and frankness with respect to himself and others, and bearing every mark of veracity, though joined with credulity and excessive vanity. He died at Lyndon, after a week's illness, on the 22d of August, 1752, in the eighty-fifth year of his age. The character of Whiston is too strongly portrayed in his writings and the incidents of his life to be easily mistaken. Fancy predominating over judgment, a warm head and honest heart, enthusiastic fervour, and disregard to common forms and worldly consequences, were its leading features. He spoke his mind freely to all persons without distinction, and his simplicity sometimes put on the appearance of shrewdness. Being once in company with Addison, Pope, Walpole, Craggs, and others, the question was started, whether a secretary of state could be an honest man consistently with the duties of his station. The appeal being made to Whiston, he, after some pressing, gave his opinion that it would be of advantage to such an officer to speak openly what he knew, and declare his intentions without disguise. Craggs remarked, that "It might answer for a fortnight, but no longer." "Did you ever, Mr. Secretary," returned Whiston, "try it for a fortnight?" Queen Caroline occasionally honoured him with an audience. As she knew him to be sincere, she once desired him to acquaint her what was particularly found fault with by censurers in her conduct. He replied, that her habit of talking at chapel was mentioned with disapprobation. She promised amendment, and proceeded to inquire what other faults were imputed to her. "When your majesty," said he, "has amended this, I will tell you of the next." Of his numerous publications one has been very popular — An English Translation of Josephus, with plans, notes, and illustrations, and with eight Dissertations prefixed relative to the author and the topics on which he treats.

WHITAKER, (William,) an eminent

divine. was born at Holme. in the parish of Burnley, in Lancashire, in 1547. His mother was Elizabeth Nowell, sister to the celebrated dean of St. Paul's. He acquired the elements of grammar at Burnley; and he was sent for, in his thirteenth year, by dean Nowell, who maintained him in his own house, and placed him at St. Paul's school, whence, at the age of eighteen, he was sent to Trinity college, Cambridge, where he was chosen scholar, and afterwards fellow. In 1569, when he had only entered his twenty-first year, he published the Liturgy of the Church of England in Greek. The book contains the Morning and Evening Prayers, the *Litany*, the Catechism, the Collects, and, to fill a vacant page or two, the prayer after receiving the Holy Communion, acccompanied with the Latin version, (the work, as is supposed, of Walter Haddon,) which had been published by the queen's authority a few years before. He also translated Nowell's Catechisms into Greek, the larger of which was printed in 1573, and dedicated to the lord treasurer, Sir William Cecil, and the smaller in 1575, dedicated to Nowell. He likewise translated into Latin bishop Jewel's reply to Harding. These increased his reputation, extending it to Oxford, where he was incorporated D.D. On the preferment of Dr. William Chaderton to the bishopric of Chester, Dr. Whitaker succeeded him in 1579 in the office of regius professor of divinity at Cambridge. He took an ample share in confirming the Protestant establishment, and carried on a successful controversy with some of the champions of the Romish church, particularly with Campian, Dury, Saunders, &c. Cardinal Bellarmine, though often foiled by his pen, honoured his picture with a place in his library; and said, "he was the most learned heretic he had ever read." In the same year (1579) queen Elizabeth gave him the chancellorship of St. Paul's; and he was afterwards preferred to the mastership of St. John's college, Cambridge, by mandamus. He was now again involved in controversy with the Popish writers, particularly Bellarmine and Stapleton; and some of his pieces on the subjects in dispute were printed. In 1587 he resigned the chancellorship of St. Paul's. In 1589 an assembly was held at his college, by the celebrated puritan Cartwright and others, for the purpose of promoting a purer form of discipline in the church. Whitaker, as appears by a letter to Whitgift, was by no means a favourer of Cartwright's opinions, many of which he thought intemperate, and intemperately expressed; but when, in consequence of this meeting, some imperfections in the Book of Discipline were corrected, altered, and amended, he did not object to join in subscribing the Book thus amended. Some have doubted whether he was a puritan, or ought to be classed with those who were hostile to the forms of the church. In 1595 there were some warm disputes about points of Christian doctrine; and when these began at Cambridge, Whitaker took no inconsiderable share in them. "Deeply rooted," says archdeacon Churton, "in the principles of Calvinism, he is yet to be commended for his candour in acknowledging, at the very time when the predestinarian dispute ran high, that 'these points were not concluded and defined by public authority in our church.'" That controversy, however, appears to have cost him his life. For coming up to London with the five Lambeth Articles, as they were called, and pursuing that business warmly, but without success, and having paid what proved to be a farewell visit at the deanery of St. Paul's, on his return to Cambridge, fatigued and disappointed, he fell sick, and within a fortnight died, on the 4th of Dec. 1595, in the forty-seventh year of his age, and was interred in the chapel of St. John's college. Of the dignity of his person, and eloquence of speech, we have evidence in the pointed apostrophe of bishop Hall, who knew him well, "Who ever saw him without reverence, or heard him without wonder?" Gataker, who wrote his life, says, "He was a man very personable, of a goodly presence, tall of stature, and upright; of a grave aspect, with black hair, and a ruddy complexion; a solid judgment, a liberal mind, an affable disposition; a mild, yet not remiss governor; a contemner of money; of a moderate diet; a life generally unblameable, and (that which added a lustre to all the rest) amidst all these endowments, and the respects of others, even the greatest, thereby deservedly procured, of a most meek and lowly spirit." Wood says, he "was one of the greatest men his college ever produced; and the desire and love of the present times, and the envy of posterity, that cannot bring forth a parallel." His works, besides the translations already noticed, are, Answer to Edmund Campian his ten Reasons; A Defence of his Answer against John Durye; A Refutation of Nicolas

Saunders his Demonstration, whereby he would prove that the Pope is not Antichrist; A Collection thereto added of Ancient Heresies raked up again to make the Popish Apostacy; a Thesis propounded and defended at the Commencement in 1582, that the Pope is the Antichrist spoken of in Scripture; Answer to William Rainolds against the Preface to that against Saunders in English; A Disputation concerning the Scripture against the Papists of these Times, particularly Bellarmine and Stapleton; A Defence of the Authority of the Scriptures, against Thomas Stapleton his Defence of the Authority of the Church; Lectures on the Controversies concerning the bishop of Rome; Lectures on the Controversie concerning the Church; Lectures on the Controversie concerning Councils; A Treatise of Original Sin, against Stapleton's three former Books of Justification; A Lecture on 1 Tim. ii. 4, read on Feb. 27, 1594, before the Earl of Essex, and other honourable persons; Lectures concerning the Sacraments in general, and the Eucharist and Baptism in particular. Whitaker's works were published in Latin, at Geneva, in 1610, 2 vols, fol.

WHITAKER, (John,) a learned divine, and able antiquary, was born at Manchester, about 1735, and educated at Oxford, where he was elected fellow of Corpus Christi college. In 1771 he published the first volume of his History of Manchester, 4to. His Genuine History of the Britons asserted, 8vo, published in 1772, may be considered as a sequel to the Manchester. It contains a refutation of Macpherson's Introduction to the History of Great Britain and Ireland. In 1773 he was appointed morning preacher at Berkeley chapel, London; and about 1778 he succeeded, as fellow of Corpus Christi college, to the rectory of Ruan-Lanyhorne, in Cornwall, one of the most valuable livings in the gift of that college. His other publications are, Sermons upon Death, Judgment, Heaven, and Hell, 1783; the Origin of Arianism disclosed, 1791; the Real Origin of Government; the Introduction to Flindell's Bible; Mary, Queen of Scots, vindicated, 1787, 3 vols, 8vo; Course of Hannibal over the Alps; Ancient Cathedral of Cornwall; Supplement to Polwhele's Antiquities of Cornwall; and, the Life of St. Neot. His critique on Gibbon contributed principally to the reputation of the English Review. To his pen also the British Critic and the Antijacobin Review were indebted for various pieces of criticism. He likewise contributed some pieces of poetry to the Cornwall and Devon Poets, 2 vols, 8vo. He had also projected Notes on Shakspeare, and Illustrations of the Bible, together with a History of London, and a History of Oxford. He died in 1808.

WHITAKER, (Thomas Dunham,) a divine and antiquary, was born in 1759, at Rainham, in Norfolk, where his father was curate, and educated at St. John's college, Cambridge. In 1797 he became perpetual curate of Holme, in Lancashire; and in 1809 he was presented by the archbishop of Canterbury to the vicarage of Whalley, and in 1818 to that of Blackburn. On being inducted into the latter living, he resigned the rectory of Heysham, which he had previously held along with Whalley. He died in 1821. His publications consist of a number of single Sermons, and of the following antiquarian works:—A History of the Original Parish of Whalley and Honour of Clitheroe, in the Counties of Lancaster and York, 4to, 1801, reprinted, with additions and corrections, in 1806, and again in 1818; History of the Deanery of Craven; De Motu per Britanniam Civico Annis 1745 et 1746; The Life and Original Correspondence of Sir George Radcliffe, Knt.; an edition of The Visions of Peirs Ploughman; a new edition of Thoresby's Ducatus Leodinensis, or the Topography of Leeds, fol. 1816; Loidis and Elmete, or an attempt to Illustrate the Districts described in these words by Bede, and supposed to embrace the lower portions of Aredale and Wharfdale, together with the entire Vale of Calder, co. York, 4to, 1816. He left ready for the press, a History of Yorkshire, which has been published, in folio, since his death. He also published, in 1812, an edition, in 8vo, of The Sermons of Dr. Edwin Sandys, formerly archbishop of York, with a Life of the Author.

WHITBREAD, (Samuel,) a statesman, son of a wealthy brewer of the same name, was born in London, in 1758, and educated at Eton, and at St. John's college, Cambridge. On leaving the university he made the tour of Europe under the care of Mr. (afterwards archdeacon) Coxe. In 1789 he married lady Elizabeth, eldest daughter of the first earl Grey. He entered parliament in 1790, as representative of the borough of Steyning; and he continued a member of the House of Commons till 1815, but during the greater part of the time

he represented the town of Bedford, in which he possessed large property. He attached himself to the Whig party, and during the life of Mr. Fox he continued a zealous adherent of that statesman. The most prominent event in his parliamentary career was the impeachment of lord Melville, which he conducted. He died by his own hand on the 6th July, 1815, during a temporary aberration of intellect, occasioned by a local pressure on the brain.

WHITBY, (Daniel,) a divine, and controversial writer, was born in 1638, at Rushden, or Rusden, in Northamptonshire, and was educated at Trinity college, Oxford, of which he was elected fellow in 1664. Dr. Seth Ward, bishop of Salisbury, made him his chaplain, and in October, 1668, collated him to the prebend of Yatesbury in that cathedral, and in November following to the prebend of Husborn Tarrant and Burbach. He was also in September, 1672, admitted precentor of the same cathedral; about which time he accumulated the degrees of B.D. and D.D., and was preferred to the rectory of St. Edmund's church, in Salisbury. His first publications were a series of attacks upon Popery. But in 1682 he excited general censure by the publication of, The Protestant Reconciler, humbly pleading for condescension to Dissenting Brethren in things indifferent and unnecessary, for the sake of peace; and showing how unreasonable it is to make such things the necessary conditions of Communion. By a Well-wisher to the Church's Peace, and a Lamenter of her sad Divisions, London, 1683, 8vo. This was condemned by the university of Oxford in their congregation held July the 21st, 1683, and burnt by the hands of the university marshal in the Schools' Quadrangle. Some passages, likewise, gave such offence to bishop Ward, that he obliged Whitby to make a formal retractation. In 1683 he published a second part of his Protestant Reconciler, earnestly persuading the Dissenting Laity to join in full Communion with the Church of England; and answering all the objections of Nonconformists against the lawfulness of their submission unto the rites and constitutions of that Church, 8vo. His next publications were two pamphlets in vindication of the Revolution, and the oath of allegiance. He also published some more tracts on the popish controversy, and a compendium of ethics, Ethices Compendium in Usum Academicæ Juventutis, Oxford, 1684, 12mo, which has often been reprinted and used as a text-book. In 1691 he published, A Discourse concerning the Truth and Certainty of the Christian Faith, from the extraordinary Gifts and Operations of the Holy Ghost, vouchsafed to the Apostles and primitive Professors of that Faith. His most important publication was his Paraphrase and Commentary on the New Testament, which appeared in 1703, 2 vols, fol., and was the fruit of fifteen years' study: the best edition is that of 1760, in 2 vols, fol.; it was reprinted in 1822, royal 4to. He published afterwards the following pieces as a sequel to, or connected with, his Commentary: Additional Annotations to the New Testament; with seven discourses; and an Appendix, entitled, Examen Variantium Lectionum Johannis Millii in Novum Testamentum; or, An Examination of the Various Readings in Dr. Mill's New Testament; The Necessity and Usefulness of the Christian Revelation, by reason of the Corruptions of the Principles of Natural Religion among Jews and Heathens, London, 1705, 8vo; Reflections on some Assertions and Opinions of Mr. Dodwell, contained in a book entitled, An Epistolary Discourse proving from the Scripture and first Fathers, that the Soul is a principle naturally mortal. Shewing the falsehood and the pernicious consequences of them. To which is added an answer to a pamphlet, entitled, Some Passages in Dr. Whitby's Paraphrase and Annotations on the New Testament contrary to Scripture and the Received Doctrine of the Church of England, London, 1707, 8vo. He next published his Refutations of Calvinism, first, Four Discourses, shewing, I. That the Apostle's words, Romans the ninth, have no relation to any personal Election or Reprobation. II. That the Election mentioned in St. Paul's Epistle to the Romans is only that of the Gentiles to be God's Church and People. III. That these two assertions of Dr. John Edwards, viz. 1. That God's foreknowledge of future contingencies depends on his decree, and that he foreknows them, because he decreed them: 2. That God did from all eternity decree the commission of all the sins in the world: are false, blasphemous, and render God the author of sin. IV. Being a Vindication of my Annotations from the Doctor's cavils. To which is added, as an appendix, a short answer to the Doctor's discourse concerning the fixed term of human life, London, 1710, 8vo. And secondly, A

Discourse concerning, 1. The true import of the words Election and Reprobation; and the things signified by them in the Holy Scriptures. 2. The Extent of Christ's Redemption. 3. The Grace of God: where it is inquired, whether it be vouchsafed sufficiently to those who improve it not, and irresistibly to those who do improve it; and whether men be wholly passive in the work of their regeneration? 4. The Liberty of the Will in a State of Trial and Probation. 5. The Perseverance or Defectibility of the Saints; with some reflections on the state of the Heathens, the Providence and Prescience of God, London, 1710, 8vo. On the appearance of Dr. Clarke's Scripture Doctrine of the Trinity, Whitby became a decided Arian, and published, but in Latin, a treatise to prove, "that the controversies raised about the Trinity could not be certainly determined from fathers, councils, or Catholic tradition; and a discourse, shewing, that the exposition which the ante-Nicene fathers have given of the texts alleged against the Rev. Mr. Clarke by a learned layman (Mr. Nelson), are more agreeable to the interpretation of Dr. Clarke than to the interpretations of that learned layman." On this subject he had a short controversy with Dr. Waterland. He afterwards published some pamphlets in defence of Hoadly, in the Bangorian controversy. His last work, but which he did not live to see published, is entitled, The Last Thoughts of Dr. Whitby, containing his correction of several passages in his Commentary on the New Testament. To which are added five Discourses. He died the 24th March, 1726, aged eighty-eight years. Of all his works his Commentary on the New Testament only is now in reputation, being generally joined with those of Patrick and Lowth, to form a series of commentaries on the whole of the Bible.

WHITE, (Sir Thomas,) founder of St. John's college, Oxford, was born at Reading, in 1492, and at the age of twelve was apprenticed to a tradesman or merchant of London. He was afterwards very successful in business; and in 1546 he was chosen sheriff of London; and lord mayor in 1553, when he was knighted by queen Mary for his services in preserving the peace of the city during the rebellion of Sir Thomas Wyatt. He died at Oxford, Feb. 11, 1566, in the seventy-second year of his age, and was buried in the chapel of the college, which he had founded in 1555. Besides other legacies, he left one to the Merchant Taylors' Company, of which he was a member, to a considerable amount. There are portraits of him in the town-hall at Salisbury, at Reading, Merchant Taylors', and St. John's college, Oxford.

WHITE, or VITUS, (Richard,) an historian, was born at Basingstoke, in Hampshire, and educated at Winchester school, and at New college, Oxford, of which he became fellow in 1557. In the beginning of Elizabeth's reign he obtained leave of absence for a set time; but his attachment to the Roman Catholic religion being discovered, his fellowship was declared void in 1564. After remaining some time at Louvain, he settled at Padua, where he studied the canon and civil law, and received his doctor's degree in both those faculties. Afterwards, being invited to Douay, he was made regius professor, and taught civil and canon law nearly twenty years. The university also appointed him chancellor; and he was afterwards created count-palatine by the emperor. He was subsequently ordained priest, and made a canon of St. Peter's church, in Douay. He died in 1612. He wrote, Historiarum Britanniæ Insulæ ab Origine Mundi ad Ann. Dom. Octingentesimum Libri Novem, Douay, 1602; Ælia Lælia Crispis. Epitaphium Antiquum in Agro Bononiensi adhuc videtur; à Diversis Interpretatum variè, novissimè autem à Richardo Vito, Basingstochio, amicorum precibus explicatum; Orationes Quinque, 1596, 8vo,—this book was read as a classic at Winchester school; Notæ ad Leges Decemvirorum in xii Tabulas; Explicatio Brevis Privilegiorum Juris et Consuetudinis circa ven. Sacramentum Eucharistiæ; and, De Reliquiis et Veneratione Sanctorum.

WHITE, or WHYTE, (John,) an English prelate, was born in 1511, at Farnham, in Surrey, and educated at Winchester school, and at New college, Oxford, of which he became fellow in 1527. In 1534 he completed his degrees in arts, and was about the same time appointed master of Winchester school. He was soon after made warden of Winchester college, and appears to have been principally instrumental in saving it, when the adjoining college of St. Elizabeth, the site of which he purchased, and so many others, were destroyed. He was in 1551 promoted to the rectory of Cheyton, in that neighbourhood; but in the preceding year, being suspected of

corresponding with persons abroad, who opposed king Edward's proceedings, he was examined by the council, and committed to the Tower of London. After continuing some months in confinement he pretended compliance with the reformed religion, and was set at liberty. Mary, on her accession, promoted him (1554) to the bishopric of Lincoln. In the following year he was incorporated D.D. at Oxford; and in 1557 he was translated to the see of Winchester. On the accession of Elizabeth he was deprived of his dignity, and committed to the Tower (1559). His health afterwards declined, he was released, and permitted to retire to his sister's house at South Warnborough, where he died January 11, 1560, and was interred, agreeably to his will, in Winchester Cathedral. White was a benefactor to both Wykeham's colleges, and was a man of learning and eloquence, and no inelegant Latin poet, as appears by his Diacosio-martyrion, sive Ducentorum Virorum Testimonia de Veritate Corporis et Sanguinis Christi in Eucharistâ, adversus Petrum Martyrem, Lond. 1553, 1554, 4to. He was also the author of Epigrammatum Lib. I.; Carmina in Matrimon. Philippi Regis cum Mariâ Reginâ Angliæ; and of a memorable Sermon (on Ecclus. iv. 2,) preached at the funeral of queen Mary, December 13, 1558. There are many of his orations, &c., preserved in Foxe's Acts and Monuments.

WHITE, (Thomas,) a divine, and the founder of Sion college, in London-wall, London, was born in Bristol, and educated at Magdalen hall, Oxford. He afterwards settled in London, where he had the living of St. Gregory's, near St. Paul's; and in 1575 he was made vicar of St. Dunstan's, Fleet-street, where his pulpit eloquence was much admired. In 1584 he was licensed to proceed in divinity, and commenced doctor in that faculty. In 1588 he had the prebend of Mora, in the cathedral of St. Paul, conferred upon him; and in 1590 he was made treasurer of the cathedral of Salisbury by the queen's letters. In 1591 he was made canon of Christ church, and in 1593 canon of Windsor. He died March 1, 1624, according to Reading; but Wood says in 1623, and was buried in the chancel of St. Dunstan's church. He published, Two Sermons at St. Paul's in the Time of the Plague; Funeral Sermon on Sir Henry Sidney; Sermon at St. Paul's Cross on the Queen's [Accession] Day (November 17) 1589. But his memory is chiefly to be venerated for his works of charity, and his liberal encouragement of learning. In 1613 he built an hospital in Temple parish, Bristol, endowing it with 92*l.* per annum. He also founded the moral philosophy lecture at Oxford, for the maintenance of which he gave the manor of Langdon hills, in the county of Essex. But his greatest benefaction was to Sion college. He directed in his will that 3,000*l.* should be applied in building a college and alms-house on the ruins of Elsynge priory, London-wall. His executors accordingly purchased the site of this priory for 2,450*l.*, and erected Sion college. The charters of incorporation are dated July 3, 6 Charles I., and June 20, 16 Charles II. By these authorities a president, two deans, and four assistants, with all the rectors, vicars, &c. of the city of London and suburbs, were constituted a corporation. At the same time alms-houses for ten men and as many women were established. The library, which has been much enlarged within the last two years, was principally the foundation of the Rev. Thomas Wood, rector of St. Michael's, Crooked-lane, London. Dr. White left his own library to the dean and canons of Windsor.

WHITE, (John,) a Puritan divine, and, Wood says, usually called the PATRIARCH OF DORCHESTER, was born in 1574, at Stanton St. John, in Oxfordshire, and educated at Winchester school, and at New college, Oxford. Here he took his degrees in arts, was admitted into holy orders, and became a frequent preacher in or near Oxford. In 1606 he became rector of Trinity church, at Dorchester, where in the course of his ministry he expounded the whole of the Scripture, and went through about half of it a second time, "having," says Wood, "an excellent faculty in the clear and solid interpreting of it." About 1624 Mr. White, with some of his friends, projected the new colony of Massachusetts, in New England, and, after surmounting many difficulties, succeeded in obtaining a patent. The object was to provide a settlement or asylum for those who could not conform to the discipline and ceremonies of the church. During the heat of the civil war a party of horse in the neighbourhood of Dorchester, under the command of prince Rupert, plundered his house, and carried away his library. He then made his escape to London, and was made minister of the Savoy. In 1640 he was appointed one of the learned divines to assist in a committee of religion

appointed by the House of Lords; and in 1643 he was chosen one of the Westminster Assembly of Divines. In 1645 he was appointed to succeed the ejected Dr. Featly as rector of Lambeth; and the Doctor's library was committed to his, care, until his own should be restored, which was carried away by prince Rupert's soldiers. He afterwards returned to Dorchester, where he died in 1648. His works are, A Commentary upon the First Three Chapters of Genesis; A Way to the Tree of Life, discovered in Sundry Directions for the Profitable Reading of the Scriptures; A Digression Concerning the Morality of the Fourth Commandment. He published also a few Sermons.

WHITE, (John,) a nonconformist lawyer, and commonly called, from his principal publication, *Century* White, was the son of Henry White, of Heylan, in Pembrokeshire, where he was born in 1590. He was educated in grammar learning at home, and about 1607 entered of Jesus college, Oxford, whence he went to the Middle Temple, and in due time was admitted to the bar, was summer reader 17 Car. I., and at length a bencher of that society. While a barrister he was much employed by the puritans in the purchase of impropriations, which were to be given to those of their own party; for which he received such a censure in the Star Chamber, as served to confirm the aversion he had already conceived against the hierarchy. In 1640 he was chosen member of parliament for the borough of Southwark; joined in all the proceedings which led to the overthrow of the church; was appointed chairman of the committee for religion, and a member of the Assembly of Divines. He died in 1645, and was buried in the Temple church. His principal publication is entitled, The First Century of Scandalous, Malignant Priests, made and admitted into Benefices by the Prelates, in whose hands the Ordination of Ministers and Government of the Church hath been; or a Narration of the Causes for which the Parliament hath ordered the Sequestration of the Benefices of several Ministers complained of before them, for Vitiousnesse of Life, Errors in Doctrine, contrary to the Articles of our Religion, and for Practising and Pressing Superstitious Innovations against Law, and for *Malignancy* against the Parliament, 1643, 4to.

WHITE, (Thomas,) an English philosopher, and Roman Catholic priest, who obtained considerable celebrity abroad, where he was usually called Thomas Anglus, or Thomas Albius, was the son of Richard White, Esq., of Hatton, in the county of Essex, by Mary, his wife, daughter of Edmund Plowden, the celebrated lawyer in Elizabeth's reign. He was principal of the college at Lisbon, and sub-principal of that at Douay; but he resided for a long time at Rome and Paris. He also lived for a considerable period in the house of Sir Kenelm Digby; and he showed his attachment to that gentleman's philosophy by various publications. Sir Kenelm introduced him, with large commendations, to Descartes, who hoped to make a proselyte of him, but without success. White was too much devoted to Aristotle's philosophy to admit of the truth of any other system. In his application of that philosophy to theological doctrines he embarrassed himself in so many nice distinctions, and gave such a free scope to his own thoughts, that he pleased neither the Molinists nor the Jansenists. His Institutiones Peripateticæ, Appendix Theologica de Origine Mundi, Tabula Suffragialis de Terminandis Fidei Litibus ab Ecclesia Catholica Fixa, and Tesseræ Romanæ Evulgatio, were inserted in the Index Expurgatorius. In opposition to the doctors of Douay, who had censured two-and-twenty propositions extracted from his Sacred Institutions, he published a piece entitled Supplicatio postulativa Justitiæ. Another of his works was the Sonitus Buccinæ, in which he maintained that the church had no power to determine, but only to give her testimony to tradition. This likewise was censured. Mr. White had a very particular notion concerning the state of souls separated from the body, which involved him in a dispute with the bishop of Chalcedon. Two tracts were written by him upon this subject, of which a large and elaborate account is given in archdeacon Blackburne's Historical View of the Controversy concerning an Intermediate State. White's book, De Medio Animarum Statu, was censured by the House of Commons in 1666, together with the Leviathan of Hobbes, with whom White held frequent disputations, in which the latter commonly proved himself to be the abler dialectician. He died in 1676.

WHITE, (Robert,) an eminent engraver, was born in London in 1645, and was a pupil of David Loggan, for whom he drew and engraved many architectural views. He applied himself mostly to the drawing of portraits in black lead upon

vellum. He drew the portraits of Sir Godfrey Kneller and his brother; and Sir Godfrey painted White's portrait in return. White's portrait of Sir Godfrey is in Sandrart's Teutsche Academie. In 1674, two years before Burghers was employed on the Oxford Almanack, White produced the first of that series. So great was the number of his engravings, that in the course of forty years he saved about 5,000*l.*; and yet, by some misfortune, or sudden extravagance, he died in indigent circumstances, at his house in Bloomsbury, in 1704. His plates were, after his decease, sold to a printseller in the Poultry, who in a few years, according to lord Orford and Mr. Strutt, enriched himself by the purchase. The number of his portraits, of which Vertue has collected the names, are two hundred and seventy-five, of which two are scraped in mezzotinto, and all the rest engraved in lines.—Some few of Robert White's plates were finished by his son, GEORGE, who chiefly practised in mezzotinto; and his best portraits in this style are those of the duke of Ormond, lord Clarendon, Sylvester Petyt, Sir Richard Blackmore, Colonel Blood, who stole the crown, and the notorious Jack Sheppard, after Sir James Thornhill.

WHITE, (Gilbert,) a divine, and very ingenious naturalist, was born in 1720, at Selborne, in Hampshire, and educated at Basingstoke, (under the Rev. Thomas Warton, vicar of that place, and father of those two distinguished writers, Dr. Joseph, and Mr. Thomas Warton,) and at Oriel college, Oxford, of which he was elected fellow in 1744. He became M.A. in October, 1746, and was admitted one of the senior proctors of the university in April, 1752. Being of an unambitious temper, and strongly attached to the charms of rural scenery, he early fixed his residence in his native village, where he spent the greater part of his life in literary occupations, and especially in the study of natural history, a taste for which his writings have contributed to generate and diffuse. He died in 1793. He was never married. He is well known for his charming publication, The Natural History and Antiquities of Selborne, in Hampshire. In a series of Letters to the Hon. Daines Barrington and Thomas Pennant, Esq., 1789, 4to. At the same time he has not neglected the antiquities of his favourite village, and in his History of the Priory of Selborne has proved himself an able antiquary. After White's death Dr. Aiken published a Naturalist's Calendar, with Observations in various branches of Natural History, the whole being selected from a natural history journal which had been kept by White for twenty-five years. In 1802 the Calendar and Natural History were published together in 2 vols, 8vo. In 1813 the Antiquities, Natural History, Calendar, and some Poems of the author's were published together in 4to. One of the best of the later editions was by Edward Turner Bennett, secretary to the Zoological Society. It contains the Natural History, Antiquities, and the Naturalist's Calendar, and is enriched with copious notes by the editor, and by Messrs. Bell, Owen, Yarrell, Daniell, Rennie, Herbert, and others. The last edition of this work, by the Rev. L. Jenyns, of Cambridge, was published in 8vo, 1843.

WHITE, (Joseph,) an eminent Oriental scholar, was born in 1746, at Gloucester, where his father was a journeyman-weaver. After receiving some education at a charity school, and employing all his leisure moments in reading, his attainments at length attracted the notice of a neighbouring gentleman of fortune, who sent him to the university of Oxford, where he was entered of Wadham college. He took the degree of M.A. in 1773; and about that time he engaged in the study of the Oriental languages by the advice of Dr. Moore, afterwards archbishop of Canterbury. In 1774 he was elected to a fellowship in his college; and in the following year he was appointed archbishop Laud's professor of Arabic; on entering upon which office he pronounced a masterly oration, which was soon afterwards printed, with the title of De Utilitate Linguæ Arabicæ in Studiis Theologicis Oratio Habita Oxoniis in Scholâ Linguarum, vii Id. Aprilis, 1775, 4to. In 1778, on the recommendation of bishop Lowth, he was appointed by the university to edit the Syriac Philoxenian version of the Four Gospels, (the MS. of which Dr. Gloster Ridley had given to New college,) which was printed at the Clarendon press, under the title of, Sacrorum Evangeliorum Versio Syriaca Philoxeniana, ex Codd. MSS. Ridleianis in Bibl. Coll. Nov. Oxon. repositis, nunc primùm edita, cum Interpretatione et Annotationibus Josephi White, &c. 2 vols, 4to. On November 15, 1778, he preached a sermon before the university, which was soon afterwards printed, under the title of, A Revisal of the English Translation of the Old

Testament recommended. To which is added, Some Account of an Ancient Syriac Translation of Great Part of Origen's Hexaplar Edition of the LXX lately discovered in the Ambrosian Library at Milan, 4to. About this time he was appointed one of the preachers at Whitehall chapel. In 1779 he took the degree of B.D.; and in the same year published, A Letter to the Bishop of London, suggesting a Plan for a New Edition of the LXX; to which are added, Specimens of some Inedited Versions made from the Greek, and a Sketch of a Chart of Greek MSS. In 1780 he published, A Specimen of the Civil and Military Institutes of Timour, or Tamerlane; a work written originally by that celebrated Conqueror in the Mogul Language, and since translated into Persian. Now first rendered from the Persian into English, from a MS. in the Possession of William Hunter, M. D.; with other Pieces, 4to. The whole of this work appeared in 1783, translated into English by major Davy, with Preface, Indexes, Geographical Notes, &c., by White, 4to. Being appointed the Bampton lecturer in Easter term, 1783, White preached a series of sermons before the university of Oxford, which were printed in 1784; and were so much admired for their learning and eloquence, that they soon came to a second edition. Their general subject was the evidences of the Christian religion; but the author's studies gave them a particular turn to a comparison with that of Mahomet, which topic was handled with much force and Oriental erudition. This publication, however, was eventually the cause of some discredit to the professor. Upon the sudden death, in 1788, of the Rev. Samuel Badcock, once a dissenting minister at South Moulton, a learned and ingenious man, and an able writer in the Monthly Review, and other periodicals of the day, it was discovered that White had engaged his pen in the composition of those Sermons, and had given him a promissory note of 500*l.* which was found in Badcock's pocket-book, and which, as was proved from letters afterwards found among the papers of the deceased, was given to Badcock by White in payment of the assistance which the latter had secretly obtained from the former in the composition of his Bampton Lectures. Dr. Samuel Parr also had contributed some Greek literature, which had been worked up in two of the Sermons. The facts were laid before the public, and, in the main, could not be denied. White's reputation, however, stood so high as a defender of the Christian faith, that he was presented to a prebend of Gloucester, soon after which he took the degree of D.D., and was presented by the crown to a canonry of Christ church. About 1790 he married, and accepted a college-living (Melton) in Suffolk. He continued assiduously to pursue his studies, and erected at his parsonage a press furnished with Oriental types, himself and his wife acting as compositors, and a man and maid-servant working the press. The fruits of his labours were a learned work, entitled, Ægyptiaca, 1801, 4to, relative to the antiquities of Egypt; and an edition, with a version, of an account of that country by an Arabian writer named Abdollatif. In 1799 he had published from the Clarendon press a work entitled, Diatessaron, being a Harmony of the Four Evangelists in Greek; this has been often reprinted. He also published, in 1808, a critical edition of the Greek New Testament, exhibiting the alterations proposed by Griesbach in the common text, 2 vols, cr. 8vo; and a sequel to this, in a Latin synopsis of the system of criticism adopted by Griesbach, Crisews Griesbachianæ in Novum Testamentum Synopsis, which appeared in 1811. He died in 1814.

WHITE, (Henry Kirke,) a poet, was born in 1785, at Nottingham, where his father followed the occupation of a butcher, and designed to bring up his son to the same trade. At a very early age he manifested a love of reading, to which every thing else gave way. When about six years old he was placed under the Rev. John Blanchard, who kept a school in Nottingham; and here he learned writing, arithmetic, and French. He was placed at the age of fourteen in a stocking-loom, to learn the hosiery trade; but to this he felt an invincible aversion; and his mother, who with the assistance of her eldest daughter, had opened a girl's boarding and day school at Lancaster, found means to have him placed in the office of Messrs. Coldham and Enfield, attornies and town-clerks of Nottingham. He now acquired, at his leisure hours, some knowledge of Latin and of Greek. He also made himself a tolerable Italian scholar, and gained some acquaintance with Spanish and Portuguese. Among his occasional pursuits also were chemistry, astronomy, electricity, and music; but the law was his first object, to which his papers shew

that he had applied himself with such industry, as to make it wonderful that he could have found time, busied as his days were, for any thing else. His opinions, which had at one time inclined to Deism, had now taken a strong devotional turn; and he longed to enter the university, with a view to qualify himself for the church. He had about this time written several poems in some of the literary journals, which were much admired by men of acknowledged taste, and their encouragement induced him to prepare a little volume of them for the press. It was his hope that this publication might either by the success of its sale, or the notice which it might excite, afford the means to prosecute his studies at college. It appeared accordingly in 1803. The success of this volume appears to have been by no means adequate to its merits; and the author met with many other impediments and disappointments before his object was attained. At length Mr. Dashwood, a clergyman then residing at Nottingham, obtained for him an introduction to Mr. Simeon, of King's college, Cambridge, who procured for him a sizar's place at St. John's college. Mr. Simeon had advised him to *degrade* for a year, and place himself, during that time, under some scholar. He went accordingly to the Rev. Mr. Grainger, of Winteringham, in Lincolnshire, and there, notwithstanding all the intreaties of his friends, pursued such an unintermitting course of study as greatly injured his delicate and already undermined constitution. He frequently at this time studied fourteen hours a day. The progress which he made in twelve months was indeed astonishing; for when he went to Cambridge he was immediately as much distinguished for his classical knowledge as his genius: but the seeds of death were in him, and the place to which he had so long looked with hope, served unhappily as a hot-house to ripen them. During his first term one of the university scholarships became vacant, and Henry, young as he was in college, and almost self-taught, was advised by those who were best able to estimate his chance of success, to offer himself as a competitor for it. He passed the whole term in preparing for this; but his strength sunk under the intenseness of his studies, and he was compelled to decline. And this was not the only misfortune. The general college examination came on: he was utterly unprepared to meet it; and he believed that a failure here would have ruined his prospects for ever. Once more he exerted himself beyond what his shattered health could bear: the disorder returned; and he went to his tutor Mr. Catton with tears in his eyes, and told him that he could not go into the hall to be examined. Mr. Catton, however, thought his success here of so much importance, that he exhorted him, with all possible earnestness, to hold out the six days of the examination. Strong medicines were given him, to enable him to support it; and he was pronounced the first man of his year. As he had succeeded in thus gaining approbation, he became farther stimulated to studious exertions far beyond his strength; and he returned to college in 1806 only to die. His death took place on the 19th October, 1806, in the twenty-second year of his age. His poems and prose pieces were published in 1807 by Southey, who accompanied them with an interesting account of his life..

WHITEFIELD, (George,) the founder of the Calvinistic division of Methodism, was born on the 16th December, 1714, at Gloucester, where his father kept the Bell Inn. He was the youngest of a family of six sons and a daughter; and his father dying when he was only about two years old, the care of his education devolved on his mother, who continued to keep the inn, and who brought up this her favourite son with great tenderness. Being placed at the grammar school of St. Mary de Crypt in his native city, he made considerable progress in classical learning; and his powers of elocution began to appear when he was about fourteen or fifteen, in the speeches which he delivered at the annual school visitations of the corporation. During this period he resided with his mother; and, as her circumstances were not so easy as before, he assisted her in the business of the inn for nearly a year and a half. By some means, however, he was encouraged to go to Oxford at the age of eighteen, where he entered as a servitor at Pembroke college, (1733). He had not been here much more than a year before he became acquainted with the Wesleys, and joined their society, already known for some time by the name of Methodists. Like them, Whitefield, who had been of a serious turn in his early days, began now to live by rule, and to improve every moment of his time. He received the communion every Sunday; visited the sick and the prisoners in jail, and read to the poor; and nourished his devotional tem-

perament by the perusal of the writings of Thomas à Kempis, Scougal, and Law. In the mean time he became a prey to melancholy; which was augmented, if not occasioned, by excessive bodily austerities; and at last, in consequence of reading some mystic writers, he was led to imagine, that the best method he could take was, to shut himself up in his study, till he had perfectly mortified his own will, and was enabled to do good, without any mixture of corrupt motives. When he was only twenty-one years of age he was sent for by Dr. Benson, bishop of Gloucester, who told him that though he had purposed to ordain none under twenty-three, yet he should reckon it his duty to ordain him whenever he applied. He was accordingly admitted to deacon's orders at Gloucester, June 20, 1736; and on the Sunday following he preached his first sermon in the church of St. Mary de Crypt. From the first his preaching made an extraordinary impression. Such earnestness, such passionate enthusiasm, had never before been heard from the pulpit in England, at least by that generation. He possessed one great qualification of a public speaker: his voice appears by general testimony to have been one of the most effective for the purposes of elocution ever possessed by man: capable of taking every various tone of emotion, and, whether poured forth in thunder or in softer music, making its way to the heart with irresistible force. Then he gesticulated, he stamped, he wept, with a tempestuous abandonment to which the most successful efforts of the counterfeit passion of the stage seemed but tame. In 1737 he first came up to London to officiate for a time in the chapel of the Tower; but his first sermon in the metropolis was preached in Bishopsgate church. He preached also at various other places; and while here letters came from the Wesleys at Georgia, which made him desirous to join them; but he was not yet quite clear as to this being his duty. He afterwards supplied a curacy at Dummer, in Hampshire; and being at length convinced that it was his duty to go to Georgia, he went in Jan. 1737, to take leave of his friends in Gloucester, and then set out for London. General Oglethorpe detaining him here for some months, he preached in various churches, and appears at this time to have attained as great popularity as at any subsequent period of his life; and he met also with instances of that opposition which he had afterwards to encounter. On the 23d December, 1737, he embarked: but owing to adverse winds he was detained in the Downs; and it was not until the end of January following that the ship got fairly under weigh. He arrived at the parsonage-house at Savannah May 7, 1738, where he remained until August. As some melioration of the deplorable condition of the colonists, he projected an Orphan-house, for which he determined to raise contributions in England; and accordingly he embarked in September, and after a boisterous passage, landed at Limerick. There he was received kindly by bishop Burscough, who engaged him to preach in the cathedral; and at Dublin, where he also preached, he was courteously received by Dr. Delany, bishop Rundle, and archbishop Bolton. In the beginning of December he arrived in London, where the trustees of the colony of Georgia expressed their satisfaction at the accounts sent to them of his conduct, presented him to the living of Savannah, and granted him 500 acres of land for his intended Orphan-house. Although at this time many of the clergy would scarcely acknowledge him for a brother, bishop Benson did not scruple to confer on him priest's orders; and on repairing to London the churches to which he was admitted were not capable of containing the crowds that thronged to hear him. He now adopted the design of preaching in the open fields, which he seems first to have practised on the afternoon of Saturday, the 17th of February, 1739, on Hannam Mount, at Rose Green, Kingswood, near Bristol, a place inhabited chiefly by colliers. His singular mode of address collected thousands of those people, on whom his discourses produced a most extraordinary effect. According to his own graphical description, "the first discovery of their being affected was to see the white gutters made by their tears, which fell plentifully down their black cheeks, as they came from their coal pits." Whitefield afterwards preached in the open air at Bristol itself, where the pulpits were closed against him. After this he preached often in the open air in the vicinity of London, particularly in Moorfields, and on Kennington Common. In August, 1739, he embarked again for America, and landed in Pennsylvania in October. Afterwards he went through that province, the Jerseys, New York, and back again to Maryland, Virginia, North and South Carolina, preaching every where to vast congregations. In the beginning of

January, 1740, he arrived at Savannah, where he founded, and in a great measure established, his Orphan-house, by the name of Bethesda. He then took another extensive tour through America, and returned to England in March, 1741. On his arrival he found it necessary to separate from Wesley, whose Arminian sentiments he disapproved of; and he now, with the help of some colleagues, began to form distinct societies of persons who held Calvinistic sentiments. This produced in a short time a new house at Kingswood, and the two Tabernacles in Moorfields and Tottenham-court-road. He visited also many parts of England, where similar societies were established; and he then went to Scotland, where he preached in all the principal towns. In 1742 he visited Wales, where, at Abergavenny, he married Mrs. James, a widow of that place. The marriage was not a happy one; and Mrs. Whitefield died in 1768. By her he had one child, a son, who died in infancy. In August, 1744, he embarked again for America, whence he returned in July, 1748. Soon after his return he had become acquainted with Selina, countess of Huntingdon, who, hearing of his arrival, invited him to her house at Chelsea. He went, and having preached twice, the countess wrote to him that several of the nobility desired to hear him. In a few days the earl of Chesterfield, lord Bolingbroke, and Hume attended, and desired they might hear him again. In America he had been listened to with wonder and complacency by Franklin. The countess of Huntingdon also appointed him her chaplain. At length, on his seventh visit to America, he was carried off by an asthmatic attack, at Newbury Port, near Boston, on the 30th of September, 1770, in the fifty-fifth year of his age. Whitefield's person was graceful and well-proportioned; his stature above the middle size. Excepting a squint with one eye, his features were good and regular. His deportment was easy, without any formality; and his manner was polite and engaging. A collection of his sermons, tracts, and letters, in 6 vols, 8vo, was published at London, in 1771: his Journals he published himself. A Life of Whitefield, by the Rev. J. Gillies, minister of the College Church of Glasgow, appeared, in 8vo, at London, in 1813; and a volume, entitled The Life and Times of the Rev. George Whitefield, by Robert Philip, was published in 1838.

WHITEHEAD, (David,) an eminent divine, was born at Tuderley, in Hampshire, and educated at Oxford, but whether at All Souls' or Brasennose college, Wood has not determined. He was chaplain to queen Anne Boleyn. Wood says, he was "a great light of learning, and a most heavenly professor of divinity." Archbishop Cranmer says that "he was endowed with good knowledge, special honesty, fervent zeal, and politic wisdom," for which, in 1552, he nominated him as the fittest person for the archbishopric of Armagh. In the beginning of the reign of Mary he retired, with many of his countrymen, to Frankfort, where he was chosen pastor to the English congregation of exiles. On the accession of Elizabeth he returned to England, and was one of the committee appointed to review king Edward's Liturgy; and in 1559 he was also appointed one of the public disputants against the Popish bishops. In this he appeared to so much advantage, that the queen is said to have offered him the archbishopric of Canterbury; but this he declined, as well as the mastership of the Savoy, excusing himself to the queen by saying that he could live plentifully by the preaching of the Gospel without any preferment. He was accordingly a frequent preacher, and in various places where preaching was most wanted. He remained a single man; which much pleased the queen, who had a great antipathy against the married clergy. Lord Bacon informs us that when Whitehead was one day at court, the queen said, "I like thee better, Whitehead, because thou livest unmarried." "In troth, madam," he replied, "I like you the worse for the same cause." It appears from Strype's life of Grindal, that Whitehead was deprived in 1564 for objecting to the habits: how long he remained under censure we are not told. He died in 1571. He wrote, Lections and Homilies on St. Paul's Epistles; and in a Brief Discourse of the Troubles begun at Frankfort, 1575, 4to, are several of his discourses, and answers to the objections of Dr. Horne concerning matters of discipline and worship.

WHITEHEAD, (George,) an eminent person among the Quakers, was born at Sunbigg, in the parish of Orton, in Westmoreland, about 1636, and received his education at the free school of Blencoe in Cumberland. After many sufferings and imprisonments, undergone by him in his efforts to propagate the principles of his sect, he died in 1723.

WHITEHEAD, (Paul,) a poet, was

born in London, in 1710, on St. Paul's day, from which circumstance he derived his Christian name. Though originally intended for business, and apprenticed to a mercer, he despised the drudgery of the counter, and entered at the Temple to study the law. By unfortunately joining with Fleetwood the player, in a bond of 3000*l.* he brought misery upon himself, and languished for some years in the Fleet prison. He afterwards maintained himself by his writings, and at last, through the friendship of lord le Despenser, he obtained a patent place of 800*l.* for life. He published, State Dunces; Manners; Honour; Satires; The Gymnasiad, a mock-heroic poem, in ridicule of boxing. He wrote also an epistle to Dr. Thompson, besides some songs and epigrams. He died in 1774. His works were published in 1777, by captain Edward Thompson, 4to.

WHITEHEAD, (William,) a poet, was born in 1715, at Cambridge, where his father was a baker. By the kindness of Mr. Bromley, afterwards lord Montfort, he obtained, at the age of fourteen, a nomination to Winchester college, whence, in 1735, he was removed to Clare hall, Cambridge. In 1742 he became fellow of his college; and soon after he engaged in the family of lord Jersey, as tutor to his son, and to his friend, afterwards general Stevens. Here he produced his Roman Father, (founded in part upon the Horace of Corneille,) and his Creusa, queen of Athens, which were received with great applause. In 1754 he accompanied his noble pupil and lord Nuneham to the continent; and after visiting the German courts, he passed to Italy, and returned through Switzerland, Germany, and Holland, to England in 1756. By the interest of lady Jersey he was appointed secretary and registrar to the order of the Bath; and two years after he succeeded Cibber in the office of poet-laureate. He afterwards wrote, The School for Lovers, a comedy, acted at Drury lane, in 1762, and, Charge to the Poets, a satirical poem. The Trip to Scotland, a farce, appeared about 1771; and in 1775, the poet collected together, and published, his poems. He died suddenly, after a short confinement, in consequence of a cold, at his lodgings, in Charles street, Grosvenor square, the 14th April, 1785, and was buried, by the direction of his friend general Stevens, in South Audley street chapel. Besides the above-mentioned pieces, Whitehead wrote, Variety; The Goat's Beard; Venus Attiring the Graces; and, Friendship. An account of his life was published by his friend Mason.

WHITEHEAD, (John,) a Methodist preacher. He was well educated; and quitting the trade of linen-draper at Bristol, he kept a school at Wandsworth, where he was patronized by the Quakers, whose principles he had adopted. He next travelled on the continent, as tutor to one of his pupils; and at Leyden he applied himself to anatomy, and physic, and took his medical degrees. On his return to London he became physician to the London Dispensary. He preached the funeral sermon of John Wesley, and published an account of his life, in 2 vols, 8vo; but the work gave great offence to the Methodists. He died in 1804.

WHITEHURST, (John,) an ingenious philosophical writer, was born in 1713, at Congleton, in Cheshire. He was brought up to the business of his father, a clock and watch maker, and, after visiting Dublin, to see a curious clock, set up for himself at Derby, where he made the clock for the Town hall, and also the clock and the chimes for All Saints' church. In 1775 he removed to London, where he became stamper of the money weights, by the patronage of the duke of Newcastle. Distinguished by his great mechanical knowledge, his house was the resort of the ingenious and the scientific, and, in reward for his valuable Inquiry into the Original State and Formation of the Earth, which he improved in 1787, in 4to, he was in 1779 elected a member of the Royal Society. He published besides, An Attempt towards obtaining Invariable Measures of Length, Capacity, and Weight, from the Mensuration of Time; and he contributed to the Philosophical Transactions, three valuable papers: Thermometrical Observations at Derby; An Account of a Machine for raising Water, at Oulton, in Cheshire; and, Experiments on Ignited Substances. He died in 1788.

WHITELOCK, (Sir James,) an able lawyer, was born in London, in 1570, and educated at Merchant Taylors' school, and at St. John's college, Oxford, whence he removed, in 1594, to the Middle Temple. He was chosen member for Woodstock in 1620, and soon after made chief justice of Chester, and knighted. He was afterwards raised to the office of judge of the Common Pleas, and at last became chief justice of the King's Bench. He died in 1632. He wrote, Lectures or Readings in the Middle Temple Hall;

Speeches in Parliament; Of the Antiquity, Use, and Ceremony of Lawful Combats in England, formerly in the library of Ralph Sheldon, of Beoly, Esq. and since printed, with other pieces by him, among Hearne's Curious Discourses.

WHITELOCK, (Bulstrode,) son of the preceding, was born in 1605, in London, and educated at Merchant Taylors' school, and at St. John's college, Oxford, which he left, without a degree, to enter at the Middle Temple. Under the direction of his father he acquired great knowledge of the law; and in the Long Parliament he was elected member for Marlow, in Buckinghamshire. Though he was one of the most active managers in the accusation against the earl of Strafford, he honourably declined to engage in the prosecution of Laud, from whom he had, when at Oxford, received many marks of kindness and hospitality. His influence in parliament was such, that he was one of the commissioners appointed to treat about peace with the king; and he also sat as a lay member in the Westminster Assembly of Divines. He afterwards gained the confidence of Cromwell, by informing him secretly of the intentions of lord Essex to criminate him; but, though one of the commissioners of the great seal, he refused to be concerned in the trial of Charles I., and retired into the country. In 1648 he was elected high steward of Oxford. In 1653 he went ambassador to Sweden; and on his return, the next year, he became commissioner of the Exchequer; and in 1656 he was chosen speaker of the House of Commons; and the following year called up to the other house as one of Cromwell's lords. In 1659 he was appointed president of the council of state, and keeper of the great seal; but on the approach of the Restoration he withdrew to the country, and led the rest of his life in retirement at Chilton park, in Wiltshire, where he died in 1676. He wrote memorials of the English affairs, or account of what passed during the reign of Charles I. till the Restoration, &c., published 1682, and again edited 1732; Memorials of the English affairs, from the time of Brutus, to the end of the first James's reign; Monarchy asserted to be the Best, most Ancient, and Legal Form of Government; Speeches in Rushworth's Collection, &c. Though a confidential friend of Cromwell, he is deservedly commended by lord Clarendon for his eminent parts, great learning, and the openness of his character.

WHITGIFT, (John,) the third Protestant archbishop of Canterbury, and one of the most intrepid supporters of the constitution of the church of England, descended from the ancient family of Whitgift, in Yorkshire, was born at Great Grimsby, in Lincolnshire, in 1530, according to his biographers Strype and Paule; but, according to Mr. Francis Thynne, quoted by Strype, in 1533. His father, who was a merchant, sent him to St. Antony's school, in London, a religious house situated between Broad street and Threadneedle street, and at that time in high repute. About 1548 he entered of Queen's college, Cambridge; but he soon after removed to Pembroke hall, where the celebrated John Bradford, the martyr, was his tutor. He had not been here long before he was recommended by his tutor and Grindal (then fellow, and afterwards archbishop of Canterbury) to the master, Nicholas Ridley, by which means he was made scholar of that house, and chosen bible-clerk. In 1555 he was elected fellow of Peter-house; and he commenced master of arts in 1557. In 1560 he entered into holy orders, and preached his first sermon before the university, at St. Mary's. The same year he was appointed chaplain to Cox, bishop of Ely, who gave him the rectory of Teversham, in Cambridgeshire. In 1563 he proceeded B. D.; and, Matthew Hutton, then fellow of Trinity college, being appointed regius professor of divinity, the same year Whitgift succeeded him as lady Margaret's professor of divinity. The subject of his lectures was the Book of Revelation, and the Epistle to the Hebrews. In 1567 he was chosen master of Pembroke hall; but he remained in that situation for only three months, for he distinguished himself so eminently in the pulpit, that Sir Nicholas Bacon, then lord-keeper, sent for him to court to preach before the queen, who heard him with great satisfaction, and made him her chaplain, and soon after master of Trinity college, Cambridge, by the interest of Sir William Cecil. In the same year he took his degree of D.D., and succeeded Dr. Hutton, (now made dean of York,) as regius professor of divinity. The same year he also compiled a new body of statutes for the university. By these additional power was conferred on the heads of houses, which Whitgift did not delay to employ; for he procured a prohibition to Cartwright, the eminent Calvinistic divine, from reading any more

lectures as Margaret-professor, till he had given satisfaction with respect to his principles and opinions. The result was that Cartwright was deprived of his professorship. In 1571 Dr. Whitgift served the office of vice-chancellor. In June, in consequence of the queen's nomination, he had been appointed dean of Lincoln; and in October the archbishop granted him a dispensation to hold with it his prebend of Ely, and rectory of Teversham, and any other benefice whatsoever; but in the following year he resigned the rectory of Teversham. He was now, by particular desire of Dr. Parker, archbishop of Canterbury, engaged in writing his Answer to the Admonition to the Parliament, which was a violent attack upon the whole constitution of the Reformed Church, its Sacraments, Liturgy, and Ministers. This task requiring more leisure than his office as master of Trinity college would allow, he desired to leave the university; but this the other heads of houses succeeded in preventing. He had a little before expelled Cartwright from his fellowship for not taking orders in due time, according to the statute; and before the expiration of 1572 he published his Answer to the Admonition to the Parliament, 4to. The Admonition was drawn up by Field, minister of Aldermary, London, and Mr. Wilcox. As archbishop Parker was the chief person who encouraged Whitgift to undertake the Answer, he likewise gave him considerable assistance; and other prelates and learned men were also consulted; and all means were taken to render it, what it has been generally esteemed, as able a defence of the Church of England against the innovations of the Puritans, as bishop Jewel's was against the doctrines of the Church of Rome. A second edition appeared in 1573, with the title, An answer to a certain libel, entitled An Admonition to the Parliament, newly augmented by the Author, as by Conference shall appear. To this a reply being published by Cartwright, Dr. Whitgift published his defence, fol. 1574. Cartwright published in 1574, 4to, The second Reply of T. C. against Dr. Whitgift's second Answer touching Church Discipline. In March, 1577, Dr. Whitgift was made bishop of Worcester; and as this diocese brought him into the council of the marches of Wales, he was immediately after appointed vice-president of those marches in the absence of Sir Henry Sidney, lord president, and now lord lieutenant of Ireland. In June following he resigned the mastership of Trinity college. In July, 1583, Grindal died; and the queen immediately nominated Whitgift to succeed him as archbishop of Canterbury. On entering on this high office, that which gave him most concern was, to see the established uniformity of the church in so great disorder from the non-compliance of the puritans, who, taking advantage of his predecessor's easiness in that respect, were possessed of a great many ecclesiastical benefices and preferments, in which they were supported by some of the principal men at court. He set himself, therefore, with extraordinary zeal and vigour to reform these infringements of the constitution, for which he had the queen's express orders. With this view, in December, 1583, he moved for an ecclesiastical commission, which was soon after issued to him, with the bishop of London, and several others. For the same purpose, in 1584, he drew up a form of examination, containing twenty-four articles, which he sent to the bishops of his province, enjoining them to summon all such clergy as were suspected of nonconformity, and to require them to answer those articles severally upon oath, *ex officio mero*, likewise to subscribe to the queen's supremacy, the book of Common Prayer, and the Thirty-Nine Articles. At the same time he held conferences with several of the Puritans, and by that means brought some to a compliance; but when others appealed from the ecclesiastical commission to the council, he resolutely asserted his jurisdiction, and vindicated his proceedings, even in some cases against the opinion of lord Burleigh, who was his chief friend there. In 1585 Whitgift was employed, by a special order from the queen, in drawing up rules for regulating the press, which were confirmed and published by authority of the Star-chamber in June. About the beginning of 1586 he was sworn into the privy-council; and he proceeded to frame the statutes of cathedral-churches, so as to make them comport with the reformation. In 1587, when the place of lord-chancellor became vacant by the death of Sir Thomas Bromley, the queen made the archbishop an offer of it, which he declined, but recommended Sir Christopher Hatton, who was accordingly appointed. In 1588 the virulent pamphlet, entitled Martin Marprelate was published, in which the archbishop was severely handled by the

Puritan party in very coarse language. In 1591 Cartwright was brought before the Star-chamber; and, upon giving bail for his quiet behaviour, was discharged, on the motion of the archbishop. In 1593 Dr. Bancroft published his Survey of Discipline, in which he censured Beza's conduct in intermeddling with the English affairs in respect of church-government; upon which the latter complained of this usage in a letter to archbishop Whitgift, who returned a long answer, in which he not only showed the justice of Dr. Bancroft's complaint, but further also vindicated Saravia and Sutcliffe, two learned men of the English church, who had written in behalf of the order of episcopacy, against Beza's doctrine of the equality of ministers of the gospel, and a ruling presbytery. In 1595, when the disputes respecting church discipline appeared to be in a good measure appeased, the predestinarian-controversy took place; and on this occasion the archbishop had the chief direction in drawing up the famous Lambeth Articles, in concert with Bancroft, then bishop of London, Vaughan, bishop of Bangor, Tindal, dean of Ely, Whitaker, and others. "I know them," said the archbishop, "to be sound doctrines, and uniformly professed in this church of England, and agreeable to the articles of religion established by authority." The archbishop of York made a similar declaration; and the articles were forwarded to Cambridge, accompanied by a letter from Whitgift, recommending that "nothing be publicly taught to the contrary." This year (1595) he obtained letters patent from her majesty, and began the foundation of his hospital at Croydon. On the death of queen Elizabeth (1602,) the archbishop sent Dr. Nevile, dean of Canterbury, into Scotland to king James, in the name of the bishops and clergy of England, to tender their allegiance, and to understand his majesty's pleasure in regard to the government of the church; and, though the dean brought a gracious message to him from the king, assuring his grace that he would maintain the settlement of the church as his predecessor left it, yet the archbishop was for some time not without his apprehensions. The Puritans, on the death of the queen, conceived fresh hopes of some countenance, and began to speak with more boldness of their approaching emancipation from ecclesiastical authority. A book had been printed the year before, by some of their party, entitled The Plea of the Innocents, and in this year (1603) appeared The humble Plea of the Thousand Ministers for redressing offences in the Church, at the end of which they required a conference. In October a proclamation was issued concerning a meeting for the hearing and determining things said to be amiss in the church. This issued in the famous Conference held at Hampton Court, Jan. 14, 16, and 18,(1604,) an account of which was drawn up by bishop Barlow. It only served to satisfy the Puritans that the king was decidedly against them. Archbishop Whitgift did not survive this Conference long. He was not well in December before, but troubled with jaundice, which, together with his age, had made him unfit to wait upon the king and court abroad the last summer. But soon after the Conference at Hampton Court, going in his barge to Fulham in tempestuous weather, he caught cold; yet the next Sunday, being the first Sunday in Lent, he went to Whitehall, where the king held a long discourse with him and the bishop of London about the affairs of the church. His grace going thence to the council chamber to dinner, after long fasting, he was seized with a paralytic stroke. He was then carried to the lord treasurer's chamber, and thence, after a while, conveyed to Lambeth. On Tuesday he was visited by the king, who, out of a sense of the importance of his services at this particular juncture, told him, "that he would pray to God for his life; and that if he could obtain it, he should think it one of the greatest temporal blessings that could be given him in this kingdom." The archbishop would have said something to the king, but his speech failed him, so that he uttered only imperfect words. But so much of his speech was heard, repeating earnestly with his eyes and hands lifted up, "Pro Ecclesiâ Dei!" Being still desirous to have spoken his mind to the king, he made two or three attempts to write to him; but he was too far gone, and the next day, being February the 29th, he died. "Whether grief," says Strype, "was the cause of his death, or grief and fear for the good estate of the church under a new king and parliament approaching, mingling itself with his present disease, might hasten his death, I know not." But Camden says, "Whilst the king began to contend about the liturgy received, and judged some things fit to be altered, archbishop Whitgift died with grief." He was interred in the parish church of Croydon, where a monument

was erected, with an inscription to his memory." Archbishop Whitgift was naturally of a warm temper, which however he learned to correct as he advanced in years. Cecil, earl of Salisbury, said of him, after his death, that "there was nothing more to be feared in his government, especially towards his latter time, than his mildness and clemency." Hooker confirms this opinion, averring that "He always governed with that moderation, which useth by patience to suppress boldness."

WHITTINGHAM, (William,) the puritan dean of Durham, was born at Chester, in 1524, and educated at Brasennose college, Oxford. After taking his degree of bachelor of arts, he was elected fellow of All Souls' in 1545, and two years afterwards was made one of the seniors of Christ church, on the foundation of Henry VIII. In May, 1550, having obtained leave to travel for three years, he passed his time principally at Orleans, where he married the sister of Calvin. He returned to England in the latter end of the reign of Edward VI.; but, as he was a staunch adherent to the doctrines of the reformation, he found it necessary to leave home when Mary came to the throne, and he joined the exiles at Frankfort. Here he became one of those who took part against the ceremonies of the Church of England being observed among the exiles, and afterwards became a member of the Church of Geneva. On the Scotch reformer, Knox, leaving that society to return to his own country, Whittingham was prevailed upon by Calvin to take orders in the Geneva form, and was Knox's successor. While here, he undertook, along with other learned men of the same society, an English translation of the Bible, which was not completed when those employed upon it had an opportunity to return to England, on the accession of Elizabeth. Whittingham, however, remained at Geneva to finish the work, during which time he translated into metre five of the Psalms, inscribed W. W., of which the 119th was one, together with the Ten Commandments, and a Prayer, all which make part of the collection known by the names of Sternhold and Hopkins. Soon after his return to England he was employed to accompany Francis, earl of Bedford, on his embassy of condolence for the death of the French king, in 1560. And he attended Ambrose, earl of Warwick, to Havre de Grace, while the earl defended it against the French; and Wood says, he preached nonconformity there. Warwick appears to have had a very high opinion of him; and it was by his interest that Whittingham was promoted to the deanery of Durham in 1563, which he held for sixteen years. During this time he was one of the most zealous opponents of the habits and ceremonies; and he was so impetuous in his zeal against Popery, as to destroy some of the antiquities and monuments in Durham cathedral. Notwithstanding his opposition to the habits, when in 1564 the order was issued for wearing them, he thought proper to comply; and, being afterwards reproached for this by one who was with him at Geneva, he quoted a saying of Calvin, "that for external matters of order, they might not neglect their ministry; for so should they, for tithing of mint, neglect the greater things of the law." In 1577 Dr. Sandys, archbishop of York, made his primary visitation throughout his province. He began with Durham, where a charge, consisting of thirty-five articles, was brought against Whittingham, the principal of which was his being ordained only at Geneva. Whittingham refused to answer the charge, but denied in the first place the archbishop's power to visit the church of Durham. On this Sandys proceeded to excommunication. Whittingham then appealed to the queen, who directed a commission to the archbishop, Henry earl of Huntington, lord president of the north, and Dr. Hutton, dean of York, to hear and determine the validity of his ordination, and to inquire into the other misdemeanours contained in the articles; but this commission ended only in some countenance being given to Whittingham by the earl and by Dr. Hutton, the latter of whom went so far as to say, that "Mr. Whittingham was ordained in a better sort than even the archbishop himself." Sandys then obtained another commission directed to himself, the bishop of Durham, and lord president, the chancellor of the diocese, and some others. Here, as Whittingham had nothing to produce but a certificate or call from the church of Geneva, it was objected to; but the lord president said that "it would be ill taken by all the godly and learned, both at home and abroad, that we allow of popish massing priests in our ministry, and disallow of ministers made in the reformed church." It does not appear that anything was determined; and Whittingham's death put an end to the dispute. He died June

10, 1589, in the sixty-fifth year of his age, and was interred in the cathedral of Durham.

WHITTINGTON, (Robert,) one of our early grammarians, was born in Lichfield, about 1480, and educated under the famous grammarian, John Stanbridge, in the school adjoining Magdalen college, Oxford. In 1501 he began to teach a grammar-school, probably in London. In the beginning of 1513 he supplicated the congregation of regents of the university of Oxford, by the name of Robert Whittington, a secular chaplain, and a scholar of the art of rhetoric, that whereas he had spent fourteen years in the study of the said art, and twelve years in teaching, "it might be sufficient for him that he might be laureated." This being granted, he composed a hundred verses, which were stuck up in public places, especially on the doors of St. Mary's church, and was solemnly crowned with a wreath of laurel, &c., that is, he was made doctor of grammar,—an unusual title and ceremony, and the last of the kind. This appears to have conferred no academical rank, for he was afterwards admitted to the degree of bachelor of arts. From this time, however, he called himself in several of his works *Protovates Angliæ*,' an assumption which his fellow-grammarians, Horman and Lily, did not much relish. He appears indeed to have been very conceited of his abilities, and to have undervalued those who were at least his equals. Yet historians allow him to have been an excellent Greek and Latin scholar, and a man of a facetious turn, but too much given to personal satire, both in conversation and in his literary disputes with Lily, Aldridge, and others. He was alive in 1530, but how long afterwards does not appear. He wrote a great many grammatical treatises, some of which must have long been in use in schools, for they went through many editions. They are enumerated by Wood, and more correctly by Dibdin in his edition of Ames's Typographical Antiquities. Warton also mentions a few of them, and says that some of his Latin poetry is in a very classical style, and much in the manner of the earlier Italian poets.

WHITWORTH, (Charles, lord,) a diplomatist, was the eldest son of Richard Whitworth, Esq., of Blowerpipe, in Staffordshire, and was bred under that accomplished minister and poet Mr. Stepney; and, having attended him through several courts of Germany, he was, in 1702, appointed resident at the diet of Ratisbon. In 1704 he was named envoy-extraordinary to the court of Petersburg; and he was sent thither again in 1710 on a successful mission, of great importance and difficulty, to the Czar Peter. In 1714 he was appointed plenipotentiary to the diet of Augsburg and Ratisbon; in 1716 envoy-extraordinary and plenipotentiary to the king of Prussia; in 1717 envoy-extraordinary to the Hague. In 1719 he returned in his former character to Berlin; and in 1721 George I. rewarded his long services by creating him baron Whitworth of Galway, in the kingdom of Ireland. The next year he was entrusted with the affairs of Great Britain at the congress of Cambray, in the character of ambassador-extraordinary and plenipotentiary. He returned home in 1724, and died the next year at his house in Gerard-street, London, and was interred in Westminster Abbey. His Account of Russia, as it was in the year 1710, was published by lord Orford at Strawberry-hill.

WHYTT, (Robert,) an eminent physician, was born at Edinburgh, in 1714, and educated at St. Andrew's, whence he went to Edinburgh, where he entered upon the study of medicine under Monro, Rutherford, Sinclair, Plummer, Alston, and Innes. After attending the most eminent teachers at London, Paris, and Leyden, he had the degree of M.D. conferred upon him by the university of Rheims in 1736. Upon his return to his own country he had the same honour conferred upon him by the university of St. Andrews. In 1737 he was admitted a licentiate of medicine in the Royal College of Physicians of Edinburgh, and the year following he was raised to the rank of a fellow of the College. In 1746 he succeeded Dr. Sinclair in the chair of the institutions of medicine in the university. In 1752 he was elected a fellow of the Royal Society of London; in 1761 he was appointed first physician to the king in Scotland; and in 1764 he was chosen president of the Royal College of Physicians at Edinburgh. He died in 1766. He published, An Essay on the Vital and other Involuntary Motions of Animals; Essay on the Virtues of Lime-water and Soap in the Cure of the Stone; Physiological Essays; Observations on the Nature, Causes, and Cure of those Disorders which are commonly called Nervous, Hypochondriac, and Hysteric; and, Observations on the Dropsy of the Brain.

WICHMANN, (John Ernest,) a physician, was born at Hanover, in 1740, and, after having received his early education at the Lyceum of Bremen, went in 1759 to Göttingen, and commenced the study of medicine under Brendel. He graduated in 1762, and then visited Paris and London. He returned to Hanover in 1764, and commenced practice; and on the death of Weilhoff he was appointed court-physician. In 1794 he published at Hanover his Ideen zur Diagnostic, 3 vols, 8vo. He wrote several other smaller works on various diseases and their treatment. He died in 1804.

WICKHAM. See WYKEHAM.

WICLIF. See WYCLIFFE.

WICQUEFORT, (Abraham de,) a Dutch diplomatist and historian, was born in 1598, probably at Amsterdam. Early in life he settled in France, where he applied himself diligently to political studies, and, having made himself known to the elector of Brandenburg, was appointed by him his resident at the court of France in 1626; and he held this post till 1658, when he fell into disgrace with cardinal Mazarin, who accused him of having sent secret intelligence to Holland and other places; and he was ordered to leave the court and the kingdom: but, before he set out, he was seized and sent to the Bastile. The year after, however, he was set at liberty, and was sent under a guard to Calais, whence he passed over to England, and thence to Holland, where De Witt, the pensionary, received and protected him: he had indeed been the victim of De Witt, with whom he had carried on a secret correspondence, which was discovered by intercepted letters. The duke of Brunswick Lunenburg soon after made him his resident at the Hague; and he was appointed, besides this, secretary-interpreter of the States General for foreign despatches. But, being accused of holding secret correspondence with the enemies of the States, he was placed in confinement at the Hague in March, 1676; and in November following he was condemned to perpetual imprisonment, and to the forfeiture of all his effects. He beguiled his prison hours with continuing his history of the United Provinces, which he had been employed upon by De Witt. This work was published at the Hague in 1719, with this title, L'Histoire des Provinces Unies des Pays-Bas, depuis le parfait établissement de cet Etat par la Paix de Munster. He continued under restraint till 1679, and then contrived to escape by exchanging clothes with one of his daughters, who risked her own liberty to procure his. He then took refuge at the court of the duke of Zell; from which he withdrew in 1681, disgusted, because that prince would not act with more zeal in procuring his sentence to be reversed at the Hague. It is not known what became of him after; but he is said to have died in 1682. His principal work is his L'Ambassadeur et ses Fonctions, the Hague, 1681, 2 vols, 4to, and reprinted at Amsterdam in 1724, in 1733, and in 1736. He published also in 1677, during his imprisonment, Mémoires touchant les Ambassadeurs et les Ministres publics. He translated some books of travels from the German into French; and also from the Spanish, L'Ambassade de D. Garcias de Silva Figueroa en Perse, contenant la Politique de ce grand Empire, &c.

WIEBEKING, (Charles Frederic,) an eminent engineer and writer on hydraulic and civil architecture, was born in 1762, at Wollin, in Pomerania. When only seventeen he made a statistical survey of the duchy of Mecklenburg-Strelitz, which was engraved on nine sheets. He was next employed by the Prussian government to make a similar survey of Pomerania between Belgard and Zamow. In 1788 he was appointed engineer in the service of the duchy of Berg; and in 1792 he published a work entitled Ueber Topographische Charten, and his Beiträge, &c., or Contributions to Practical Hydraulic Architecture and Machinery. From this time he was chiefly occupied for many years upon his large work Wasserbaukunst, which was brought out in five volumes from 1798 to 1805. In 1802 he was engaged by the Austrian government to inspect the ports and harbours of Trieste, Venice, Fiume, and other places within the Austrian-Italian territory. In 1805 he was invited to Bavaria, and there became chief engineer and inspector of roads and canals, which appointment he continued to hold till 1818. His other publications are, Theoretisch-practische Bürgerliche Baukunde, 4 vols, 4to, with a large folio atlas of plates, 1821-6; Theoretisch-practische Strassenbaukunde, 1808; and Analyse Historique et Raisonnée des Monumens de l'Antiquité; des Edifices les plus remarquables du Moyen Age, &c., 1840, dedicated to Queen Victoria of England. He was knight of several German and foreign orders, as well as member of nearly all the principal academies and learned societies in Europe.

He died at Munich, in 1842, in his eighty-first year.

WIELAND, (Christopher Martin,) a voluminous writer, who has been called the Voltaire of Germany, was born in 1733, at the village of Oberholzheim, near Biberach, in Suabia, where his father was minister. At the age of twelve he wrote a poem on the Destruction of Jerusalem. In his fourteenth year he was sent to the school of Klosterbergen, where he closely studied Greek, Latin, and French. Two years after he was sent to Erfurt to study the sciences, where he became enamoured of Sophia von Gutermann, afterwards known as a writer, by the name of Madame de Laroche. The youthful lovers swore eternal fidelity to each other; but Wieland's father thought proper to interrupt the connexion, and sent his son to Tübingen to study the law. For this he probably had little inclination, and employed most of his thoughts and time on classical literature, philosophy, and modern poetry, producing at the age of eighteen an Art of Love, in the manner of Ovid, and a poem, On the Nature of Things, in which he combined the philosophy of Plato and Leibnitz. After this he appears to have devoted himself entirely to study and writing, and acquired considerable reputation as a poet. In 1751 he published at Tübingen his Zehn Moralische Briefe, addressed to Sophia. In the following year he went to Zurich, whither he had been invited by Bodmer, who received him with great kindness. He then went to Berne, where he made the acquaintance of the celebrated Julia Bondeli; wrote the beautiful story of Araspes and Panthea; and formed the plan of his Agathon, his most celebrated novel. In 1760 he returned to his native place, where he was appointed to the office of director of the chancery. He now studied Shakspeare with great attention, and translated into German twenty-eight of his dramas; but he does not reach the pathos and dignity of his original. In 1765 he married a lady at Augsburgh, of whom he speaks so highly that we may conclude he had overcome or moderated his attachment to the object of his first love. In 1769 he became professor of philosophy at Erfurt. In 1770 he published his Goldener Spiegel oder die Könige von Scheschian. In 1772 he was appointed tutor to the two sons of Amalia, duchess of Saxe Weimar. In 1775 he set up the Deutscher Mercur, which he edited till 1789, when he obtained the assistance of Böttiger, the celebrated archæologist, with whom he carried it on till 1805. In 1780 he published his epic romance, Oberon, in twelve cantos. This, which is his best work, has been translated by Sotheby. In 1808 Buonaparte sent him the cross of the legion of honour, and the emperor of Russia that of St. Anne. Wieland's latter days were employed in translating Horace, Lucian, and Cicero's Letters. He died at Weimar, in 1813, in the eighty-first year of his age. A collection of his works was published at Leipsic from 1794 to 1802, in 36 volumes, and 6 supplementary volumes, 4to, and great and small 8vo. Another edition appeared in 1818-1828, at Leipsic, in 53 vols, 12mo. The most recent is that of 1839 and 1840, in 36 vols.

WIER, (John,) Lat. *Wierus*, or *Piscinarius*, an able physician, was born of a noble family, in 1515, at Grave, on the Meuse, in the duchy of Brabant, and studied philosophy under the famous Henry Cornelius Agrippa. He also studied at Paris and Orleans. After some time spent in travelling, he visited the court of the duke of Cleves, who appointed him his physician; and he held that office for thirty years. He died in 1588. His works were printed at Amsterdam, 1660, 4to, which includes his treatise, De Dæmonum Prestigiis et Incantationibus, translated into French, by James Grevin, 1577, 8vo. He maintains in this work, that those accused of witchcraft were persons whose brain was disordered by melancholy, whence they imagined falsely, and without any reason, that they had dealings with the devil, and were therefore deserving of pity rather than of punishment. It seems strange, that, with this opinion, Wier should in other instances have given ready credence to absurd and fabulous stories.

WIGAND, (John,) a learned divine, of the reformed religion, was born at Mansfeld, in Upper Saxony, in 1523, and educated at Wirtemberg, where he studied the arts and languages for about three years; attending, at the same time, the lectures of Luther and Melanchthon. In 1541 he went to Nuremberg, where he was made master of St. Lawrence-school, and taught there for three years; but he returned to Wirtemberg, where he commenced M.A. before he was twenty-two years old, and began the study of divinity, which he engaged in with great assiduity, until the events of the war

dispersed the students of that university. He then was invited to his native place, Mansfeld, where he was ordained; and he is said to have been the first who was ordained after the establishment of the Protestant religion. He soon became a very useful and popular preacher, and on the week-days read lectures to the youth in logic and philosophy. While here he wrote a Confutation of Sidonius's Popish Catechism, which was afterwards printed in Latin and Dutch. He wrote also a Confutation of George Major, who held that a man is justified by faith, but not saved, &c. He was one of those who strongly opposed the *Interim*. His great delight, in the way of relaxation from his more serious engagements, was in his garden, in which he formed a great collection of curious plants. Haller mentions his publication De succino Borussico, de Alce, de Herbis Borussicis, et de Sale, 1590, 8vo, which Freher and other biographers speak of as three distinct publications. In 1553 he was chosen superintendent of Magdeburgh, where, by his preaching and writings, he greatly promoted the reformed religion; and he had a considerable share in the voluminous collection, entitled The Magdeburg Centuries, which Sturmius used to say had four excellent qualities, truth, research, order, and perspicuity. In 1560, on the foundation of the university of Jena by the elector of Saxony, he was solicited by his highness to become professor of divinity, and performed the duties of that office until some angry disputes between Illyricus and Strigelius inclined him to resign. He was, after a short stay at Magdeburg, chosen, in 1562, to be superintendent at Wismar. He now took his degree of D.D. at the university of Rostock, and remained at Wismar seven years, when he returned to Jena, where he was made professor of divinity and superintendent. Five years after he was again obliged to leave that university, and went to the duke of Brunswick, who entertained him kindly; and he was soon after invited to the divinity-professorship of Königsberg, and in two years was appointed bishop there. He died 1587. He wrote a great number of works, principally commentaries on different parts of the Bible, and treatises on the controversies with the Popish writers.

WILBERFORCE, (William,) a statesman, philanthropist, and religious writer, was born in 1759, at Hull, where his father, Robert Wilberforce, was a merchant, descended from the ancient Yorkshire family of Wilberfoss. He commenced his education at the grammar school of Hull, which he attended for two years; but, on the death of his father in 1768, he was transferred to the care of his uncle, who placed him as a parlour-boarder in a school near Wimbledon, where his aunt, who was an ardent admirer of Whitefield's preaching, imbued him with her peculiar views. His mother, on hearing that he was in danger of becoming a Methodist, placed him at the Pocklington grammar-school in Yorkshire, where his serious dispositions were soon dissipated by a life of ease and pleasure; his talents for society, and his rare skill in singing, making him an acceptable guest with all the neighbouring gentry. In October, 1776, he entered St. John's college, Cambridge. By the death of his grandfather and his uncle he had become possessed of a handsome fortune, which enabled him to indulge in very extensive hospitality, to the neglect of his college studies. He had scarcely completed his twenty-first year when he was returned to parliament, after an active canvass, for his native town. He now came to London, and became intimate with the leading wits and politicians of the day, especially with Pitt, whom he had known at Cambridge, and they thenceforth became inseparable friends, Pitt almost wholly residing with Wilberforce at Wimbledon, and travelling with him on the continent. He was generally an opponent of lord North's administration, and was particularly adverse to the American war. In November, 1783, Pitt became prime minister; and Wilberforce, being entirely in his confidence, exerted himself strenuously in support of the new administration. In parliament his speeches attracted much notice; and so great was his popularity, that in the new parliament in 1784 he was not only re-elected for Hull, but was chosen, against the united influence of the Whig nobility, member for the county of York. In the following year he made a tour on the continent with Isaac Milner, whose conversation revived his dormant religious feelings, which henceforth took entire possession of his mind, and directed all his actions for the remainder of his life. He hastened home to support Pitt's measure of parliamentary reform; and early in the session of 1786 he himself proposed an important plan for purifying county elections, by establishing a registry of freeholders, and holding the poll in

various places at the same time—a scheme which was carried into effect by the Reform Bill in 1832. Early in 1787 he actively promoted the establishment of a society for the reformation of manners, and assisted in obtaining a royal proclamation against vice and immorality. He now bent all the energies of his active and benevolent mind to the attainment of that object for which he seems only to have lived, and which had enlisted his sympathies even in his childhood—the abolition of the slave-trade. Relying more upon the humane and religious feelings of the country than upon parliamentary support, he availed himself of the agency of a society of which Granville Sharpe was the president, [See SHARPE,] and Thomas Clarkson the agent. In parliament he supported his cause by many admirable speeches, and by a diligent collection and sifting of evidence. Out of parliament he never lost sight of the same great object. Cabinet ministers, opposition members, the clergy of all shades of opinion, and his own familiar friends, were alike solicited to advance the cause of abolition. No pains were spared to enlighten the public through the press, sometimes by his own pen, and sometimes by the pens of many willing friends. All this untiring activity he kept up in spite of the counteracting influence of a constitution naturally delicate. In the spring of 1788 his health appeared entirely to fail, from an absolute decay of the digestive organs. The first physicians, after a consultation, declared to his family "that he had not stamina to last a fortnight." Still he persevered: and his perseverance was crowned. In January, 1807, he published a book against the slave-trade, at the very time when that question was about to be discussed in the House of Lords. The abolition bill passed the Lords; and its passage through the Commons was one continued triumph to its author. In 1797 he had published his Practical View of the prevailing Religious System of professed Christians in the higher and Middle Classes of this Country, contrasted with real Christianity. This work met with extraordinary success. In a few days it was out of print, and within half a year five editions issued from the press. Since that time upwards of fifty editions have been published in England and America. It has also been translated into the French, Italian, Spanish, Dutch, and German languages. Its merits were applauded by the highest dignitaries of the church, and by the most eminent of his contemporaries. Edmund Burke spent the last two days of his life in reading it, and sent a particular message of thanks to the author for having written it. Mr. Wilberforce had also during this period exerted himself to establish a national church in India, and led the way to the appointment of Indian bishoprics. Five times he had been elected for Yorkshire without a contest; and the expenses of his sixth election, carried against his wealthy opponents lord Milton and Mr. Lascelles, who spent 200,000*l.* in the contest, were defrayed by his constituents, and did not exceed 28,600*l.* In 1812 he resigned his seat for the county. He however accepted a seat for the borough of Bramber. In 1797 he had married Barbara Ann, eldest daughter of J. Spooner, Esq., by whom he had six children. Up to 1822 his public exertions had been confined to the universal extinction of the slave-trade; but his declining health precluded him from devoting the same labour to this cause that he had given to the former. He entrusted its management in the House of Commons to Mr. Fowell Buxton, and in 1825 retired from parliament. He died on Monday, July 29th, 1833; and at the very last sitting of the House of Commons on the preceding Friday, the Bill for the abolition of slavery was read a second time. He was buried in Westminster Abbey, where a statue by Joseph has been erected to his memory.

WILBYE, (John,) an eminent musical composer, respecting whose personal history no particulars are known, was in 1598 a teacher of music, and lived in Austin Friars. In that year he published a set of Madrigals, to three, four, five, and six Voices, and a second book of the same in 1609. Among them are, "Flora gave me fairest flowers," "Ladye, when I behold the roses sprouting," "Sweet honey-sucking bees," "Down in a valley," and "Stay, Corydon, thou swain." Mr. Warren, the original secretary to the Catch Club, published, about sixty years ago, fourteen madrigals for three voices, selected from Wilbye's two sets: these include "As fair as morn," and "Fly, love, to heaven," with others of great merit. The Society of Musical Antiquarians have recently reprinted his first set of madrigals.

WILCOCKS, (Joseph,) an eminent prelate, was born in 1673, and educated at Magdalen college, Oxford, where he was chosen demy at the same time with

Addison. On entering into orders he became chaplain to the factory at Lisbon; and after his return he was appointed preceptor to the daughters of the prince of Wales, for which he was rewarded with a prebend of Westminster; and in 1721 made bishop of Gloucester, from whence, in 1731, he was translated to the see of Rochester, with which he held the deanery of Westminster, in which office he promoted the building of the magnificent west front of Westminster Abbey. He died in 1756.—His son, JOSEPH, was born in 1723, and educated at Westminster school, and at Christ church, Oxford. He then travelled on the continent; and while in Italy he discovered some Etruscan antiquities and paintings, of which he gave an account in the Philosophical Transactions, vol. liii. He died in 1791. He wrote, Roman Conversations; and he compiled the Sacred Exercises used in Westminster school.

WILD, (Robert,) a Presbyterian divine and poet, was born at St. Ives, in Huntingdonshire, in 1609, and educated at Cambridge; but he proceeded to his degree of B.D., and probably of D.D. at Oxford. In 1648 he became rector of Aynhoe, in Northamptonshire, whence he was ejected at the Restoration. He then went to Oundle, where he died in 1679. He published some poems, which are characterized by more humour than genius. He was also the author of a comedy, called The Benefice.

WILD, (Henry,) a learned tailor, was born at Norwich, about 1684, and received the usual elementary education at the grammar school there. He subsequently acquired a knowledge of Hebrew; after which he proceeded to study Arabic, Persic, Greek, Latin, Chaldee, and Syriac. Dean Prideaux sent him to Oxford, where he gained a subsistence by teaching the Oriental languages, and by translating, and making extracts from, Oriental MSS.; but in 1720 he removed to London under the patronage of Dr. Mead. The date of his death is not known. He published, in 1734, a translation from the Arabic of Mohammed's Journey to Heaven. His temper and morals were irreproachable. With all his exertions he could not keep himself above want, and a Polyglott Bible, which he had made a shift to purchase, was seized by his landlord for rent.

WILDBORE, (Charles,) a mathematician, was born in Nottinghamshire, and received his education at the Blue Coat school of Nottingham; but by application he acquired a profound knowledge of the mathematics, and sufficient learning to take orders. He obtained the living of Sulney, in his native county, and died there in 1802. Many of his articles are in Martin's Miscellaneous Correspondence, The Ladies' Diary, and Hutton's Miscellanea Mathematica. He was also the editor of the Gentleman's Diary, and corrector of the sheets of the Philosophical Transactions.

WILDENS, (John,) a painter, was born at Antwerp in 1584. It is not known by whom he was instructed in the art, and it is generally supposed that he was more indebted to his diligent studies from nature, than to the precepts of a master. He was constantly occupied in the fields and forests, in designing every object that appeared to him to be picturesque or remarkable. He had acquired a distinguished reputation as a landscape painter, when his talents attracted the attention of Rubens, who employed him to assist in the extensive commissions in which he was engaged, by painting the landscapes in the back-grounds of his pictures; and perhaps no coadjutor of that illustrious artist surpassed Wildens in imitating the freedom of his touch, and the harmony of his colouring. Such was the congeniality of their operation, that the whole appeared to be the produce of the same hand. There are several of his landscapes in the public edifices at Antwerp, embellished with figures by the ablest of his contemporaries, of which the most esteemed are two pictures in the chapel of St. Joseph, with figures by John Bockhorst, called Langen Jan, representing the Holy Family, and the Repose in Egypt. He also painted twelve very clever and characteristic pictures of the Twelve Months, which have been engraved. He died in 1644.

WILFORD, (Francis,) an Oriental scholar, a native of Hanover, went out to India, in 1781, as lieutenant of some troops which were sent from his native country, to reinforce the British troops of the line. Soon after the peace of Mangalore, in 1784, he was stationed at Russapugla, where he devoted his leisure hours to the elucidation of Hindoo antiquities by means of whatever notices he could find concerning them in Greek and Latin authors. A few years afterwards he was stationed at Benares, the centre of Hindoo learning, where he engaged a knavish Pundit to instruct him in the sacred dialect. In 1792 he published an essay on Egypt and the Nile, from the ancient books of the Hindoos. In this

work he unwittingly gives currency to falsehoods, which had been palmed upon his unsuspecting simplicity by the impostures of his instructor. Wilford was an original member of the Asiatic Society, and a foreign associate of the Institute of France. He died in 1822. He contributed to the Asiatic Researches, Remarks on the Town of Tagara; On Egypt and the Nile; Dissertation on Semiramis; An Account of some ancient Inscriptions; On the Chronology of the Hindoos; Remarks on the names of the Cabirian Deities; On Mount Caucasus; Essays on the Sacred Isles of the West; Chronology of the Kings of Mâgadha; Æras of Vikramâditya and Salivâhana; On the Ancient Geography of India.

WILFRED, (St.) a Saxon bishop, and one of the principal instruments by which the papal authority was extended to Britain, was descended of a noble family of Bernicia, where he was born about 634. In 653 he went to Rome, with recommendations from the courts of Bernicia and Kent. At Rome, where he remained for several months, he received special instruction on the subject of the proper time for the observance of Easter, for the due solution of which question he had undertaken the journey. On his return he obtained from Alchfrid, king of Northumbria, a grant of land and a monastery at Ripon, within which, in 664, he was ordained a priest by Agilberct, bishop of the West Saxons. The ceremony was performed in time to give him a voice in the celebrated conference of Streaneshalch, or Whitby, where the Easter question and that of the tonsure were solemnly discussed. In 669 he was made archbishop of York. He was the first patron of ecclesiastical architecture in England. Rome and the other continental cities he had visited naturally filled his mind with magnificent conceptions, which he embodied in the embellishments of the cathedral church of York; covering the roof with lead, and filling the windows with glass. He built a church at Ripon of hewn stone, of which the great size and the columns and porticoes are the subject of admiration to the ecclesiastical annalists; and another at Hexham, which was called the finest ecclesiastical edifice on the western side of the Alps. He was afterwards deprived of his see, for refusing to let it be divided into three. He died, after suffering much persecution, at his monastery of Oundle in 709, and his remains were interred at Ripon.

WILKES, (John,) a singular political character, was born, in 1727, in St. John-street, Clerkenwell, where his father, Nathaniel, was an opulent distiller. Having passed his school years partly at Hertford, and partly in Buckinghamshire, he was sent, with a private tutor, to the university of Leyden, where his talents attracted much notice. In 1749 he married Miss Mead, heiress of the Meads of Buckinghamshire, from which marriage probably originated his connexion with that county. This lady was about ten years older than himself. Their dispositions were totally dissimilar; yet he treated her for a time with decent respect. Afterwards he became quite alienated from her, and a final separation took place in 1757. One daughter was the only fruit of this union. So depraved were his morals, and so destitute was he of a sense of honour, that amidst the distresses which his loose pleasures brought upon him, he endeavoured to defraud this lady of the annuity stipulated in the articles of separation; but this was prevented by a lawsuit. In July, 1757, he was elected burgess for Aylesbury; and he was again chosen at the general election in 1761 for the same place. Before this period he had formed connexions with various men of rank, but not of the purest character for morals. He had, however, formed some intimacies of a better stamp. It appears that as early as 1754 he was known to lord Temple, and to Mr. Pitt, afterwards lord Chatham. In March, 1762, he published, Observations on the Papers relative to the Rupture with Spain, laid before both Houses of Parliament on Friday, January 29, 1762. As much of his information on this subject was supplied by lord Temple (who, with Mr. Pitt, had retired from the cabinet in consequence of a negative being put upon their proposition for an immediate war with Spain) the success of this pamphlet is little to be wondered at. As he did not put his name to it, it was ascribed to Dr. Douglas, or Mr. Mauduit, by the sly suggestions of the real author. In the beginning of June following he commenced his celebrated paper called The North Briton, in opposition to The Briton, a paper set up by Smollett, and written in defence of lord Bute's administration, which was at that time very unpopular. The effect of Wilkes's attacks was to drive the minister from the helm. In the mean time he went on publishing his North Britons, which, although written in an acute and popular style, and unquestionably very galling to ministers, had not produced any

great commotion, nor seemed likely to answer the author's purpose. Ministerial writers were employed to write against him; and in this way a literary warfare might have gone on for years, without any of the consequences he expected. At length he began to think he had been too tame, or that ministers were become too callous; and, with a view to a provocation which could not fail to irritate, he made a rude attack on the king's speech in No. 45 of the North Briton, which appeared on the 23d of April, 1763; and on the morning of the 30th Wilkes was served by a king's messenger with a *general warrant*, in consequence of which he was on the same morning conveyed to the Tower. That "a warrant to apprehend and seize, together with their papers, the authors, printers, and publishers of a work," without naming who those authors, printers, and publishers were even suspected to be, has an appearance of illegality, cannot be denied. But in justice to the secretaries of state who signed it, it should be remembered, that for a hundred years the practice of their office had been to issue such; and that in so doing they did no more than what precedents seemed to justify. That they did not, however, in this case, act wisely, the event shewed. Upon Wilkes's commitment to the Tower an application was instantly made to the Court of Common Pleas for his *habeas corpus*, and he was brought up on the 3d of May. On the 4th he was dismissed from his situation as colonel of the Buckinghamshire militia. On the 6th the validity of his warrant of commitment was argued, his plea of privilege was allowed, and he was, in consequence, discharged. He immediately erected a printing-press in his house in George-street, published a narrative of the transactions in which he had been engaged, and renewed the publication of the North Briton. On the meeting of parliament in November (1763), the House of Commons were acquainted, by a message from the king, with the proceedings that had been taken against their member, and a copy of the obnoxious number of the North Briton was laid before them. They immediately resolved that the paper was "a false, scandalous, and seditious libel," and ordered it to be burnt by the hands of the common hangman. When the sheriffs of London proceeded to execute this sentence at the Royal Exchange, they were insulted by the mob, and a riot ensued, the first of many tumults in the cause of Wilkes. That which had been intended as a disgrace and punishment to Wilkes was the commencement of a series of triumphs over the ministers and the parliament. On his liberation from the Tower he had brought his action against Robert Wood, Esq., the under secretary of state, for the seizure of his papers, as the supposed author of the North Briton. It was tried before a special jury on the 6th of December, and 1,000*l.* damages were given. The charge to the jury, delivered by lord chief justice Pratt, (afterwards lord chancellor Camden,) concluded thus:—"This warrant is unconstitutional, illegal, and absolutely void: it is a general warrant, directed to four messengers, to take up any persons, without naming or describing them with any certainty, and to apprehend them together with their papers. If it be good, a secretary of state can delegate and depute any of the messengers, or any even from the lowest of the people, to take examinations, to commit, or to release, and do every act which the highest judicial officers the law knows can do or order. There is no order in our lawbooks that mentions these kinds of warrants, but several that in express words condemn them. Upon the maturest consideration, I am bold to say, that this warrant is illegal: but I am far from wishing a matter of this consequence to rest solely on my opinion; I am only one of twelve, whose opinions I am desirous should be taken in this matter, and I am very willing to allow myself to be the meanest of the twelve. There is also a still higher court, before which this matter may be canvassed, and whose determination is final. And here I cannot help observing the happiness of our constitution in admitting these appeals, in consequence of which, material points are determined on the most mature consideration, and with the greatest solemnity. To this admirable delay of the law (for in this case the law's delay may be styled admirable) I believe it is chiefly owing that we possess the best digested and most excellent body of law which any nation on the face of the globe, whether ancient or modern, could ever boast. If these higher jurisdictions should declare my opinion erroneous, I submit, as will become me, and kiss the rod; but I must say, I shall always consider it as a rod of iron for the chastisement of the people of Great Britain." Meanwhile Wilkes had been called upon by the House of Commons to answer the charge of being the author of the libel; but he excused

himself on account of a wound which he had received in a duel. He shortly afterwards withdrew to France, whence he forwarded to the Speaker a certificate of his ill health and inability to attend. The house disregarded his excuse, proceeded in his absence to inquire into the authorship of the North Briton, and, having proved Wilkes to be the author, expelled him the house, on the 19th January, 1764. On the 21st February he was convicted in the Court of King's Bench for republishing the North Briton, No. 45, and also upon a second indictment, for printing and publishing an Essay on Woman. This was an obscene poem which he printed at his private press; but he can scarcely be said to have published it, as he printed only a very small number of copies (about twelve) to give away to certain friends. The great offence was (and this was complained of in the House of Lords), that he had annexed the name of bishop Warburton to this infamous poem; and it was hoped, by the ministry, that holding Wilkes forth as a profligate, might cure the public of that dangerous and overpowering popularity they were about to honour him with. But this was another of their erroneous calculations. The populace at this time, at least the populace of London, were more anxious about general warrants, which might affect one in ten thousand, than about morals, which are the concern of all; and even some of the better sort could see no immediate connexion between Wilkes's moral and political offences. In the mean time, being found guilty on both informations, and neglecting to make any personal appearance when called upon to receive the judgment of the Court of King's Bench, he was, towards the close of the year, outlawed. He had again repaired to France, whence he addressed a letter, in defence of his conduct, to the electors of Aylesbury, which, like all his publications, was read with much avidity. The years 1765 and 1766 he passed in a journey through Italy. He endeavoured, however, to keep his name before the public, by printing, in 1767, A Collection of the Genuine Papers, Letters, &c. in the Case of J. Wilkes, late Member for Aylesbury, in the County of Bucks. In 1768 he returned to England, and on the 16th of March, in that year, he offered himself a candidate for the representation of the city of London. In this he did not succeed, although at the close of the poll on the 23d he was found to have polled twelve hundred and forty-seven votes. Not disheartened at this failure, he immediately declared his intention of becoming a candidate for the county of Middlesex; and on the 28th he was chosen by a vast majority. On the 27th of April he was arrested on a *capias utlagatum*, and committed to the King's Bench, and on the 18th of June was sentenced, on the two verdicts against him, to be imprisoned twenty-two months, to pay two fines of 500*l.* each, and to give security for his good behaviour for seven years, himself in 1,000*l.*, and two sureties in 500*l.* each. On the 10th of May, 1768, the populace had assembled in great numbers about the neighbourhood of the King's Bench prison, where Wilkes was in confinement. The Riot Act was read by the justices of Surrey; and, as the mob did not disperse, the military was ordered to fire: several persons were slightly wounded, some more seriously, and one was killed on the spot. Lord Weymouth, the secretary of state, had written to the magistrates a letter dated April 17, exhorting them to firmness in the suppression of any popular tumult which might arise: and lord Barrington, the secretary at war, returned thanks, after the 10th of May, in the name of his majesty, to the officers and soldiers of that regiment of guards, which had been employed upon the occasion. These two letters were transmitted to the newspapers by Wilkes, accompanied with some prefatory remarks, in which he termed the unhappy transaction "a massacre." Of these remarks he avowed himself, at the bar of the House of Commons, to be the author. The remarks were voted libellous, and he, as the author of them, was expelled; but his conduct appearing still more meritorious in the eyes of his constituents, he was re-chosen on the 16th of February, 1769, without opposition. On the following day he was declared by a majority of the House of Commons *incapable* of being elected into that parliament; and the election was vacated, upon the principle that the expulsion of a member of parliament was equivalent to exclusion; but, notwithstanding this resolution, he was a third time elected without opposition: Mr. Dingley indeed offered himself as a candidate, but could not even obtain a nomination. This election was likewise declared to be void. And now a new expedient was resorted to: the government persuaded colonel Luttrell to vacate

his seat in parliament, and to oppose Wilkes at the approaching election. In April Wilkes was elected a fourth time by a majority of 1,143 votes against colonel Luttrell, who had only 296; and the same day the House of Commons confirmed colonel Luttrell's election. These proceedings were not carried on, however, without long discussions in the house, and a warm controversy on the part of the press, in which many eminent writers, among whom was the author of the Letters of Junius, took a part. In the mean time Wilkes, now within the walls of the King's Bench, was approaching nearer to those substantial rewards which he valued more than the empty noise of a triumph. From the time of his first election for Middlesex, in March, 1768, through the whole of 1769, and even far into 1772, he was the sole, unrivalled political idol of the people. A subscription was opened for the payment of his debts; and 20,000*l.* are said in a few weeks to have been raised for that purpose, and for the discharging his fine. A newly established society, for the support of the Bill of Rights, presented him with 300*l.* Gifts of plate, of wine, of household goods, were daily heaped upon him. An unknown patriot conveyed to him in a handsomely embroidered purse five hundred guineas. An honest chandler enriched him with a box containing of candles, the magic number of dozens, forty-five. High and low contended with each other who most should serve and celebrate him. Devices and emblems of all descriptions ornamented the trinkets conveyed to his prison: the most usual was the cap of liberty placed over his crest: upon others was a bird with expanded wings, hovering over a cage, beneath a motto, "I love liberty." Every wall bore his name, and every window his portrait. In china, in bronze, in marble, he stood upon the chimney-piece of half the houses in the metropolis; and he swung upon the sign-post of every village, and of every great road throughout the environs of London. In November 1769, he brought his action, which had been prevented by his absence abroad, against lord Halifax, for false imprisonment, and the seizure of his papers, and obtained a verdict of 4,000*l.* On the 17th of April, 1770, he was discharged from his imprisonment. On the 24th he was sworn as alderman of the ward of Farringdon Without. In this magistracy he displayed his usual spirit of resistance to what he deemed an illegal exertion of authority. The House of Commons, having resolved to restrain the liberty taken by the newspapers, in publishing the speeches of members, summoned certain printers to appear before it, who neglected to attend. In consequence, an order was made for taking them into custody for a contempt, but without effect. A royal proclamation was then obtained for apprehending them; and upon its authority one of the printers was carried before alderman Wilkes, who, considering the apprehension as illegal, and a breach of the privileges of the city of London, not only liberated the man, but obliged the captor to give bail for his appearance at the next session, to answer for his offence. The lord mayor Crosby, and alderman Oliver, acted in a similar manner with respect to two others, who were apprehended on the proclamation. The House of Commons was extremely indignant at these proceedings, and Crosby and Oliver, being members, were committed to the Tower. Wilkes received an order to attend at the bar of the House; upon which he wrote a letter to the Speaker, objecting, that no notice had been taken in the order of his being a member, and his attendance had not been desired in his place, which forms were essential; and also demanding his seat in parliament, when he would give a full account and justification of the whole transaction. The House was now sensible of the difficulty into which it had been brought, and found no other expedient to save its authority, than adjourning for the day on which Wilkes had been ordered to attend. On the 3d July, 1771, he was chosen one of the sheriffs of London and Middlesex. On the 8th October 1772, he was by the livery elected one of the persons to be selected for lord mayor, but was not chosen by the court of aldermen; and the same circumstance happened the succeeding year. On the third year, (1774,) he was again elected in the same manner, and approved by the court of aldermen. On the 20th of October, he was again elected member for the county of Middlesex, and was permitted to take his seat. His popularity was now on the wane. But the comforts of the lucrative office of chamberlain of the city of London, which he obtained in 1779, were an ample compensation for the loss of popular favour. One more triumph remained for him before he quitted the stage of politics. In the parliaments of 1774 and 1780 he had made many unsuccessful attempts to

expunge from the journals the resolutions of the House of Commons respecting the Middlesex elections; but at length, on the dissolution of lord North's administration in 1782, he accomplished his object. On the 3d May, the House voted that the resolution of the 17th February, 1769, by which he had been declared incapable of re-election, should be expunged from their journals, it "being subversive of the rights of the whole body of the electors of the kingdom." All the other resolutions and orders of the House concerning the Middlesex elections were also ordered to be expunged. This was the crown of those political labours, which more immediately concerned his own personal actions. He thenceforward deemed himself "a fire burnt out." And although he took the popular side in the contest betwixt Mr. Pitt and Mr. Fox in 1783, and thereby secured his election in 1784, he did not venture to be a candidate in the general election of 1790, but retired into private life, where he was speedily forgotten. He died December 26, 1797, aged seventy, at his daughter's house in Grosvenor-square; and his remains were interred in a vault in Grosvenor chapel, South Audley street, where he directed a tablet to be placed, with this inscription:—"The Remains of John Wilkes, a friend to liberty, born at London, October 17, 1727, O.S., died in this parish." His daughter survived him but a few years; she died the 12th March, 1802, aged fifty-one. He left also two natural children, but scarcely any property. Wilkes was a man of elegant manners, of fine taste, and of pleasing conversation. Amidst all the vicissitudes of his life he spared some hours for the cultivation of classical learning, and in 1790, published, for the use only of particular friends, splendid editions of The Characters of Theophrastus and the poems of Catullus; he also made considerable progress in a translation of Anacreon. His own letters and speeches were collected in 1769, 3 vols, 12mo, his speeches, by himself, in 1787, 8vo, to which, in 1788, he added a single speech in defence of his friend, Mr. Hastings.

WILKIE, (William,) a Scotch poet, called the Scottish Homer, was born at Echlin, in Linlithgowshire, in 1721, and educated at the university of Edinburgh. He afterwards became a minister. In 1753 he published an epic poem, in nine books, called, The Epigoniad; and in 1759 he was chosen professor of philosophy at St. Andrew's, where he obtained the degree of D.D. In 1768 he printed a volume of Fables in the manner of Gay. He was a man of great learning. His eccentricities are the subject of many curious literary anecdotes. His manners were rude, and his habits offensive; and the contrast between these peculiarities and the stores of learning and genius which he exhibited in conversation drew from Charles Townsend the remark, "that he had never met with a man who approached so near to the extremes of a god and a brute as Dr. Wilkie." He died in 1772.

WILKIE, (Sir David,) an eminent painter, was born in 1785, in the parish of Cults, in Fifeshire, where his father was minister. When seven years of age he was sent to the school of Pitlessie, whence he was removed in his twelfth year to the grammar school of Kettle, where he paid little attention to anything except drawing. In 1799 he was sent to the Trustees' Academy of Edinburgh for the encouragement of manufactures, of which John Graham was master. In 1803 he obtained the ten-guinea premium which was awarded in that year for the best painting of Callisto in the bath of Diana. In the same year he made the sketch of his picture of the Village Politicians. In 1804 he returned home, and painted, in that year, for Kinnear of Kinloch, his picture of Pitlessie Fair. He now came to London, and lost no time in obtaining admission as a student of the Royal Academy. His first patron in London was Stodart, the pianoforte maker, who introduced him to the earl of Mansfield, who purchased his picture of the Village Politicians. He now began to receive great encouragement. He had commissions from Mr. Whitbread, lord Mulgrave, and Sir George Beaumont. His next works were, the Blind Fiddler, for Sir George Beaumont; Alfred in the Neatherd's Cottage, for Mr. Davidson; the Card-players, for the duke of Gloucester; and the Rent-day, for the earl of Mulgrave: painted in 1807 and 1808. He then painted the Sick Lady; the Jew's-harp; and the Cut Finger, and after these, the sketch of the Reading of the Will; the Wardrobe Ransacked; the Game-keeper; and the Ale-house Door, afterwards called the Village Festival, painted for Mr. Angerstein for 800 guineas, and now in the National Gallery. In 1809 he was elected an Associate of the Royal Academy, and a member in 1811. In that year the

NATIONAL ARCHIVES OF INDIA

delicate state of his health induced him to try the effect of his native air. In October of the same year he returned to his easel at Kensington. In May, 1812, he opened an exhibition at 87, Pall-mall, of all his pictures, twenty-nine in number. But the speculation proved a failure. In December of that year he lost his father; and he then persuaded his mother and sister to come to live with him. In 1814 he went with his friend Haydon to Paris. In 1814 and 1815 he painted Distraining for Rent; the Pedlar; and the Rabbit on the Wall. The proprietors of the British Institution purchased the first for 600 guineas. In the summer of 1816 he went with Raimbach, the engraver, to Holland and Belgium. In 1816 he painted the Breakfast for the marquis of Stafford, who paid him 400*l.* for the picture. In 1817 he commenced the Penny Wedding, for the prince Regent. In the same year he paid a visit to Scotland and Sir Walter (then Mr.) Scott, of whom and his family he painted an interesting picture; he also made at this time, a sketch for his picture of the Whisky Still. In 1818 he painted the Errand-boy; China-menders; Death of Sir Philip Sidney; and finished the Penny Wedding, and the Whisky Still. In 1819 he commenced the Reading of the Will, for the late king of Bavaria, which he finished in the following year, and was paid 447*l.* 10s. for it: it is now in the gallery of Schleissheim. In 1821 he painted his Chelsea Pensioners, for the duke of Wellington, for 1200 guineas; this is his master-piece. At the death of Sir Henry Raeburn, in 1823, Wilkie was appointed limner to the king in Scotland. Ill health now rendered it necessary for him to make a lengthened visit to the continent; and in the summer of 1825 he once more set out for Paris, whence he proceeded to Switzerland and Italy. In Italy he remained eight months. He then visited Munich, Dresden, Töplitz, Carlsbad, Prague, and Vienna, and returned to Italy. At Rome his health began to revive, and he painted three pictures there. From Italy he went through the south of France, entered Spain in October, 1827, and travelled to Madrid, where he painted a picture of a Spanish Council of War; and the Defence of Saragossa, in which he inserted the portrait of general Palafox. He reached Paris in June, 1828, and returned to England in the same month, after an absence of three years. After the death of Sir Thomas Lawrence, in 1830, Wilkie was appointed in his place painter in ordinary to the king. In 1832 he exhibited his picture of John Knox preaching the Reformation in St. Andrews, painted for Sir R. Peel, for 1200 guineas. In 1835 he exhibited his fine picture of Christopher Columbus submitting the chart of his Voyage for the discovery of the New World to the Spanish Authorities. His next principal works were, Peep-o'-Day Boy, painted after a visit to Ireland; and Napoleon and the Pope in conference at Fontainebleau, exhibited in 1836. In that year he was knighted by William IV. In 1839 he painted his large picture of Sir David Baird discovering the body of Sultan Tippoo Saib after storming Seringapatam, painted for lady Baird, for 1500 guineas. In 1840 Wilkie exhibited his picture of Benvenuto Cellini presenting for the approval of Pope Paul III. a silver vase of his own workmanship. In the autumn of 1840 he set out suddenly with his friend Mr. Woodburn upon his tour to the East. He went by Holland and the Rhine to the south of Germany, and thence to Constantinople by the Danube. At Constantinople he painted a portrait of the young Sultan. After visiting Smyrna, Rhodes, Beyrout, and Jaffa, he arrived at Jerusalem on the 27th February, 1841. He next visited Egypt, and at Alexandria painted a portrait of Mehemet Ali. On the 21st of May he embarked on board the *Oriental* for England; on the 26th he arrived off Malta; on the 1st of June he expired, off Gibraltar, and at half-past eight in the evening of the same day his body was committed to the deep. A marble statue of him, executed by Joseph, has been placed in the inner hall of the National Gallery.

WILKINS, (John,) a very ingenious and learned prelate and mathematician, the son of a goldsmith, at Oxford, was born, in 1614, at the residence of his maternal grandfather, the celebrated nonconformist, John Dod, at Fawsley, near Daventry, in Northamptonshire, and received his earlier education under Edward Sylvester, a noted Grecian, who kept a private school in the parish of All Saints, Oxford; and at the age of thirteen he became a student in New Inn, but he soon after removed to Magdalen hall, where he obtained his degree of M.A. He afterwards entered into orders, and was chaplain, first to William lord Say, and then to Charles count Palatine of the Rhine, with whom he continued some time. On the breaking out of the civil war he joined the parliament; took the

Solemn League and Covenant; and by a committee appointed for reforming the university was made warden of Wadham college. In 1649 he was created D.D.; and in 1656 he married Robina, widow of Peter French, formerly canon of Christ church, and sister to Oliver Cromwell, then lord protector. In 1659 he was nominated by Richard the protector to be master of Trinity college, Cambridge; but on the Restoration of Charles II. he was ejected from that office, and became preacher to the society of Gray's Inn, and rector of St. Lawrence, Jewry, London, on the promotion of Dr. Seth Ward to the bishopric of Exeter. About this time he was admitted a member of the Royal Society, and chosen one of its council. Soon after he was made dean of Ripon; and, by the interest of the duke of Buckingham, he was raised to the see of Chester, in 1668. Dr. Tillotson, who had married his stepdaughter, preached his consecration sermon. He died, of suppression of urine, on the 19th Nov. 1672, at the house of his friend Dr. Tillotson, in Chancery-lane, London, and was buried in the church of St. Lawrence, Jewry. He was a good mathematician, and very much advanced the study of astronomy, both while he was warden of Wadham college, in Oxford, and at London, when he was a member of the Royal Society. Besides being an able divine, he was well versed in mechanics and experimental philosophy. In his writings he was judicious and plain; and his object was not so much to please, as to be useful. He was of an open, disinterested disposition, and neither courted honours, nor was anxious for the acquisition of riches. His ecclesiastical revenues he spent in the service of the church from which he received them; and being secured against want, he would often say that he did not wish to be richer. Bishop Burnet says, "he was a man of as great a mind, as true a judgment, as eminent virtues, and of as good a soul, as any I ever knew; and though he married Cromwell's sister, yet he made no other use of that alliance but to do good offices, and to cover the university of Oxford from the sourness of Owen and Goodwin. At Cambridge he joined with those who studied to propagate better thoughts, to take men off from being in parties, or from narrow notions, from superstitious conceits, and fierceness about opinions. He was also a great observer and promoter of experimental philosophy, which was then a new thing, and much looked after. He was naturally ambitious; but was the wisest clergyman I ever knew. He was a lover of mankind, and had a delight in doing good." The same historian mentions afterwards another quality which Wilkins possessed in a supreme degree, and which it was well for him he did, as he had great occasion for the use of it; and that was, "a courage which could stand against a current, and against all the reproaches with which ill-natured clergymen studied to load him." He assiduously promoted those scientific meetings in London, which eventually led to the formation of the Royal Society. His principal works are, The Discovery of a New World; or a Discourse tending to prove that it is probable there may be another Habitable World in the Moon, London, 1638, 4to,—this was written when he was only twenty-four years of age; Discourse concerning the Possibility of a Passage to the World in the Moon; Discourse concerning a New Planet, tending to prove that it is probable our Earth is One of the Planets, London, 1640, 8vo,—these three works were published without the author's name, but they were so well known to be his, that Langrenus, in his map of the moon, dedicated to the king of Spain, calls one of the spots after his name; Mercury, or the Secret Messenger, showing how a Man may with Privacy and Speed communicate his Thoughts to his Friend at any Distance, London, 1641, 8vo.; Mathematical Magic; or the Wonders that may be performed by Mechanical Geometry, in two books, London, 1648 and 1680, 8vo. These five compose what are called his mathematical works, which were printed at London, in one volume octavo, 1708. Essay, towards a Real Character and a Philosophical Language, London, 1668, fol.,—this was suggested by a treatise published a few years previously by George Dalgarno. Wilkins was also the inventor of the Perambulator, or Measuring Wheel. His theological works are, Ecclesiastes, or, a Discourse of the Gift of Preaching, as it falls under the Rules of Art, 1646,—this, no doubt, was written with a view to reform the prevailing taste of the times,—it has gone through nine editions, the last in 1718, 8vo; Discourse concerning the Beauty of Providence, in all the Rugged Passages of it, 1649; Discourse concerning the Gift of Prayer, showing what it is, wherein it consists, and how far it is attainable by Industry, &c. 1653,—this was directed against enthusiasm and fanaticism. These

were published in his life-time. After his death Tillotson published from his MSS., Sermons preached on Several Occasions; and, Of the Principles and Duties of Natural Religion, 8vo.

WILKINS, (David,) a learned divine and antiquary, was born in 1685. Of his parentage and education, and the employment of his early years, we have no account; but it appears from his epitaph, that he more than once made the tour of Europe, many of the languages of which he knew. About 1715 he was appointed by archbishop Wake to be keeper of the library at Lambeth, of which, in three years, he drew up a descriptive catalogue. As a reward for his industry and learning the archbishop collated him to the rectory of Mongeham-Parva, in Kent, in 1716, to that of Great Chart in 1719, and to the rectory of Hadleigh, in Suffolk, in the same year. He was also constituted chaplain to the archbishop, and collated to the rectories of Monks Eleigh and Bocking; appointed commissary of the deanery of Bocking; collated to a prebend of Canterbury in 1720; and collated to his grace's option of the archdeaconry of Suffolk in May, 1724. In consequence of these last preferments he resigned the former, and was only archdeacon of Suffolk, and rector of Hadleigh and Monks Eleigh, at his death, which took place in 1745, in the sixtieth year of his age. He had been honoured with the degree of D.D. by the university of Cambridge, in 1717. His principal publications are, Novum Testamentum Copticum, Oxon, 1716, 4to; an edition of Leges Saxonicæ Ecclesiasticæ et Civiles, with many valuable additions, 1721, fol.; Joannis Seldeni Opera Omnia, 1726, 3 vols, fol.; Pentateuchus Copticus, 1731, 4to.; Concilia Magnæ Britanniæ, 4 vols, fol. 1736; and a learned preface to bishop Tanner's Britannico-Hibernica.

WILKINS, (Sir Charles,) an eminent linguist, called the Father of Sanscrit Literature, was born in 1749, at Frome, in Somersetshire, and, having obtained the appointment to a writership on the Bengal establishment, arrived at Calcutta in 1770, and in the course of a few years made considerable progress in the knowledge of Arabic and Persian, as well as of some of the spoken languages of India. In 1778 he aided the efforts of the Governor-general Hastings for improving the education of the Company's servants by printing the Bengalee grammar of Halhed. In the performance of this difficult task he was obliged to charge himself with the various occupations of metallurgist, engraver, founder, and printer; and to his ingenuity the government was indebted for its printing-office. He also formed a set of Persian types, which, as well as the Bengalee, continued to be employed for the service of the Company. He next applied himself to the study of Sanscrit, in which pursuit he experienced the patronage of Mr. Hastings and Sir William Jones. In 1784 he was instrumental, in union with Sir William, in establishing the Literary Society of Calcutta, whose publications, called The Asiatic Researches, were regarded with the greatest interest by the learned of Europe. In 1785 he published his translation of the Bhagvatgita, one of the Episodes of the Mahabhárata, or great national poem of the Hindoos. In 1786 the decline of his health rendered necessary his return to Europe. At Bath in the following year he published an English translation of the Hitopadésa of Vishnu Sarma, being the Sanscrit original of that Persian collection of fables, the French and English versions of which are known by the name of the Fables of Pilpay. Soon after he published his Sanscrit Grammar; this is the best of his works. In 1801 he was appointed librarian to the East India Company. In 1805 he became visitor and examiner of the students in the Oriental department at Haileybury and at Addiscombe. He died in 1836. His other publications are, a new edition of Richardson's Arabic and Persian Dictionary (1806-10); and, The Roots of the Sanscrit Language, (1815;) A Translation of the Dushwarta and Sakoontala, an episode of the Mahabhárata; and some papers in the early volumes of the Asiatic Researches. He was a member of the Royal Institute of Paris, and of many other learned societies abroad and at home. In 1825 the Royal Society of Literature presented to him their gold medal, bearing the inscription Carolo Wilkins, Literaturæ Sanscritæ Principi. In 1833 George IV. conferred on him the honour of knight bachelor and knight commander of the Guelphic order.

WILKINS, (William,) an architect, was born in 1778, at Cambridge, where his father was a builder, and educated at Gonville and Caius college. In 1801 he obtained a travelling bachelorship, and visited Italy and Greece; and after his return he published his Antiquities of Magna Græcia. In 1807 he was employed as architect of Downing college. He afterwards built the East India college at

Haileybury, in Hertfordshire; and he executed additions and alterations at the three colleges of Trinity, (1823,) Corpus, (1823,) and King's, (1828,) at Cambridge. One of his best works is the façade of University college, Gower-street, London. He also erected the National Gallery, and the University Club-house, Pall-Mall East. On the death of Sir John Soane, in 1837, he was elected to succeed him as professor of architecture at the Royal Academy, of which he had been made a member in 1834. In the former year he published his Prolusiones Architectonicæ. He died in 1839, on his sixty-first birthday, and was interred in the chapel of Corpus Christi, at Cambridge. Among other structures by him are, the Nelson Pillar in Sackville-street, Dublin, 1808; the Nelson Pillar at Yarmouth, 1817; and St. George's Hospital, Hyde Park-corner. His other literary works are, Atheniensia, or Remarks on the Buildings and Antiquities of Athens, in 1816; and The Civil Architecture of Vitruvius, containing those books relating to the Public and Private Edifices of the Ancients, 4to, 1812.

WILLAN, (Robert,) an eminent physician, was born, of Quaker parents, in 1757, at Hill, near Sedbergh, in Yorkshire; but he afterwards quitted the society. He graduated at Edinburgh in 1780, and the year following settled at Darlington, where he published a tract, entitled, Observations on the Sulphur Water at Croft. Soon after this he removed to London, and became physician to the public dispensary in Carey-street. He was afterwards appointed physician to the Finsbury Dispensary. In 1809 he was elected a member of the Royal Society. He died in 1812. His other works are, The Life and Ministry of Jesus Christ, harmonized from the Gospels; Reports on the Diseases of London; Description and Treatment of Cutaneous Diseases,—this is his principal work; on Vaccine Inoculation, and papers in the Medical Journal. He was fond of antiquarian pursuits, and read several papers before the Antiquarian Society, of which he was elected a fellow in 1791. One of the most elaborate of his papers was an Essay on Lustration by Reed-fire, a practice which still continues in some of the northern counties of England.

WILLET, (Andrew,) a learned divine, was born at Ely, in 1562. His father was sub-almoner to Edward VI. and a sufferer during the persecution in Mary's reign; but in that of Elizabeth he was preferred to the rectory of Barley, in Hertfordshire, and to a prebend in the cathedral of Ely. His son was sent in his fourteenth year to Peter-house, Cambridge, whence he afterwards removed to Christ's college, and obtained a fellowship. After passing thirteen years in the university, during which he afforded many proofs of his extraordinary application and talents, queen Elizabeth gave him his father's prebend in Ely, about 1598. He had also the rectory of Childerley, in Cambridgeshire, and that of little Grantesden, in the same county, for which he took in exchange the rectory of Barley, vacant by his father's death. He was also chaplain to prince Henry, son of James I. He published, Synopsis Papismi, or a General View of Papistrie.—this work is dedicated to queen Elizabeth, and although it is a folio of 1300 pages, passed through five editions, and was much admired in both universities, and by the clergy and laity at large, as the best refutation of Popery which had then appeared; Hexapla on Genesis, Exodus, Leviticus, Daniel, and the Epistle to the Romans; Tractatus de Salomonis Nuptiis, vel Epithalamium in Nuptiis inter Comit. Palatinum et Elizabetham Jacobi Regis Filiam Unicam; De Gratiâ Generi Humano in Primo Parente Collatâ; De Lapsu Adami, &c.; Thesaurus Ecclesiæ; De Animæ Naturâ et Viribus; Sacra Emblemata. He died in 1621, in the fifty-eighth year of his age.

WILLIAM I. king of England, surnamed The Conqueror, was natural son of Robert I. (Le Diable) duke of Normandy, by Arlette, daughter of a tanner of Falaise, where he was born 1027. He succeeded to the duchy of Normandy on the death of his father in 1035; and on the death of Edward the Confessor, king of England, he laid claim to the sovereignty of that kingdom, to which he pretended to be entitled under the will of the late monarch. On the 28th September, 1066, he landed, without opposition, at Pevensey, in Sussex; and on the 14th October following, he fought at Senlac, near Hastings, a great and decisive battle, in which the Saxons were defeated, and Harold and two of his brothers were slain. William advanced to London, and was crowned in Westminster Abbey on Christmas day, (1066). But, by dividing the lands of the nobility among his followers, he created himself thousands of enemies; and the people whom he oppressed by the severity of his laws, answered the rigour of his government by discontent and

rebellion. He also revived the odious tax called Danegelt, which had been abolished by Edward the Confessor. Notwithstanding these arbitrary steps, William showed himself attentive to the interests and prosperity of his people, and an accurate survey was made (1086) by his order of all the lands and property of the kingdom and registered in Domesday Book, which is still preserved. Various castles were also raised in convenient places; the Tower of London was finished in 1078; and at last security and protection were ensured to the subject by the firmness of the government, and the prompt administration of the laws. Instead of a conqueror, William at last was regarded as the friend of his people; and he crossed over to the continent with an army of English, to reduce to obedience his revolted subjects in Normandy. Philip I. of France had excited the sons of the English prince to disobedience, and William hastened to punish his insidious designs, as well as the sarcasms with which he had ridiculed his corpulency. His expedition proved fatal to himself, he fell from his horse in leaping a ditch near Mante, in Normandy, and died in consequence of it, a few days after, at Rouen, 9th Sept. 1087, in the fifty-ninth year of his age, and the twenty-first of his reign. He was buried at Caen. By Matilda, daughter of Baldwin V. earl Flanders, he had four sons, Robert duke of Normandy, who died a prisoner in the castle of Cardiff in 1134; Richard, who was gored to death by a stag in the New Forest; and William and Henry, who both succeeded to the English crown. He had also six daughters; one of whom, Adela, married Stephen, earl of Blois, by whom she became the mother of Stephen, king of England.

WILLIAM II. king of England, surnamed Rufus, an inaccurate Latin rendering of *Le Rouge*—Ruddy-faced—an epithet applied to him by his French and Norman contemporaries, succeeded his father William in the absence of his elder brother Robert, and was crowned at Westminster, 26th Sept. 1087. Though he made the fairest promises for the protection of the clergy, and for the happiness of the people, he became a capricious persecutor of the one, and a cruel oppressor of the other. He banished Lanfranc archbishop of Canterbury, who had reprehended him for his conduct; and he obtained the dukedom of Normandy through the imprudence of his brother. He also invaded Wales, and conquered the Scotch, and used the power which success in war and negotiations ensured in gratifying his avarice, and in oppressing his people. He was shot dead accidentally, as he was hunting in the New Forest, in Hampshire, by a dart from the hand of Walter Tyrrell, one of his courtiers, 2d of August, 1100, in the fortieth year of his age, and the thirteenth of his reign. He was buried at Winchester. He was succeeded by his brother Henry (I.). Rufus, with all his ruffianism, had a taste for some of the true splendours of civilization, and devoted part of his wealth to architecture. He was the builder of the first Westminster Hall, as well as of other structures of less magnificence. The commissioners of the Fine Arts, in their Report, dated 24th March, 1843, state that "they have reason to believe that the original hall of king William Rufus occupied the same area as the present building." He was never married.

WILLIAM III. of Nassau, prince of Orange, and king of England, born at the Hague on the 14th November, 1650, was the posthumous son of William prince of Orange, and Henrietta Maria, daughter of Charles I. He was elected Stadtholder in 1672, and named general of the Dutch forces against Louis XIV. Though brave and vigilant, he was defeated in 1674 at Senef, by the prince of Condé; and in 1677 he was obliged to raise the siege of Charleroi; but the peace of Nimeguen the next year put an end to the quarrels of the continent. In 1678 he came to England, and married Mary, eldest daughter of the duke of York, afterwards James II. The unpopular measures of his father-in-law excited in 1688 his highest ambition, and, yielding to the wishes of the British nation, he landed with a small force at Brixham, 4th Nov. the same year, and after a few skirmishes soon dispossessed that bigotted monarch of his throne. He was acknowledged king of England, and was crowned, along with his wife Mary, on the 11th April, 1689. But though William was hailed as a deliverer and a friend by the English, Ireland still remained attached to the fortunes of the fugitive James. William, with his usual activity, crossed over to Ireland (1690), and there met his father-in-law, who had landed from France, supported by a French force. The battle of the Boyne proved fatal to the affairs of James, who retired to France, and left his rival in peaceful possession of the throne. The war which

had raged in Ireland was removed to the continent; and, aided by his powerful allies, William determined to punish the duplicity of the French king, who had excited distrust and rebellion in his kingdom. Though checked by Luxembourg, at Steinkerque, and Nerwinde, William headed the allied forces to victory: Namur was taken; and greater conquests were promised to the English nation, when the peace of Ryswick (1697) was signed, and the right of William to the British throne was acknowledged by Louis XIV. Always active, and jealously hostile against the power of France, William was making new preparations to curb the ambition of his rival, and to arm the powers of the continent in favour of his plans, when death stopped his career. He fell from his horse while riding near Hampton-Court, and broke his collar bone; and though the accident in a more robust constitution might have been deemed trivial, it proved fatal to William, and a slow fever carried him off, 8th March, 1702, in the fifty-second year of his age, and the thirteenth of his reign. He had lost his excellent consort queen Mary in the beginning of 1695, and her death deeply affected him. William left behind him the character of a great politician, though he had never been popular; and of a formidable general, though he was seldom victorious. In his manners he was cold and reserved, sullen and phlegmatic; and he showed little animation, except in the moment of battle. He despised flattery, yet was ambitious of power. Greater as the general of Holland than as the king of England, he was to the one a father, and to the other a suspicious friend. Disgusted with the jealous politics of England, he had at one time resolved to abandon the government, when obliged by the parliament to dismiss his Dutch guards; and while he regarded the leaders of opposition as factious demagogues, he did not hesitate to ensure the success of his measures by the mean and dangerous engines of bribery and of corruption. The part he acted in the deposition of his father-in-law, and securing the crown to himself, has incurred the severest reprehension of all who have disapproved of that revolution which was its consequence; but it has not wanted advocates among those who regard the preservation of public liberty as paramount to private duties. He has been charged with immoderate ambition; yet it can scarcely be shown that he ever aimed at power which was not necessary for the great public ends he had in view, and to which he was always steadfast.

WILLIAM, (Henry,) IV., king of England, the third son of George III., was born on the 21st August, 1765, and, after a suitable education, entered the navy in his fourteenth year, and on the 15th of June, 1779, was rated as a midshipman on board the *Prince George*, 98, then bearing the flag of rear-admiral Digby at Spithead. He soon after joined the channel fleet, under the command of Sir Charles Hardy; and in the end of the year he sailed with Rodney to Gibraltar with supplies for the garrison. On January 8, 1780, they fell in with a Spanish fleet of store-ships, under the convoy of seven men-of-war, and took them all, twenty-two in number: the largest man-of-war, the *Guipuscuano*, of 84 guns, Rodney named the *Prince William*, in honour of his royal highness. Eight days after a Spanish squadron of fourteen ships of the line was encountered off Cadiz, and a sharp engagement ensued, which ended in the capture of several of the enemy's ships, and the destruction or dispersion of the rest. In the beginning of May his royal highness arrived in England. In the following year he returned to Gibraltar with admiral Darby, whom he accompanied soon after to New York. In the autumn of 1782 he was, at his own request, transferred on board the *Warwick*, 50, commanded by Captain Elphinstone, afterwards lord Keith, from which, however, he was soon after, by the king's orders, removed to the *Barfleur*, commanded by Sir Samuel Hood. It was while he was in this ship, then lying off Staten Island, that he made his first acquaintance with Nelson, at the time commanding the *Albemarle* frigate. He returned home in the *Fortunée* frigate in June, 1783. The next two years were spent in a continental tour. Having come back to England in the spring of 1785, he was passed as a lieutenant on the 17th of June, and appointed third lieutenant of the *Hebe* frigate. In April, 1786, having previously risen to be second lieutenant of the *Hebe*, he was removed to the *Pegasus*, and received his commission as captain. In this ship he soon after sailed to Newfoundland, thence to Halifax in Nova Scotia, and then to Antigua, where he found his friend Nelson commanding on the Leeward Islands station. In June, 1787, he was ordered to Jamaica, whence, however, he soon after took upon him to re-

turn without instructions to Halifax: for that irregularity he was ordered to Quebec. In May, 1789, immediately after his return home, he was raised to the peerage, with the titles of duke of Clarence and St. Andrew's and earl of Munster; and an income of 12,000*l.* a year was settled upon him by parliament. The next year, after commanding for a short time the *Valiant*, 74, on that ship being paid off, he was promoted to the rank of rear-admiral of the blue; he was made rear-admiral of the red in 1793, vice-admiral of the blue in 1794, vice-admiral of the red in 1795, admiral of the blue in 1799, and admiral of the fleet in 1801. He attached himself early to the Whig party; but he supported Pitt after the commencement of the war with France in 1793. After Pitt's death he gave a zealous support to the new ministry of Fox and Grenville. On the 11th of July, 1818, he married the princess Adelaide Louisa Theresa Caroline Amelia, eldest daughter of George Frederic Charles, duke of Saxe-Meiningen, now the queen-dowager Adelaide. Their union produced two daughters, both of whom died in infancy. On the elevation of Mr. Canning to the premiership in April, 1827, he placed the duke at the head of the Admiralty, with the office of lord high admiral, but without a seat in the cabinet. This office, however, his royal highness only held till the following September; and he returned again to private life, till the death of George IV., on June 26, 1830, raised him to the throne. On the 14th of November the duke of Wellington's administration was succeeded by that of earl Grey. A new parliament assembled on the 14th of June, 1831, and was occupied with the discussion of the Reform Bill, which, after the ministry had experienced a series of defeats, at length received the royal assent, and became law on the 7th of June, 1832. The first parliament elected under the new system assembled on the 29th of January, 1833. The reform of the representation was now followed by the abolition of colonial slavery, the reform of the poor laws, and the reform of the Irish church. On December 8, the Conservative party were again at the helm; Sir Robert Peel being first lord of the treasury, and the duke of Wellington foreign secretary. On the 30th, parliament was dissolved. At the opening of the new parliament, the ministry were twice defeated by small majorities. At last, upon lord John Russell carrying a motion against them on the Irish tithe question (the famous appropriation clause) by a majority of 285 to 258, on the 7th of April, they resigned. By the 18th the reform party were again in power, with lord Melbourne as premier, whose administration lasted for the remainder of the reign. William IV. died at Windsor, after a short illness, on the morning of the 20th of June, 1837. He was succeeded by queen Victoria.

WILLIAM of WYKEHAM. See WYKEHAM.

WILLIAMS, (Sir Roger,) a brave officer in the reign of Elizabeth, was born in Monmouthshire, and educated at Oxford. On leaving the university, he served as a volunteer under the duke of Alva; and in 1581 he was with general Norris in Flanders, where he distinguished himself in many actions. He died in 1595. He wrote, The Actions of the Low Countries,—this was reprinted by Sir Walter Scott, in his edition of Somers's Tracts; A Brief Discourse of War; Advice from France. He is highly commended by Camden.

WILLIAMS, (John,) an eminent prelate and statesman, was born on the 25th March, 1582, at Aberconway, in Caernarvonshire, and educated at Ruthin school, and at St. John's college, Cambridge. He was largely supplied with money, and distinguished himself at college by a profuse expenditure. "From a youth and so upward," says his biographer, Hacket, "he had not a fist to hold money, for he did not only lay out, but scatter, spending all that he had, and somewhat for which he could be trusted." He had a powerful memory, and great facility in learning languages and applying terms of art. He required little rest, and three hours of sleep contented him. "He surrendered up his whole time to dive into the immense well of knowledge that hath no bottom. He read the best, he heard the best, he conferred with the best, excribed, committed to memory, disputed: he had some work continually upon the loom. And though he never did so much in this unwearied industry as himself desired, he did far more than all that did highly value him could expect." In 1609 he accepted a small living in Norfolk. In 1611 he obtained the rectory of Grafton Regis, in Northamptonshire, and the next year that of Grafton Underwood, in the same county; to which were soon after added prebends in Lincoln, Hereford St. David's, and Peterborough cathedrals.

On the death of Egerton the chancellor, to whom he was chaplain, he obtained as a legacy, all his MS. papers, and thus derived important information, which afterwards guided his conduct in parliament, and in chancery. His abilities recommended him to James I., who made him his chaplain, and in 1619 gave him the rich deanery of Salisbury, and the next year that of Westminster. On the removal of Bacon from the office of chancellor (10th July, 1621), Williams was entrusted with the seals, and a few days after was appointed bishop of Lincoln, with which he held the rectory of Walgrave in commendam. He attended the king in his last illness, and preached his funeral sermon. The influence of Buckingham, however, proved too great for him; and he was not only removed from the seals, but accused in the Star-Chamber, and, by the contrivance of Laud, was fined 10,000*l.*, stripped of all his ecclesiastical dignities, and imprisoned in the Tower, for betraying the king's secrets. After a confinement of nearly four years he was set at liberty by the interference of the House of Lords, and was reconciled to the king. In the impeachment of Strafford, he, according to Clarendon, asserted the impropriety of the bishops voting in a case of blood, and, afterwards, when consulted by Charles I., advised him to sacrifice that unfortunate nobleman to the fury of his enemies, if perhaps he thus might produce a reconciliation between himself and the people. In 1641 he was raised to the see of York, and ably opposed the bill for depriving the bishops of their seats in the House of Lords. When, however, he protested with the other prelates on the irregularity of the peers proceeding in the public business, whilst the bishops were absent, in consequence of the threats of the mob, he was sent to the Tower as guilty of high treason. During the civil war he yielded to the storm, and retired to his native town, where he fortified, and for some time ably defended, Conway castle for his sovereign. The death of the king overwhelmed him with sorrow, and he felt the blow with such poignancy of grief, that he constantly rose at midnight, and passed a quarter of an hour in deep and solemn prayer. He died 25th March, 1650, and was buried in Llandegay church, where a monument was erected to his memory by his nephew, Sir Griffith Williams. He was author of some Sermons; The Holy Table, name and thing, more anciently, properly, and literally used under the New Testament, than that of Altar, 1637, 4to; this was pointed against Laud's innovations, and is commended by lord Clarendon.

WILLIAMS, (Griffith,) an Irish prelate, was born at Caernarvon, about 1589, and educated at Jesus college, Cambridge. He obtained, successively, the curacy of Hanwell, in Middlesex, the living of Foscot, in Buckinghamshire, and the lectureship of St. Peter's, Cheapside, London, where he gave such offence to the Puritans, that they got him suspended. The chancellor Egerton, however, presented him to the living of Llan-Lechyd, in the diocese of Bangor; and he was also made chaplain to the king, prebendary of Westminster, and dean of Bangor. In 1641 he was advanced to the see of Ossory; but, the rebellion breaking out the same year, he was obliged to flee to England, where he suffered much for his loyalty; but at the Restoration he recovered his bishopric, and died at Kilkenny in 1672. He wrote, Seven Golden Candlesticks, holding the Seven Lights of Christian Religion; The True Church showed to all Men that desire to be Members of the Same; The Right Way to the Best Religion; The Great Antichrist revealed; The Persecution and Oppression of John Bale and Griffith Williams, Bishops of Ossory.

WILLIAMS, (John,) a learned prelate, was born in Northamptonshire in 1634, and educated at Magdalen-hall, Oxford. In 1673 he was collated to the rectory of St. Mildred, in the Poultry, London, to which was added a prebend in the cathedral of St. Paul. After the revolution he was promoted to a prebend of Canterbury; and in 1696 he was advanced to the bishopric of Chichester. He died in 1709. His works are, Sermons preached at Boyle's Lecture; History of the Gunpowder Treason; and some tracts against the Papists and Socinians.

WILLIAMS, (Daniel,) a dissenting minister, was born about 1644, at Wrexham, in the county of Denbigh. He entered into the ministry at the age of nineteen, and soon after went, as chaplain to the countess of Meath, to Ireland, where he officiated for nearly twenty years to a Presbyterian congregation in Wood-street, Dublin. In 1687 he returned to England, and, on the death of Baxter, succeeded him in the Merchants' Tuesday Lectureship at Pinners' Hall; but a controversy arising on points of doctrine, he removed to Salters' Hall. In 1709, he was honoured with the degree of

D.D. by the universities of Glasgow and Edinburgh. He died in 1716, leaving the bulk of his estate to charitable uses; and his library in Red-cross-street, Cripplegate, London, for the benefit of the body of dissenting ministers. His Practical Discourses were published in 2 vols. 8vo, 1738, with an account of his life prefixed.

WILLIAMS, (Anna,) a lady of literary character, daughter of a surgeon in Wales. Her father, with more warmth than prudence, persuaded himself that he had discovered the Longitude by magnetism, and with this idea full of golden dreams he hastened to London in 1730, but saw all his hopes vanish in disappointment, and, in the midst of his distress he was fortunate enough to obtain the place of a pensioner in the Charter-house. His daughter, who accompanied him, contributed all the powers of her mind to support his indigence; but in 1740 she was afflicted with a cataract, which totally deprived her of sight. In this situation she still engaged herself in the exercise of her needle for the maintenance of her indigent father, who had quitted the Charter-house; and in 1746 she added a little to her scanty income by publishing the Life of the Emperor Julian, translated from the French of la Bleterie. The distresses of the father, and the virtuous industry of the daughter, soon after became known to Dr. Johnson and his wife, and commiseration at last ended in the closest intimacy. Miss Williams was admitted into the house of the great moralist; and after the death of his wife, whose bed of sickness she soothed with all the kind offices of friendship, she still continued under the protection of her excellent host. An operation was performed upon her eyes by Mr. Sharp, but it proved unsuccessful; yet in the midst of her sufferings she found comfort, not only in the treatment of Dr. Johnson, but in the kindness of Garrick, who, in 1755, granted her a benefit at Drury Lane, which produced 200*l*. The latter part of her life was rendered still more comfortable by the publication of her Miscellanies in Prose and Verse. She died 6th September, 1783, aged 77, in the house of her friend Dr. Johnson, in Bolt-court, Fleet-street, and left her little property for the charitable education of poor deserted girls.

WILLIAMS, (Sir Charles Hanbury,) a statesman, was the third son of John Hanbury, Esq., a South-sea director, who died in 1733. The name of Williams he assumed in pursuance of the directions of the will of his godfather, Charles Williams, Esq., of Caerleon. He was born in 1709, and educated at Eton, after which he made the tour of Europe. In 1733 he was elected for the county of Monmouth; and in 1739 he was appointed paymaster of the marines. In 1746 he was made a knight of the Bath, and sent on an embassy to Dresden. He was afterwards sent to Petersburg, to negotiate a secret treaty between the two countries, for the security of Hanover, menaced by France. He ultimately failed, notwithstanding his best efforts, in the object of his mission; which brought on a fit of insanity, and he died in that state at his seat in Monmouthshire, in 1759. He wrote a very clever paper (No. 37) in the World, and several poems.

WILLIAMS, (David,) a noted literary and religious projector, was born in Cardiganshire, in 1738. He officiated as a dissenting minister at Frome, in Somersetshire, at Exeter, and at Highgate. But in 1776, he opened a chapel in Margaret-street, Cavendish-square, London, on the avowed principles of deism. In a short time, however, this temple of infidelity was deserted; and the preacher had recourse to private teaching, and literary speculations. One of these was a splendid edition of Hume's History; but, in consequence of the part taken by him in the French Revolution, he was dismissed from this concern. He will be longest remembered as the founder of the "Literary Fund," which commenced its operations in 1789. He was himself supported by that excellent institution at the close of life, which terminated in June, 1816. He published, Lectures on Education; Lectures on Political Principles; History of Monmouthshire, 2 vols, 4to; and other works.

WILLIAMS, (John,) a missionary, was born in 1796, of respectable parents, at Tottenham, near London. In 1810 he was apprenticed to a furnishing ironmonger in the City Road, where he soon distinguished himself as a skilful workman. He did not, however, manifest any religious impressions until after he had, at the persuasion of Mrs. Tonkin, the wife of his employer, attended the Tabernacle, Moorfields, where he heard a sermon by the Rev. Timothy East, of Birmingham, which so deeply impressed his mind as to lead to an entire change of life. He now united himself with the religious community assembling at the Tabernacle,

and became an active Sunday-school teacher. Missionary operations were then exciting a very lively interest at the Tabernacle; and Williams, after much deliberation, offered his services to the London Missionary Society, in July, 1816, and being accepted, he was allowed to leave Mr. Tonkin before the expiration of his apprenticeship. The islands of the Pacific Ocean, the inhabitants of which had been made known to the British public by the voyages of captain Cook and others, were selected by the founders of the London Missionary Society as the scene of their earliest labours. The most urgent demands for more missionaries were sent to the Society, the directors of which had no alternative but to leave their former agents to sink under the weight of their responsibilities, and the half-awakened savages to relapse into their former superstitions, or to send out men imperfectly qualified for a work requiring so much prudence and skill, as well as unconquerable zeal. Under these circumstances Williams and several other young men were sent out with only a few months' preparation. On the 16th November, 1816, Williams and his wife, in company with several other missionaries, embarked for Sydney, whence they proceeded, after calling at New Zealand, to Eimeo, one of the Society Islands, where they remained for some months, Williams assisting the missionaries previously stationed there, and perfecting himself in the Tahitian language. Thence they removed to Huahine, another island of the same group, where they were very gladly received by the natives. They next visited Raiatea (the Ulitea of captain Cook), which is the largest and most central of the Society group, and the very hot-bed of idolatry, with all its debasing and abominable rites. Without neglecting the primary object of his mission, Williams induced the Raiateans to collect themselves to one spot, and to build habitations for themselves, as well as a chapel and school-house. For his own use he erected a comfortable house in the English style, presenting a model to which the natives were encouraged to look both in its structure and conveniences, and in the furniture with which it was adorned; almost everything being done by his own hands. In May, 1820, upon the occasion of the opening of a new chapel at Raiatea, at which more than 2,400 persons were present, a complete code of laws was established by the votes of the people, and it differed from those previously introduced in other islands of the South Seas in the important point of the introduction of trial by jury. An efficient executive government was also organized, everything being done by the natives, though under the immediate superintendence of their instructors. Williams also laid the foundation of future commercial wealth by teaching the people to cultivate tobacco and the sugar-cane, and to prepare sugar for the market. With this view he constructed a sugar-mill, the rollers of which were turned in a lathe formed by his own hand. His views now extended further. About the commencement of 1822 he visited Sydney, where he purchased a schooner of from eighty to ninety tons, called the *Endeavour*, and returned with several cows, calves, and sheep, presented by Sir Thomas Brisbane, governor of New South Wales, for the use of the chiefs and missionaries. In July, 1823, he sailed from Raiatea in the *Endeavour*, for the Hervey Islands, among which he discovered the island of Rarotonga, which is the finest and most populous of the group. Leaving a native teacher there, with a promise of sending further assistance, the *Endeavour* shortly returned to Raiatea, whence she soon sailed upon another expedition to Rurutu and Rimatara. Circumstances, however, made it necessary for him to abandon, at least for a time, his favourite project, and to send back his little ship and her cargo to Sydney, to be sold. In April, 1827, he went with some fellow-missionaries from Raiatea to Rarotonga, where, after having conquered the difficulties of the language so far as to be able to speak and preach to the Rarotongans, Williams engaged himself in preparing books, and translating portions of the Bible into the language. When at length prepared to return to Raiatea, he waited month after month for an opportunity of doing so, and, when there seemed to be no hope of a vessel passing within sight, he determined upon building a ship, notwithstanding his limited knowledge of naval architecture, the total absence of assistance beyond what the natives could render, and the lack of iron and tools, of which he had a very insufficient supply. Diligence and perseverance overcame all obstacles. In the short space of fifteen weeks was completed a sea-worthy vessel about sixty feet long and eighteen wide. Supplied with anchors of wood and stone, and with a crew consisting only of natives, Williams first tried his vessel, which he styled the *Messenger of Peace*,

in a voyage of about 170 miles, to Aitutaki; and after a few days the vessel returned to Rarotonga with a valuable cargo. Williams next sailed for Tahiti, a distance of 800 miles, which he accomplished in safety. Being now determined to undertake his long-contemplated voyage to the more westerly islands, on the 24th of May, 1830, the *Messenger of Peace* left Raiatea on this important voyage, and, after calling at Mangaia, Rarotonga, and other out-stations, the vessel proceeded westward to Savage Island, Tongatabu, Savaii, and many other islands of the Hapai and Samoan or Navigators' groups, after which she returned to Raiatea. Towards the latter end of 1832 Williams again sailed to the Samoas; after which he returned to Rarotonga, where, with Messrs. Pitman and Buzacott, he completed the Rarotongan version of the New Testament. Towards the close of the following year he took passage in a homeward-bound whaler, and reached London in June, 1834. He submitted to the directors of the London Missionary Society, and subsequently to the Christian public, plans for a theological college at Rarotonga, for the education of native missionaries, and of a school at Tahiti. He laid his MS. of the Rarotongan New Testament before the British and Foreign Bible Society, and subsequently superintended the printing of that and several other works for the use of the islanders; and in April, 1837, he published A Narrative of Missionary Enterprises in the South Sea Islands, with remarks upon the natural history of the islands, origin, languages, traditions, and usages of the inhabitants. This volume immediately excited the deepest and most general interest, and of this an idea may be formed from the fact, that of the three successive editions of the work, published in different forms, of which the first was charged twelve shillings, and the last only two shillings and sixpence, 38,000 copies were sold in five years. The Common Council of the city of London unanimously voted 500*l.* towards the support of his next missionary expedition. For this purpose alone about 4000*l.* were subscribed, with which the *Camden* was purchased; and on the 11th April, 1838, she sailed from Gravesend, with Mr. and Mrs. Williams, and sixteen other missionaries and missionaries' wives, who were to be left at their respective stations. After a short stay at the Cape of Good Hope, and another at Sydney, the *Camden* made for the Samoas. The expedition was proceeding successfully, and had reached the New Hebrides, when, on the 20th of November, 1839, a party from the ship landed at Dillon's Bay, in the island of Erromanga, where the natives, irritated, there is reason to believe, by the barbarities perpetrated by the crew of a vessel that had previously visited the island, attacked them, and murdered Williams, then in the forty-fourth year of his age. Such remains of the body of the martyred missionary as could be subsequently procured (the greater portion having been devoured by the cannibals of Erromanga) were interred at Apia, in the island of Upolu. But the benevolent work to which Williams devoted his life has not been checked by his untimely end; even upon the very island on which he fell the truths of Christianity have since been received with gladness.

WILLIAMSON, (Sir Joseph,) a statesman, was born, about 1630, at Bridekirk, in Cumberland, of which parish his father was vicar, and educated at Westminster school, and at Queen's college, Oxford, where he was elected to a fellowship. After the Restoration he became one of the clerks of the council, and was knighted. He was also one of the plenipotentiaries at the treaty of Cologne, and at his return was created doctor of laws. In 1674, he became principal secretary of state; but in 1678 the House of Commons sent him to the Tower, for granting commissions to Popish recusants. The king, however, released him the same day; and Sir Joseph resigned his place soon after. - The same year he married lady Clifton, who brought him a large estate. He died in 1701; and left a valuable collection of manuscripts, with 6000*l.* to the college where he had been educated. He also left 5,000*l.* to found a mathematical school at Rochester, by which city he had been frequently returned to parliament. He had likewise sat several times for Thetford. In 1678 he was elected President of the Royal Society.

WILLIS, (Thomas,) an eminent physician, was born at Great Bedwin, in Wiltshire, in 1621, and educated at Christ church, Oxford, and in 1646 took his bachelor's degree in physic, and entered upon practice. In 1660 he was made Sedleian professor of natural philosophy, and the same year proceeded to his doctor's degree. In 1666 he was appointed physician in ordinary to the king. He was also one of the first members of

NATIONAL ARCHIVES OF INDIA

the Royal Society. He died in 1675. His principal works are, Cerebri Anatome,—in this very able work he puts forward some of those positions which are now adopted by phrenologists; Pathologiæ Cerebri et Nervosi Generis Specimina; De Animâ Brutorum; Pharmaceutica Rationalis. All his works were printed at Amsterdam in 1682, 4to; and his Practice of Physic in English, 1690, fol.

WILLIS, (Browne,) an able antiquary, grandson of the preceding, was born at Blandford, in Dorsetshire, in 1682, and educated at Westminster school, and at Christ church, Oxford. In 1705 he was returned to parliament for Buckingham. On the revival of the Society of Antiquaries, he became a member of it; and in 1740 the degree of doctor of laws was conferred on him by the university of Oxford. He presented to that seat of learning his cabinet of coins, to which he afterwards made considerable additions. He died in 1760. He published, Notitia Parliamentaria; A Survey of the Cathedrals of St. David's, Llandaff, St. Asaph, and Bangor; A Survey of the Cathedrals of England, 3 vols, 4to,—this is his great work; A History of the Mitred Parliamentary Abbeys; An Address to the Patrons of Livings; An edition of Ecton's Thesaurus; and, History of the Town of Buckingham.

WILLIS, (Francis,) a physician and divine, was a native of Lincolnshire, and was educated at Brasennose college, Oxford, of which he became fellow. He took the degree of M.A. in 1740, and accumulated those of bachelor and doctor in physic in 1759. He had before this been presented to the college living of St. John's, Wapping. Having devoted much attention to physic and, more particularly, mental diseases, he was induced to establish an asylum for persons so disordered, at Greatford, in Lincolnshire. The success of his practice brought upon him the enmity of the faculty, and proceedings were instituted against him for practising in that line without authority. Upon this he obtained the degree of doctor of medicine from Oxford, in 1759, and thereby set his brethren at defiance. When George III. was seized with the malady which for a time suspended the royal functions, Dr. Willis was called in, and, in opposition to the other physicians, pronounced it as his decided opinion, that his Majesty would recover. The doctor was in consequence entrusted with the principal care of the royal person; but he had to endure many mortifications from the other medical attendants. The result, however, confirmed the accuracy of his judgment, and he triumphed over all his opponents. For his services he received a pension of 1,500*l.* per annum, for twenty-one years; and his fame spread so far, that he was invited to Portugal to attend the Queen. He succeeded in restoring her majesty to perfect health, and received as a recompense 20,000*l.* He now returned to Greatford, where he died suddenly on the 5th Dec. 1807, in the ninetieth year of his age. His personal influence over his patients was marvellous; and it is said that his mode of looking at a maniac "would make him quake more effectually than chains or manacles."—His son, Dr. Robert Darling Willis, succeeded him in the establishment; but when George III. had a recurrence of his mental malady in 1811, Dr. Willis was called to Windsor, and was appointed one of the physicians in ordinary.

WILLOCK, WILLOCKS, or WILLOX, (John,) a Dominican or Franciscan friar, who became one of the earliest champions of the Reformation in Scotland, is supposed to have been born in Ayrshire about the beginning of the sixteenth century, and to have studied at the university of Glasgow. He visited England in 1541, and was there subjected to imprisonment for a breach of the Six Articles of Henry VIII. He became afterwards chaplain to the duke of Suffolk; and on the accession of Mary of England he fled to Friesland, where he was patronized by the duchess Anne, who employed him in several missions to Scotland. About 1558 he returned to his native country, and preached the doctrines of the Reformation in the town of Ayr. He was one of the four ministers appointed to assist the council of government on the deposition of Mary, the Queen Regent. In 1561 he was appointed one of the superintendents who succeeded to some of the duties of the Romish bishops. He spent most of the rest of his life in England, but was moderator of several General Assemblies in Scotland from 1563 to 1568.

WILLOUGHBY, (Sir Hugh,) an adventurous but ill-fated voyager, was appointed in 1553 by some London merchants to sail on a voyage of discovery, and the appointment was confirmed in a license from Edward VI. A narrative of this voyage is contained in the first volume of Hakluyt, purporting to be the journal of Sir Hugh Willoughby himself. The expedition was fitted out by "the

mystery and company of merchants adventurers for the discovery of regions, dominions, islands, and places unknown," whose governor was Sebastian Cabot. It consisted of three vessels:—the *Bona Speranza*, of 120 tons, commanded by Sir Hugh Willoughby, admiral of the fleet; the *Edward Bonaventura*, Richard Chancellor, pilot-major of the fleet, captain, of 160 tons; and the *Bona Confidentia*, of 90 tons. The vessels were victualled for fifteen months. Six merchants embarked in the admiral's ship, nine in the pilot-major's, and three in the third vessel. The expedition sailed from Deptford on the 10th of May, 1553. On the 30th of July, while bearing up for Wardhus, east of the North Cape, and the most easterly station of the Danes in Finmark, the vessels were separated by a storm. Of the three vessels that composed this expedition, not one returned; nor is it known what became of them.

WILLUGHBY, (Francis,) one of the early cultivators of Natural History in England, was born in 1635, and was the only son of Sir Francis Willughby, knight, of Eresby, in Lincolnshire, by lady Cassandra, daughter of the earl of Londonderry. From childhood he displayed an uncommon attachment to study, which he afterwards pursued with great success at Trinity college, Cambridge. He had for a fellow-collegian and tutor that eminent and excellent philosopher, John Ray, with whom he contracted an intimate friendship, cemented by similar ardour in the acquisition of knowledge, and by kindred pursuits. With him and other companions he made several journeys in England, and in 1663 and 1664 an extensive tour on the continent, visiting France, Spain, Italy, Germany, and the Netherlands. He collected a museum, rich in animal and fossil productions, and made many drawings, especially of birds; these, together with fishes, being the classes of the animal kingdom to which he paid particular attention. In 1668 he married the daughter of Sir Henry Bernard; and his seat, at Middleton, in Warwickshire, was the favourite resort of his friend Ray, where they pursued, in concert, philosophical experiments, the results of which they occasionally communicated to the Royal Society, of which both were members. This agreeable and rational course of life was brought to a premature conclusion by his much lamented death, on the 3d July, 1672, at the early age of thirty-seven. He testified his perfect confidence in his worthy associate and former tutor, by nominating him one of his executors, and committing to him the charge of educating his two infant sons, with an annuity for life, (60*l.* per annum,) by way of compensation. Francis, the elder of these sons, died young; the other, Thomas, subsequently became lord Middleton. Willughby's character has been drawn by Ray in terms which, without any appearance of adulation, convey an idea of singular moral excellence, and high mental endowments. Willughby published nothing during his life except some papers in the Philos. Transactions; but in 1676 there appeared under Ray's inspection his Ornithology, under the following title: Francisci Willughbeii Arm. Ornithologiæ Libri tres; in quibus Aves omnes hactenus cognitæ, in Methodum naturis suis convenientem reductæ, accurate describuntur. Descriptiones iconibus elegantissimis et vivarum avium simillimis æri incisis illustrantur. Totum opus recognovit, digessit, supplevit Johannes Raius, London, 1676, fol. Ray also translated the work into English, and published it with large additions in 1678. Cuvier speaks in the highest terms of this work. Willughby's MSS. on Icthyology were left in a very imperfect and indigested state; but Ray thought it a duty to his friend's memory and to the public that they should not be consigned to oblivion. He therefore, besides revising, methodising, and enlarging them, added the two first books, and, with the assistance of the Royal Society, published them in 1686, thus entitled: Fran. Willughbeii Arm. de Historiâ Piscium, Libr. quatuor, jussu et sumptu Soc. Regiæ Lond. editi. Totum Opus recognovit, coaptavit, supplevit, librum etiam primum et secundum integros adjecit J. Raius, Oxon. fol. Willughby's papers in the Transactions relate to vegetation, plants, and insects. Some of his letters are printed in the collection of those of Ray.

WILLYMOT, (William,) a divine and schoolmaster, was born at Royston, in Cambridgeshire, and educated at Eton, and at King's college, Cambridge, where he took the degree of doctor of laws in 1707. He was for some time usher at Eton, and afterwards kept an academy at Isleworth. He also became vice-provost of King's college, and in 1735 was presented to the rectory of Milton, near Cambridge. He died in 1737.

Among his publications for the use of schools are, The peculiar Use and Signification of certain Words in the Latin Tongue; Particles exemplified in English Sentences; Larger Examples, fitted to Lilly's Grammar-rules; Smaller Examples; Three of Terence's Comedies, viz. the Andria, the Adelphi, and the Hecyra, with English Notes; Select Stories from Ovid's Metamorphoses, with English Notes; Phædrus' Fables, with English Notes. He published also A collection of Devotions for the Altar, 2 vols, 8vo; Lord Bacon's Essays, 2 vols, 8vo; and a New Translation of Thomas à Kempis.

WILMOT, (John,) earl of Rochester, noted for his wit and profligacy in the reign of Charles II., was the son of Henry earl of Rochester, an eminent loyalist in the civil war of the preceding reign, and was born in 1647, (Burnet and Wood say, in 1648,) at Ditchley, in Oxfordshire. After acquiring the rudiments of learning at the free school of Burford, he was entered in 1659 of Wadham college, Oxford. On leaving the university he travelled into France and Italy, under the care of a tutor who is said to have reclaimed him from early intemperance; but the manners he found at home, and his attendance at court, as a gentleman of the bedchamber, entirely corrupted his morals and principles. In 1665 he sailed, in the *Revenge*, with the expedition destined to intercept the Dutch East India fleet, under the command of the earl of Sandwich; and he behaved with great intrepidity in the attack of a castle at Bergen, in Norway. In the following summer he served under Sir Edward Spragge. This reputation, however, he lost in some adventures at home; and Sheffield duke of Buckingham has recorded his poltroonery in a quarrel between them. He now, by his wit and vivacity, became a great favourite in convivial parties; and example and encouragement so much fostered his former propensity to intemperance, that, as he afterwards confessed to Dr. Burnet, during five successive years he was continually intoxicated. The numerous frolics, in his own, and in disguised characters, which under such an excitement he engaged in as long as his health and spirits lasted, have furnished matter of anecdote to the memoir writers of the time, but may now be consigned to oblivion. By those literary talents, however, which alone have entitled him to biographical commemoration, he supported a degree of consequence, and ingratiated himself with those who were ready to pardon vice in favour of wit. Of this number was the king, who was fond of his company, and, though occasionally himself the subject of his licentious satire, treated him with indulgence. His poetical compositions are for the most part bitter lampoons, or light amatory effusions, and some of them are grossly licentious. This unhappy man by his debaucheries wore out his constitution soon after thirty, and fell into a state of disease and debility that put him upon studying physic, and had the more salutary effect of bringing him to serious reflection upon the manner in which he had spent his life. He cultivated an acquaintance with Dr. Burnet, whose arguments restored him to a belief in natural and revealed religion, the influence of which rendered him a very sincere penitent. In this state of mind he sunk under the exhaustion of his vital powers, on the 26th July, 1680, in the thirty-fourth year of his age. He left a son, who died in the year after his father's decease, and three daughters. Bishop Burnet published the Life and Death of John Earl of Rochester; a book which Dr. Johnson says, "the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety."

WILMOT, (John Eardley,) a learned judge, was born at Derby, in 1709, and educated at Lichfield-school, at Westminster, and at Trinity-hall, Cambridge. In 1728 he became a student of the Inner Temple, and was called to the bar in 1732. He was made one of the judges of the Court of King's Bench in 1755, and the next year a commissioner of the great seal. In 1766 he was appointed chief-justice of the Court of Common Pleas, which office he resigned in 1771. He died in 1792. His Notes of Opinions were published by his son, with his Life, in 1802, 4to. In 1768 bishop Warburton, who had the highest opinion of Sir Eardley, requested him to become one of the first trustees of his lectureship at Lincoln's-inn chapel, along with lord Mansfield and Mr. Yorke; and this being complied with, in 1769, Sir Eardley requested his assistance and advice on the occasion of one of his sons preparing himself for the church. The bishop complied, and sent him the first part of some Directions for the Study of Theology, which are printed in Warburton's works, being given to his editor, Dr. Hurd, by the son

to whom they were addressed, John Eardley Wilmot, Esq., the subject of the following article, who, however, declined the profession of the church for that of the law.

WILMOT, (John Eardley,) second son of the preceding, was born at Derby in 1748, and educated at Westminster-school, and at University college, Oxford, whence he removed to a fellowship in All Souls. He was designed for the church, but on the advancement of his father to the bench he applied to the law, and in 1783 became a master in chancery. At the close of the American war he was appointed commissioner for settling the claims of the loyalists. In 1790 he opened a subscription for the relief of the suffering French clergy, and other emigrants, with the management of which fund he was entrusted. He died in 1815. He published, A Short Defence of the Opposition; A Treatise on the Laws and Customs of England; Memoirs of his Father; Life and Letters of Bishop Hough; History of the Commission of American Claims.

WILSON, (Florence,) Lat. *Florentius Volusenus*, or *Voluzenus*, was born at Elgin, in Scotland, about the beginning of the sixteenth century, and was educated at Aberdeen; after which he became tutor to the nephew of cardinal Wolsey, whom he accompanied to Paris. On the death of his patron he was taken into the service of cardinal du Bellay, archbishop of Paris; but the disgrace of that prelate ruined his hopes of preferment. He then applied to cardinal Sadolet, bishop of Carpentras, who procured him the mastership of the school in that city, where he wrote his book De Tranquillitate Animi Dialogus, which was printed at Lyons in 1543, at Edinburgh, by Ruddiman, in 1707, and at London in 1751. After residing ten years at Carpentras, he was about to return to his native country, but fell sick at Vienne, in Dauphiné, and died there in 1547. He also wrote Latin poems, printed in London in 1619, 4to.

WILSON, (Sir Thomas,) a statesman and learned writer, was born in Lincolnshire, and educated at Eton, and at King's college, Cambridge. He afterwards became tutor to the sons of the duke of Suffolk. In the reign of Mary he lived abroad, and was seized by the Inquisition at Rome, but escaped in consequence of a fire, which induced the populace to force open the dungeon that the prisoners might not be burnt. Queen Elizabeth made him master of requests, master of St. Katherine's hospital, and dean of Durham. He died in 1581. He published, Epistola de Vitâ et Obitu Duorum Fratrum Suffolciensium, Henrici et Caroli Brandon; The Rule of Reason, containing the Art of Logic; The Art of Rhetoric; Discourse upon Usury; and, The Orations of Demosthenes, chief orator among the Grecians, translated into English.

WILSON, (Thomas,) a puritan divine, was a native of Kent, and became minister of St. George's church, Canterbury, one of the six preachers of that city, and chaplain to lord Wotton. He died in 1621. His works are, A Commentary on the Romans; Theological Rules; Christ's Farewell to Jerusalem; A Complete Christian Dictionary, fol.,—this went through several editions, and is the first example in English of a Concordance to the Bible.

WILSON, (John,) a musical composer, was born at Faversham, in Kent, in 1594, and was a gentleman of the Chapel Royal to Charles I., and afterwards servant in ordinary to his majesty. He was created doctor in music at Oxford in 1644, and in 1656 was elected professor of the same faculty to that university. After the Restoration he entered into the service of Charles II., as successor to Henry Lawes. He died in 1673. He composed much sacred music, and set many of the Odes of Horace, as well as select passages from Ausonius, Claudian, and Petronius Arbiter.

WILSON, (Arthur,) an historian, was born at Yarmouth, in Norfolk, in 1596. He became secretary to Robert, earl of Essex; but at last he was dismissed at the instigation of the countess. He next became steward to the earl of Warwick, in whose employment he died in 1652. He is chiefly known by his Life and Reign of James I., printed in folio in 1653; and again in Kennet's Complete History of England. This work is censured by most historians for its intemperate spirit, and for the harshness and obscurity of its style. He also wrote some comedies, one of which, called The Inconstant, was printed at Oxford in 1814.

WILSON, (Thomas,) a pious and exemplary prelate, was born in 1663, at Burton, a village in the hundred of Wirrel, in Cheshire, and was educated in the city of Chester, and at Trinity college, Dublin. During his residence there he made great proficiency in academical

studies, and had at first an intention of devoting himself to that of physic as a profession; but he was soon persuaded by a dignitary of the church to turn his thoughts to divinity. He continued at college till 1686, when he was ordained a deacon by the bishop of Kildare, soon after which he left Ireland in consequence of the confusion which prevailed under the unhappy reign of James II.; and in the latter end of the same year he became curate of New Church, in the parish of Winwick, in Lancashire, of which his maternal uncle, Dr. Sherlock, was then rector. In 1689 he entered into priest's orders; and in 1692 the earl of Derby appointed him his domestic chaplain, and preceptor to his son, lord Strange, whom he attended on a tour to the continent. He remained abroad for three years, when, on the death of his pupil, he returned home (1697), and for his faithful services was rewarded by the earl with the bishopric of the Isle of Man, the sovereignty of which was then in the Derby family. Being first created doctor of laws by Dr. Tenison, archbishop of Canterbury, he was confirmed bishop of Sodor and Man at Bow church, Cheapside, London, Jan. 15, 1698, and next day was consecrated at the Savoy church, by Dr. Sharp, archbishop of York. In the beginning of April following he landed in the Isle of Man, and was enthroned in the cathedral of St. Germain's, in Peel Castle. His palace he found almost a ruin. It had not been inhabited for eight years, and nothing but an ancient tower and chapel remained entire. He was, therefore, obliged to rebuild it. In 1699 he published a small tract in Manks and English, the first work ever printed in the former language, entitled The Principles and Duties of Christianity, for the use of the island. By the advice, and with the assistance of Dr. Bray, he likewise began to found parochial libraries throughout his diocese, giving to each a proper bookcase, and furnishing them with Bibles and such other books as were calculated to instruct the people in the great truths and duties of religion. In the beginning of 1707 the degree of D.D. was conferred upon him by the universities of Oxford and Cambridge. About this time also he was admitted a member of The Society For Promoting Christian Knowledge; and in the same year he had the Church Catechism printed in Manks and English, for the use of the schools which he had established in various parts of his diocese, and which he superintended with the greatest care. One of his leading objects was to maintain and preserve, in their full force, those Ecclesiastical Constitutions which he had established in 1703, and by which he hoped to revive in some measure the primitive discipline of the church. The lord chancellor King was so much pleased with these constitutions as to declare, that "if the ancient discipline of the church were lost, it might be found in all its purity in the Isle of Man." We hear little more of him till 1721 and 1722, when the orthodoxy of his spirit, and zeal for church-discipline, seem to have involved him in altercations and difficulties. When The Independent Whig was introduced into the diocese of Man, the bishop immediately issued an act against it, declaring its purpose to be subversive of the doctrine, discipline, and government of the church, as well as undermining the Christian religion. But his zeal against it did not stop here, for he took it upon him to seize it wherever he found it; and accordingly, when Mr. Worthington sent it as a present to the public library of the island, the bishop commanded one Stevenson to take and keep it; so that it should neither be deposited in the library, nor yet restored to the right owner. Complaint was made to the governor of the island, who committed Stevenson to prison till he should make reparation. The issue of this affair was, that the book was restored, and Stevenson was set at liberty. But there happened another dispute between the bishop and the governor, which, so far as the bishop was personally concerned, was much more serious. Mrs. Horne, the governor's wife, had defamed Mrs. Puller and Sir James Pool with a false charge of criminal conversation; and, in consequence of being contumacious, and refusing to ask pardon of the persons injured, she was by the bishop interdicted from the holy communion. But Mr. Horribin, his archdeacon, who was chaplain to captain Horne, received Mrs. Horne to the communion, and was suspended by the bishop. Upon this the governor, conceiving that the bishop had acted illegally, fined him 50*l.* and his two vicars-general 20*l.* each; and, on their refusing to pay this fine, committed them all, June 29, 1722, to Castle Rushin, a damp and gloomy prison, where they were closely confined, and no persons were admitted within the walls to see or converse with them. The concern of the people was so great when they heard of this treatment of their beloved pastor and

friend, that it was with difficulty that they were restrained from proceeding to violence and outrage against the governor, by the bishop himself, who, being permitted to speak to them through a grated window, exhorted them to peace, and told them that he intended to appeal to the king. He also sent a circular letter to his clergy, drawn up in such terms as seemed most proper for appeasing the people, and desired it might be generally communicated throughout the island. The bishop's appeal was heard before the lords justices in council, July 18, 1723, and the proceedings of the governor were reversed, as extrajudicial and irregular; and the fines were ordered to be restored to the bishop and his vicars-general. The king, some time after, offered him the bishopric of Exeter, then vacant, to reimburse him for his losses; but the unambitious prelate could not be prevailed upon to quit his own diocese; upon which his majesty promised to defray his expenses out of the privy purse, and gave it in charge to lord Townsend, lord Carleton, and Sir Robert Walpole, to remind him of it; but the king going soon afterwards to Hanover, and dying before his return, this promise was never fulfilled. The only recompense he had was by a subscription set on foot by the archbishop of York, amounting to 300*l*.—not a sixth part of the expenses of his application to the crown. He was advised to prosecute the governor, in the English courts of law, to recover damages; but this he could not be persuaded to do. After this absence from his diocese of eighteen months, which he had spent mostly in London, he returned to the island, and resumed his exemplary course. In 1735 he came to England for the last time, to visit his son, the subject of the following article; and being introduced at the court of George II. he was much noticed by their majesties, and particularly by queen Caroline, who was very desirous of keeping him in England; but he could not be prevailed upon to quit his poor diocese, the value of which did not exceed 300*l*. a-year. On his return he visited the province of York at the request of archbishop Blackburn, and confirmed upwards of fifteen thousand persons. In 1739, on the death of the earl of Derby without issue, the lordship of Man, as a barony in fee, became the property of the duke of Athol, who had married the heiress of the late earl of Derby. In his latter days bishop Wilson formed a plan for translating the New Testament into the Manks language; but he did not live to make a further progress than to translate the four Gospels, and print that of St. Matthew. This important work was completed by his successor, Dr. Mark Hildesley, [See HILDESLEY]. This seems to have been the last concern of a public nature in which he was engaged, beyond the immediate duties of his bishopric, which he continued to execute to the latest period of his life, notwithstanding the infirmities naturally attending his great age. He had attained his ninety-third year, when, in consequence of a cold caught by walking in his garden in very cold weather, after reading evening prayers in his own chapel, he was confined for a short time to his bed, and expired March 7, 1755. He was interred in the church-yard of Kirk-Michael, almost the whole population of the island attending the funeral, and lamenting their loss. By his wife, Mary, the daughter of Mr. Patten, of Warrington, whom he married at Winwick, in 1698, and who died 1705, he had two sons and two daughters, all of whom died young except Thomas, the youngest child. His works, consisting of religious tracts, most of which have been repeatedly printed separately, and extensively circulated, and of sermons, were collected by his son, and published in 1780, 2 vols, 4to, and reprinted in 2 vols, fol. by the editor, the Rev. Clement Cruttwell, who also edited, in 1785, an edition of the Bible in 3 vols, 4to, with notes by bishop Wilson, a various readings from the older English versions.

WILSON, (Thomas,) only surviving child of the preceding, was born in 1703, in the parish of Kirk-Michael, in the Isle of Man, and educated at Christ church, Oxford, where he accumulated the degrees of B. and D.D., May 10, 1739, when he went out grand compounder. He was many years senior prebendary of Westminster, and minister of St. Margaret's there; and he was rector of St. Stephen's, Walbrook, for forty-six years. Dr. Leland's work, entitled, A View of the Principal Deistical Writers, was originally addressed in a series of letters, in the form they now appear in, to Dr. Wilson, who, finding that the booksellers would not give the author any adequate remuneration, printed the first edition at his own risk. Dr. Wilson died at Alfred House, Bath, April 15, 1784, in the eighty-first year of his age, and on the 27th was interred, with great

funeral pomp, in Walbrook church. He opposed the building of a new square at Westminster, because his interest in the prebendal house was undervalued; and he rendered himself ridiculous by erecting to Mrs. Macaulay Graham a statue in his own church, under the character of Liberty. His fondness for the lady disappeared when she married against his consent, and the monument of his weakness was removed. Besides The Ornaments of Churches considered, &c.; A View of the Projected Improvements in Westminster, &c.; and Distilled Liquors the Bane of the Nation, a popular pamphlet, which procured him the friendship of Sir Joseph Jekyll, he published his father's works.

WILSON, (Richard,) a distinguished landscape painter, was born, in 1714, at Pinegas, in Montgomeryshire, of which parish his father was rector, but, soon after the birth of his gifted son, he was collated to the living of Mold, in Flintshire. At an early period of his life young Wilson discovered a marked disposition for drawing, and was sent to London, where he was placed under the tuition of Thomas Wright, an obscure painter of portraits, who lived in Covent Garden. To this branch of the art Wilson for several years devoted himself, and it appears that he had acquired considerable reputation in that department, as in 1749 he painted a large picture of the Prince of Wales, and his brother the Duke of York, for their tutor Dr. Hayter, bishop of Norwich. After having practised some years in London he went, in 1749, to Italy, where he continued the study of portrait painting, from which accident diverted him to that department of painting in which he was destined to excel. While at Venice he had paid a visit to Zuccarelli the landscape painter, who happened to be from home; and Wilson, to pass the time till he returned, made a sketch in oils of the view from the painter's window. Zuccarelli was so struck with the merit of the performance, that he strongly recommended Wilson to apply himself to landscape painting. Another occurrence, which happened nearly at the same time, tended to confirm him in his determination to follow that pursuit. The celebrated French painter Vernet visited him in his studio at Rome, where his works were held in the highest estimation, and was so struck with a landscape which Wilson had painted, that he requested to become the possessor, offering in exchange one of his best pictures; the proposal was readily accepted, and the picture delivered to Vernet, who, with a liberality as commendable as it is unusual, placed it in his exhibition room, and recommended the painter of it to the particular attention of the *cognoscenti*. Wilson's progress in landscape painting must have been rapid, as he had some pupils in that line of art whilst at Rome; and his works were so much admired, that Mengs painted his portrait, and received in return a landscape by Wilson. It is not known at what time he returned to England; but he was in London in 1758; and his picture of Niobe was in the first exhibition of the Society of Artists, in 1760, by which he acquired great reputation. This picture is well known from Woollet's admirable engraving of it. The talents of Wilson did not, however, secure him that encouragement and distinction which his abilities deserved. He was doomed to encounter the galling indifference of a tasteless public, which was probably aggravated by the jealousy and intrigues of some of the most distinguished of his contemporaries, with whom he did not live on very amicable terms. This has also been said to have partly resulted from his own conduct, which was by no means distinguished by a conciliatory disposition, or great suavity of manners. Conscious of his own powers, and disdaining to sue for protection, his transcendent abilities were suffered to exert themselves under the oppression of indigence and obscurity, and, participating the destiny of many illustrious artists who had preceded him, the beauty and value of his works were not discovered until death had rendered him equally insensible to admiration or neglect. At the institution of the Royal Academy Wilson was chosen one of the founders; and after the death of Hayman he obtained the situation of librarian, which he retained until his decayed health obliged him to retire to his brother's residence in Wales, where he died in May, 1782, and was buried in the churchyard of Mold. In his studies in Italy Wilson had wisely avoided all imitation of the artists of that country who had preceded him; and he adopted a manner peculiarly his own. His views in Italy are selected with judgment and taste, and it has been justly observed, "that in his pictures, the waving line of mountains, which bound the distance in every point of view, the dreary and inhospitable plains, rendered solemnly interesting by the mouldering

fragments of temples, tombs, and aqueducts, are all indicated in a masterly manner, exhibiting that local character which cannot but be considered as peculiarly grand and classical." In his English landscapes he is particularly successful in the fresh and dewy brightness he has given to his verdure: and though he was sometimes employed to paint views which were less picturesque than such as he himself would have selected, and which consequently partook of the formality of portraiture, he always executed them with taste and ingenuity. For the satisfaction of collectors, it may not be improper to notice his frequent repetition of the same subject or view, as there are several of his pictures which he has repeated three or four times, with little or no variation, a circumstance which has sometimes given rise to a suspicion of the originality of some of his works, which are really the productions of his pencil. The figures in his landscapes are not all painted by himself; he occasionally availed himself of the assistance of Mortimer and Hayman. Wilson changed his residence very often. He first lived in the Piazza, Covent-garden; then in Charlotte-street, Fitzroy-square; in Great Queen-street; in Lincoln's-inn-fields; in Foley-place, and elsewhere; but his last residence in London was a mean house in Tottenham-street, Tottenham-court-road, of which he had the first and second floors, where he lived almost without furniture. "His mind," says Northcote, "was as refined and intelligent as his person and manners were coarse and repulsive; and discernment and familiarity with him were necessary to discover the unpolished jewel beneath its ferruginous coat." The last two or three years of his life, however, were spent in affluence, owing to some property which he inherited from his brother. In 1814 about seventy of his pictures were exhibited, with some other works, at the British Institution.

WILTON, (Joseph,) a sculptor, was born in London, in 1722, and studied at the various towns in Brabant, at Paris, and at Rome, where, in 1750, he was presented with the Jubilee gold medal by Benedict XIV. He spent eight years in Italy, chiefly occupied in copying ancient statues. When the duke of Richmond opened a gallery for students in art in Spring Gardens, he appointed Cipriani and Wilton the directors of it. Wilton was afterwards appointed coach-carver to George III. Of his public works the principal are, the monument to general Wolfe in Westminster Abbey, of admiral Holmes, of the earl and countess of Montrath, and of Stephen Hales. He executed busts of Bacon, Cromwell, Newton, Swift, Wolfe, Chatham, and Chesterfield. He made a large fortune, and lived in expensive style. In the Royal Academy there is a bust of Wilton, by Roubiliac, presented by his daughter, a very beautiful woman, who had married Sir Robert Chambers. Wilton was one of the founders of the Royal Academy. He died in 1803.

WINCHESTER, (Thomas,) a learned divine, was born at Farringdon, in Berkshire, and educated at Magdalen college, Oxford, where he took his degree of D.D. in 1749. In 1747 he was elected fellow, having been for some years before, as he was afterwards, a distinguished tutor in the college. In 1761 he resigned his fellowship, on being presented to the rectory of Appleton, in Berkshire. He also had the curacy of Astley chapel, near Arbury, in Warwickshire, a donative given him by Sir Roger Newdigate. He also wrote some letters in the Gentleman's Magazine on the Confessional controversy, and topics arising from it. The only separate publication from his pen was published, but without his name, in 1773, under the title of A Dissertation on the XVIIth Article of the Church of England; wherein the Sentiments of the Compilers, and other Contemporary Reformers, on the Subject of the Divine Decrees, are fully deduced from their own Writings; to which is subjoined a Short Tract, ascertaining the Reign and Time in which the Royal Declaration before the XXXIX Articles was first published. This work was reprinted in 1803.

WINDER, (Henry,) a learned dissenting divine, was born in 1693, at Hutton-John, in Cumberland, where his father was a farmer, and was educated in grammatical learning at Penruddock, and at a dissenting academy at Whitehaven, where he had for his contemporaries Dr. Rotheram of Kendal, and Mr. John Taylor of Norwich, author of the Hebrew-English Concordance. He then removed to Dublin, where, for two years, he applied very closely to the study of divinity under the Rev. Mr. Boyse, and became a preacher; but he returned to England, and in 1714 was appointed pastor of a congregation at Tunley in Lancashire, and in 1716 was ordained. In 1718 he was chosen pastor of the meeting at Castle-hey, in Liverpool. In 1740, when

he was on a visit at Glasgow, the degree of D.D. was conferred upon him by that university. He died in 1752. He published A Critical and Chronological History of the Rise, Progress, Declension, and Revival of Knowledge, chiefly religious; in Two Periods, the Period of Tradition from Adam to Moses, and the Period of Letters from Moses to Christ, 1756, 2 vols, 4to.

WINDHAM, (Joseph,) an artist and antiquary, was born in 1739, at Twickenham, and educated at Eton, and at Christ's college, Cambridge, but took no degree. He returned from an extensive tour through France, Italy, Istria, and Switzerland, in 1769. During his residence at Rome he had studied and measured the remains of ancient architecture there, particularly the baths, with a precision which would have done honour to the most able professional architect. His numerous plans and sections of them he gave to Mr. Cameron, and they are engraved in his great work on the Roman baths. To this work he also furnished a considerable and valuable part of the letter-press. He also drew up the greater portion of the letter-press of the second volume of the Ionian Antiquities, published by the society of Dilettanti; and Mr. Stuart received material assistance from him in the second volume of his Athens. He had been long a fellow of the Royal and Antiquarian Societies; and in the latter was for many years of the council; and he was one of the committee for the publication of the Cathedrals of England. He died in 1810.

WINDHAM, (William,) a distinguished statesman, descended from an ancient family in Norfolk, was born in London, in 1750, and educated at Eton, t the university of Glasgow, and at hiversity college, Oxford. In 1773 he accompanied his friend, Constantine, lord Mulgrave, in his voyage towards the North Pole; but he was so harassed with sea-sickness, that he was under the necessity of being landed in Norway, and of wholly abandoning his purpose. He was soon after chosen a member of the Literary club founded by Sir Joshua Reynolds and Dr. Johnson, and he was a very frequent attendant at the meetings f that society, nearly to the time of his death. In 1778 he went to the continent, where he spent two years. As he was on his way home he was put in nomination, without his knowledge, for the city of Norwich, at the general election in 1780; he was not, however, elected. In 1783 he came into parliament, where he sat for twenty-eight years, at first for Norwich, and afterwards for various boroughs; and he so early distinguished himself in the House of Commons, that he was selected by Mr. Burke in 1784 to second his motion for a representation to the king on the state of the nation. In the preceding year he had been appointed principal secretary to the earl of Northington, then nominated lord-lieutenant of Ireland; but he was compelled by illness to relinquish the office. He was soon after appointed one of the managers of the impeachment of Warren Hastings. On the Regency questions which arose in 1788 out of the king's illness, Mr. Windham took a decided and zealous part in favour of the hereditary right of the prince of Wales to the regency, and against any restrictions on his power. After the rupture between Mr. Fox and Mr. Burke, in consequence of the French revolution, Mr. Windham attached himself wholly to the latter, with whom he had for many years lived in the closest intimacy. He did not hesitate to unite with the duke of Portland, lord Spencer, and others, in accepting offices under Mr. Pitt, and was appointed secretary at war, with a seat in the cabinet. This station he continued to fill from 1794 till 1801, when he, lord Spencer, lord Grenville, and Mr. Pitt, resigned their offices. On the preliminaries of peace with France being acceded to by that statesman and his coadjutors, in 1801, Mr. Windham made his celebrated speech in parliament, which was afterwards (April, 1802) published, with an Appendix, containing a character of the Usurper of the French throne. In the new parliament, (1802,) having lost his election for Norwich, he was returned, through the interest of the Grenville family, for the borough of St. Mawes. On Mr. Addington being driven from the helm in April, 1804, principally by the battery of Mr. Windham's eloquence, a new administration was again formed by Mr. Pitt, which was dissolved by his death, in 1806; and shortly afterwards, on lord Grenville's accepting the office of first lord of the Treasury, Mr. Windham was appointed secretary of state for the war and colonial departments. During this period he carried into a law his bill for the limited service of those who enlist in our regular army; a measure which will ever endear his name to the English soldiery. His period of office ended on the 25th of March, 1807, when the administration of the

Talents came to an end, owing to a disagreement with the king on the subject of a proposal to give the Roman Catholics privileges in the army. At the general election in the preceding autumn he had been elected for the borough of New Romney. The new ministry again dissolved parliament; and, by the interest of lord Fitzwilliam, Mr. Windham was now chosen for Higham-Ferrars. In the session of 1808 Mr. Windham strongly denounced the expedition against Copenhagen, and, in the subsequent session, the ill-fated Walcheren expedition. On the 8th July, 1809, Mr. Windham, returning on foot at twelve o'clock at night from the house of a friend, as he passed by the end of Conduit-street, saw a house on fire, and instantly hastened to the spot, with a view to assist the sufferers. He soon observed that the house of the Hon. Mr. Frederic North was not far distant from that which was then on fire. He therefore immediately undertook to save his friend's library, which he knew to be very valuable. With the most strenuous activity he exerted himself for four hours, in the midst of rain and the playing of the fire-engines, with such effect that, with the assistance of two or three persons whom he had selected from the crowd assembled on this occasion, he saved four parts out of five of the library. In removing some heavy volumes he accidentally fell, and suffered a slight contusion on his hip, of which, however, he unfortunately took no notice for some months, when an indolent encysted tumour was formed, which, after due consultation, it was judged proper to cut out. The operation was accordingly performed apparently with success, on the 17th of May, 1810; but soon after unfavourable symptoms came on, which terminated fatally on the 4th June following.

WING, (Vincent,) an astronomer of the seventeenth century, is principally known for his work entitled, Astronomia Britannica, which was published in London in 1669. In 1651 he published, Harmonicon Cœleste, or the Harmony of the Visible World, containing an absolute and entire piece of Astronomie. He was the author of a series of Ephemerides, from 1659 to 1671 inclusive; and he published annually for the Stationers' Company a book and a sheet almanack, the latter of which is still continued under his name. The dates of his birth and death are not known.

WINGATE, (Edmund,) a mathematician and lawyer, the son of Roger Wingate, Esq. of Bornend and Sharpenhoe, in Bedfordshire, was born in Yorkshire, in 1593, and educated at Queen's college, Oxford, and after taking a degree in arts, removed to Gray's Inn, where he studied the law. His chief inclination, however, was to the mathematics, which he had studied with much success at college. In 1624 he was in France, where he published the scale, or rule of proportion, which had been invented by Gunter, and while in that country gave instruction in the English language to the princess Henrietta Maria (afterwards consort of Charles I.), and to her ladies. After his return to England he became a bencher of Gray's Inn; and on the breaking out of the rebellion he joined the popular party, took the Covenant, and was made justice of the peace for the county of Bedford. In 1650 he took the oath, commonly called the Engagement, became intimate with Cromwell, and was chosen into his parliament for Bedford. He was also appointed one of the commissioners, for that county, to eject from their situations those loyal clergymen, and schoolmasters, who were accused of being scandalous and ignorant. He died in 1656, and was buried in the church of St. Andrew's, Holborn. His works are, The Use of the Proportional Rules in Arithmetic and Geometry, also the Use of Logarithms of Numbers, with those of Sines and Tangents; Of Natural and Artificial Arithmetic, or Arithmetic made easy; Lond. 1630, 8vo,—this, which is his best known work, has gone through numerous editions, the best is that by Dodson; Tables of Logarithms of the Signs and Tangents of all the Degrees and Minutes of the Quadrant, with the use and application of the same; The Construction and Use of Logarithms, with the Resolution of Triangles; Ludus Mathematicus, or an Explanation of the description, construction, and use of the numerical table of proportion; Tactometria, seu Tetagne-nometria, or the Geometry of Regulars; The exact Surveyor of Land; An exact Abridgment of all the Statutes in force and use from the Magna Charta to 1641,—this was reprinted and continued to 1663, 1680, 1681, and 1684; The body of the Common Law of England; Maxims of Reason, or the Reason of the Common Law of England; Statuta Pacis, or, the Table of all the Statutes which any way concern the office of a Justice of Peace; An edition of Britton, 1640, 12mo.

WINKELMANN, (John Joachim,) an

eminent antiquary, was born, of poor parents, at Stendal, in the marche of Brandenburgh, in 1717. Notwithstanding the difficulties he had to encounter he acquired sufficient knowledge to become, in 1743, a teacher in a school at a small village, named Seehausen, where he continued for five years, when he was appointed secretary to count Bunau, of Poland, at Nöthenitz, in Saxony, where his business was to make extracts from historical works. The gallery of Dresden, which he visited very often, contributed to develop his peculiar talents, and enabled him to make philosophical reflections on painting and other branches of art. He derived great benefit likewise from an acquaintance with Oeser, an eminent painter, who resided in that city. His first attempt as an author was made at the age of thirty-seven, when he published his Reflections on the Imitation of the Greeks in Painting and Sculpture. This work gained him great applause, and met with a very favourable reception. The court of king Augustus being Catholic, Winkelmann found there many zealous adherents of the Romish church, who endeavoured to bring him over to their faith; and among these was the nuncio Archinto, who at length succeeded, by promising to procure him a situation in the Vatican library. In passing through Florence, on his way to Rome, in 1756, he gained the friendship of the celebrated baron de Stosch, of whose antiquities he made a descriptive catalogue in French, entitled, Description des Pierres Gravées du Baron de Stosch, 4to. At Rome he found Mengs, the painter, who was then in the service of the king of Poland; and his acquaintance with that ingenious artist, with Bianconi, and many others, to whom he was recommended by Archinto, paved the way for his introduction to two of the most celebrated men of letters at Rome, cardinal Passionei, and the prelate Giaconelli. Through the interest of the pope's physician, Laurente, he was presented to Benedict XIV. Cardinal Albani also made him his librarian, and keeper of his gallery of antiquities. He now assumed the ecclesiastical habit; and his merit soon became so conspicuous, that on the death of the abbé Venuti, the keeper of the pope's cabinet of antiquities, he obtained the place. Soon after he was appointed to the post of copyist in the library of the Vatican. He was now named a corresponding member of the Academy of Inscriptions. In 1764 he published at Dresden his History of Ancient Art; and in 1768 he proceeded to Vienna, whence he went forward to Munich; but he now returned to Vienna, whence he set out suddenly to return to Rome, carrying with him some gold medals and other presents which he had received in the former city. On his arrival, however, at Trieste, he was assassinated, on the 8th of June, 1768, by a wretch named Francesco Arcangeli, a native of Campiglio, a small town in the territory of Pistoria, who had insinuated himself into his acquaintance on the road. Winkelmann was so imprudent as to indulge him with a sight of the valuable presents he had received at Vienna. The temptation was too strong to be resisted. The miscreant immediately formed a design to murder and rob him. As Winkelmann was sitting down in his chair early in the morning, at the inn where they both lodged, Arcangeli threw a rope over his head, and, before he could disengage himself, stabbed him with a knife in five places in the abdomen. He died in seven hours after he had received the wounds, in the fifty-first year of his age. He possessed sufficient composure to make his will, in which he appointed cardinal Alexander Albani his sole executor. The murderer was soon after seized, and was executed on the 20th of the same month, opposite the place where he had committed the crime. In 1808 an edition of Winkelmann's works, with the exception of the Monumenti Antichi Inediti, and the Catalogue of Baron de Stosch's Cabinet of Gems, was commenced at Dresden, edited by Fernow, Meyer, Schulze, and Siebelis; it was completed in 1820, in 8 vols, 8vo. Winkelmann's Letters to his Friends were published in German, in two volumes, 8vo, with an account of his life prefixed, by professor Heyne.

WINSLOW, (James Benignus,) a very eminent anatomist, was born in 1669, at Odensee, in the island of Funen, in Denmark, where his father was minister, and intended him for his own profession, but he preferred that of medicine, which he studied in various universities in Europe. In 1698 he studied at Paris, under Duverney, and here he was induced by the writings of Bossuet to renounce the Protestant religion; a change which happened to his grand-uncle Stenon by the same influence. He now settled at Paris, was elected one of the college of physicians, lecturer at the Jardin du Roi, expounder of the Teutonic language at the Royal Library, and member of the

Academy of Sciences. His Exposition Anatomique de la Structure du Corps Humain, Paris, 1732, 4to, has long been considered as a work of the first reputation and utility, and has been translated into almost all the European languages, and into English by Douglas, 1734, 2 vols, 4to. He was also the author of a great number of anatomical dissertations, some of which were published separately, but they mostly appeared in the Memoirs of the French Academy. In 1740 he published a treatise in answer to the question, "An mortis incertæ signa minus incerta à chirurgicis quàm ab aliis experimentis?" This treatise was translated into French, and published in two volumes, 12mo, at Paris, in 1742. In this work the author has brought forward a number of cases of persons buried, opened, and otherwise treated as dead, who were only apparently so, and arrives at the conclusion that nothing but the indication of decomposition of the body going on is sufficient evidence of death. He died in 1760, at the advanced age of ninety-one.

WINSTANLEY, (William,) a literary compiler, originally a barber, lived in London in the reigns of Charles II. and James II. He published, A Loyal Martyrology, or, An Account of Suffering Royalists; England's Worthies, abridged from Fuller; The Muses' Cabinet; and, Lives of the Poets.

WINSTON, (Thomas,) a physician, was born in 1575, and educated at Clare hall, Cambridge, of which he became a fellow. He visited the continent, and became a pupil of Fabricius ab Acquapendente, of Caspar Bauhin of Basle, and of Prosper Alpinus at Padua, where he took his degree of doctor of medicine. In 1607 he returned to London, and was admitted a licentiate of the college of physicians, and became a fellow in 1613. On the death of Dr. Mounsell, in 1615, he was appointed to succeed him as professor of anatomy at Gresham college, where he delivered those lectures on anatomy which were published in 1659, and 1664, 8vo, and were long considered the best text-book for students of anatomy. He died in 1655.

WINTLE, (Thomas,) a learned divine, was born at Gloucester in 1737, and educated at Pembroke college, Oxford, where he obtained a fellowship. Archbishop Secker made him his chaplain, and gave him the rectory of Wittrisham, in Kent; with which he held the living of St. Peter, Wallingford; but he relinquished both on being presented to the rectory of Brightwell, in Berkshire, where he died in 1814. His works are, An Improved Version of Daniel, with Notes; A Dissertation on the Vision in Zechariah; Sermons at the Bampton Lecture; Christian Ethics, or Discourses on the Beatitudes; A Letter to Bishop Hurd, occasioned by his Strictures on Archbishop Secker and Bishop Lowth.

WINTRINGHAM, (Sir Clifton,) an eminent physician, was the son of Dr. Clifton Wintringham, also a physician, and a fellow of the Royal Society, who died at York, in 1748, and was author of, Tractatus de Podagrâ, in quo de Ultimis Vasis et Liquidis et Succo Nutritio tractatur; A Treatise of Endemic Diseases; Commentarium Nosologicum Morbos Epidemicos et Aeris Variationes in Urbe Eboracensi, Locisque Vicinis, ab Anno 1715 ad Anni 1725 Finem Grassantes Complectens; An Experimental Enquiry on some Parts of the Animal Structure; and, An Enquiry into the Exility of the Vessels of a Human Body. His son was born in 1710, and educated at Trinity college, Cambridge, where he took his degree of bachelor of medicine in 1734, and that of doctor in 1749. He settled in London, where he became a fellow of the College of Physicians, and in 1742 of the Royal Society, in 1759 physician extraordinary, and afterwards physician general, to the army. In 1749 he had been appointed chief physician to the duke of Cumberland; and in 1762 he was nominated physician to George III.; and in 1774 he was created a baronet. He died in 1794. By his will he left to Trinity college, Cambridge, where he had been educated, a small marble image of Æsculapius found near Rome. He published an edition, with annotations, of Mead's Monita et Præcepta Medica, and an edition of his father's works, 1752, 2 vols, 8vo. The only production from his own pen is entitled, De Morbis quibusdam Commentarii, 1782, and 1790, 2 vols, 8vo.

WINWOOD, (Sir Ralph,) a statesman and diplomatist, was born about 1565, at Aynho, or Ayno-on-the-Hill, in Northamptonshire, and was at first sent to St. John's college, Oxford, whence he was elected a probationer-fellow of Magdalen college in 1582. He took both the degrees in arts, and that of bachelor of law; and in 1592 he was chosen proctor of the university. Afterwards he travelled on the continent; and in 1599 he attended Sir Henry Neville, ambassador to France, as his secretary; and, in the

absence of Sir Henry, was appointed resident at Paris: whence he was recalled in 1603, and sent that year to the States of Holland by James I. In 1607 he was knighted; and the same year he was appointed ambassador, jointly with Sir Richard Spencer, to Holland. He was sent there again in 1609, when he delivered the remonstrance of James I. against Vorstius (See VORSTIUS), the Arminian, to the assembly of the States, to which they seemed to pay very little attention. Upon this the king proceeded to threaten them with his pen, and plainly told them that if they had the hardiness to "fetch again from hell ancient heresies long since dead, &c., he should be constrained to proceed publicly against them." It is certain that James wrote a pamphlet against Vorstius, which was printed in 1611. In 1614 Winwood was made secretary of state; in which office he continued till his death, in 1617. In 1725 were published in London, in 3 vols, fol., Memorials of Affairs of State in the Reigns of Queen Elizabeth and King James I., collected chiefly from the Original Papers of the Right Honourable Sir Ralph Winwood, Knight, some time one of the Principal Secretaries of State. Comprehending likewise the negotiations of Sir Henry Neville, Sir Charles Cornwallis, Sir Dudley Carlton, Sir Thomas Edmonds, Mr. Trumble, Mr. Cottington, and others, at the courts of France and Spain, and in Holland, Venice, &c., wherein the Principal Transactions of those times are faithfully related, and the Policies and the Intrigues of those Courts at large discovered. The whole digested in an exact series of time. To which are added Two Tables, one of the Letters, the other of the Principal Matters. By Edmund Sawyer, Esq., then one of the masters in chancery. This work is esteemed a valuable record of the political transactions of those times.

WIRSUNG, (John George,) an anatomist, was a native of Bavaria, studied medicine at Padua, and was a disciple of Vesling. In 1642 he published the discovery which has perpetuated his name, that of the *pancreatic duct*. He did not write on the subject, but caused a figure to be engraved, entitling it, Ductus cujusdam cum multiplicibus suis ramulis noviter in Pancreate inventis in diversis corporibus humanis, fol. In the following year, (1643,) he was assassinated by a Dalmatian, irritated, it is said, at being silenced by him in a public disputation.

WISE, (Michael,) an eminent composer of church music, was born in Wiltshire, and was chosen as organist and master of the choristers in the cathedral of Salisbury in 1668. In 1675 he received the appointment of gentleman of the chapel-royal; and in 1686 he was made almoner of St. Paul's cathedral, and master of the choristers. He was killed in an affray with a watchman, with whom, while in a state of excitement, he had a quarrel on leaving his house late at night. His anthems, Awake up, my Glory; Prepare ye the way of the Lord; and, The ways of Zion do mourn, are still listened to with admiration by all competent judges.

WISE, (Francis,) a divine and antiquary, was born in 1695, and educated at New college school, and at Trinity college, Oxford, of which he became fellow; he was also made assistant to Dr. Hudson in the Bodleian library. In 1726 he was elected keeper of the archives. In 1745 he obtained Ellesfield vicarage, Oxfordshire, from his pupil lord Guildford, and the rectory of Rotherfield Grays from his college. In 1748 he was appointed Radcliffe librarian. He died in 1767. He published, Annales Alfredi Magni; Letter to Dr. Mead on some Antiquities in Berkshire; On The White Horse, Berks; The Red Horse, Warwickshire; Catalogus Nummorum Antiq. in Bodleian.; Inquiries on the first Inhabitants, Learning, and Letters of Europe; On the Chronology of Fabulous Ages.

WISEMAN, (Richard,) an eminent surgeon, was born in the early part of the seventeenth century. He first appears as a surgeon among the royalists in the civil wars of Charles I. He accompanied the fugitive prince Charles in France, Holland, and Flanders; served either at that period or before, for three years in the king of Spain's navy; and returned with the prince to Scotland, and was with him at the battle of Worcester, where he was made prisoner. After his liberation, in 1652, he was some time an assistant to Mr. Edmund Molins, an eminent surgeon in London, in which city he thenceforth continued to reside. On the Restoration he rose to great fame and practice, and was made one of the serjeant-surgeons to Charles II. He published the results of his long experience in a volume entitled, Several Chirurgical Treatises, fol. 1676, 1686, republished in 2 vols, 8vo, 1719.

WISHART, (George,) called The Martyr, a champion of the Reformation in Scotland, was, at the beginning of the

sixteenth century, master of a grammar-school at Montrose, where he introduced the study of Greek. He began to diffuse the doctrines of the Reformation at Montrose; but he soon fled to England, and preached the same doctrines at Bristol, and afterwards at Cambridge. In 1543 he returned to Scotland, and, being protected by the heads of the Reformation party, preached boldly at Dundee, Perth, Montrose, and Ayr, creating popular tumults, which ended in the destruction of several ecclesiastical edifices. It is said that he was engaged in the plots against cardinal Beaton's life. While in Dundee he received an invitation from Cassilis and other Protestant barons to hold a disputation in Edinburgh. Repairing thither, his friends, probably from timidity, did not meet him. Unprotected, however, as he was, he preached in the neighbourhood. Venturing to preach in the town of Haddington, he took refuge with Cockburn, of Ormiston, in whose house he was seized by the cardinal's troops, and conveyed to St. Andrew's. He was immediately put on trial for heresy before a special ecclesiastical council, and was condemned to be burned at the stake. The sentence was executed at St. Andrew's on the 28th of March, 1546.

WISHART, (William,) a Scotch divine, was born at Dalkeith, in 1657, and educated at Utrecht. On his return to Scotland he was arrested on suspicion of being concerned in the Rye-house plot. At the revolution he returned from Holland, where he had taken refuge, and became one of the ministers of Leith; and in 1716 he was appointed principal of Edinburgh university, and one of the city ministers. His Theologia, consisting of 120 sermons, is a valuable system of Calvinistical divinity. He died in 1727.

WISHEART, (George,) a divine and biographer, was born in 1609, at Yester, in East Lothian, and educated at Edinburgh university, where he took his degrees. On the breaking out of the civil wars he followed the fortunes of Montrose, to whom he was chaplain; and on his defeat by Lesley, in 1645, he was taken prisoner. He with difficulty escaped the death which his unhappy fellow prisoners suffered, and after some years of confinement he withdrew to the continent, and at the Restoration returned, and became bishop of Edinburgh. He wrote an Account of the Wars in Scotland, and the history of his early patron, the marquis of Montrose, 8vo. He died in 1671.

WISTAR, (Caspar,) a physician, was born, of Quaker parents, at New Jersey, in America, in 1760, and educated at Philadelphia at the school founded by William Penn, and commenced his medical education in that city, where, in 1782, he received the degree of Bachelor of Medicine. He then came to Europe, and graduated in medicine at Edinburgh in 1786. He returned to his own country in 1787; and when the college at Philadelphia was revived, he was appointed professor of chemistry and physiology. He afterwards became professor of anatomy and surgery, physician and consulting physician to the Dispensary, and physician to the Hospital of Philadelphia. In 1816 he was elected president of the American Philosophical Society. He published, Remarks on the Fever of 1793; On the Ethmoid Bone; On the Remains of an Animal belonging to the genus Bos; and, A System of Anatomy, 1812, 2 vols, 8vo. He died in 1818.

WITHER, or WYTHER, (George,) an early English poet, whose compositions have of late years attracted much well-deserved notice, was born in 1588, at Bentworth, near Alton, in Hampshire, and educated at the grammar school of Colemore, under John Greaves, a celebrated schoolmaster, and at Magdalen college, Oxford. He afterwards came to London, and entered himself as a member of Lincoln's-Inn. The world now opened upon him in characters so different from his expectations, that, having been probably educated in puritanical principles, he felt that disgust which perhaps made him a satirist for life. The first thing which appeared to fill him with dislike and anger, was the gross flattery and servility which seemed necessary to his advancement. If, however, his manners did not procure him favour with the courtiers, his talents obtained him the acquaintance and friendship of many men of genius. William Browne, the pastoral poet, who was of the Inner Temple, was an early friend of his. And some of his verses, having got abroad, began to procure the name of a poet for himself. His Philarete's Complaint, &c., formed a part of his Juvenilia, which are said to have been his earliest compositions. He also wrote elegies in 1612 on that general subject of lamentation, — the death of prince Henry, son of James I. In 1613 first appeared his celebrated satires, entitled, Abuses Stript and Whipt. In these satires he is excessively severe; gave so much offence, that he

was committed to the Marshalsea, where he continued for several months. In 1615 he published, The Shepherd's Hunting: being certain eclogues written during the time of the author's imprisonment in the Marshalsea. When in prison Wither also wrote and published his Satire to the King, 1614. This is thought to have procured his release. After this time he continued to write and publish both poetry and prose without intermission to the day of his death. In 1639 he had been a captain of horse in the expedition against the Scots; and quarter-master-general of his regiment, under the earl of Arundel. But as soon as the civil wars broke out, in 1642, he sold his estate to raise a troop of horse for the parliament; and he soon afterwards rose to the rank of major; but being taken prisoner by the royalists, "Sir John Denham, the poet," says Wood, "some of whose estate at Egham, in Surrey, Wither had got into his clutches, desired his majesty not to hang him, because so long as Wither lived, Denham would not be accounted the worst poet in England. About that time," continues Wood, "he was constituted by the long parliament a justice of peace in quorum for Hampshire, Surrey, and Essex, which office he kept six years, and afterwards was made by Oliver, major-general of all the horse and foot in the county of Surrey, in which employment he licked his fingers sufficiently, gaining thereby a great odium from the generous loyalists." At the Restoration, in 1660, the spoils which he had amassed from the adherents of the king, and from the church, were taken from him. His principles, and especially a libel entitled Vox Vulgi, which he had dispersed, and which was deemed seditious, rendered him obnoxious to the new government, and he was now committed to Newgate; and afterwards, by order of the House of Commons, he was sent close prisoner to the Tower. Here he remained for more than three years, and he wrote several things by connivance of the keeper, of which some were afterwards published, "yet never," adds Wood, "could refrain from shewing himself a Presbyterian satirist." When he was released is not mentioned; but he reached the age of seventy-nine, and died May 2, 1667, and was interred in the Savoy church, in the Strand. One of the first who in the last century expressed a cordial appreciation of the merits of Wither's poetry was Mr. Octavius Gilchrist in a Life of him, which he communicated to the 70th volume of the Gentleman's Magazine, published in 1797. Since then ample justice has been done to this long neglected writer by George Ellis, in the 2d edition of his Specimens of Early English Poetry, 1801; by Thomas Campbell, in his Specimens of the British Poets, 1819; by Hazlitt, in his Lectures on English Poetry, 1818; and especially by Sir Egerton Brydges, in the Restituta; the Censura Literaria; the British Bibliographer, and other publications.

WITHERING, (William,) an eminent physician and naturalist, was born in 1741, at Wellington, in Shropshire, where his father was a surgeon-apothecary, in considerable practice. He was professionally educated first under his father, and then at the university of Edinburgh, where he took the degree of Doctor of Medicine in 1766. He first settled at Stafford, where he married. A vacancy occurring at Birmingham by the death of Dr. Small, he removed to that town, where he soon rose to extensive practice; and this was afterwards so much increased, that scarcely any physician out of the metropolis was so largely and profitably employed. For his success he was solely indebted to his skill and assiduity; for his temper and bodily constitution did not lead him to cultivate general society; and he devoted his leisure chiefly to scientific pursuits. Botany and chemistry were especially objects of his attention. In 1776 he published a work entitled, A Botanical Arrangement of British Plants, in 2 vols, 8vo, which was an account of the indigenous plants of Great Britain, classed according to the Linnæan system, with English names and descriptions. The work was well received, and went through two more editions, in 1787, 3 vols, and in 1796, 4 vols, with great improvements and additions, which rendered it an excellent national Flora. The author is particularly full upon the medical and economical uses of plants. In the latter editions he was much indebted to several able correspondents and coadjutors, particularly to Dr. Stokes. Of Dr. Withering's contributions to chemistry and mineralogy may be mentioned a translation of Bergman's Sciagraphia Regni Mineralis, 1783; and the following papers in the Philosophical Transactions: Experiments on different kinds of Marle found in Staffordshire, 1773; an Analysis of the Toadstone of Derbyshire, 1782; Experiments on the

Terra Ponderosa, 1784; and, Analysis of a Hot Mineral Spring in Portugal, 1798. To the improvement of his own profession he contributed by a very accurate Account of the Scarlet Fever and Sore Throat, particularly as it appeared at Birmingham in the year 1778; and, An Account of the Foxglove and some of its Medical Uses, with Practical Remarks on the Dropsy and other Diseases, 1785. Though not the discoverer of this powerful remedy, he was the first who gave a correct account of its doses and preparations, and the best modes of employing it. Dr. Withering, originally of a delicate habit of body, suffered various pulmonic attacks, which at length so much weakened his lungs, that in 1793 and 1794 he thought it necessary to pass the winter in a warmer climate; and he went to Lisbon for that purpose in both those years. His health afterwards continued in a fluctuating state; and he died at the Larches, near Birmingham, in November, 1799, in the fifty-eighth year of his age. In his intellectual character was joined persevering application with sagacity and discernment, which eminently fitted him for scientific researches.

WITHERSPOON, (John,) an eminent divine in Scotland and America, and a lineal descendant from Knox, the celebrated Scotch reformer, was born in 1722, at Yester, near Edinburgh, of which parish his father was minister, and was educated at the public school at Haddington, and at the university of Edinburgh. He was ordained minister of the parish of Beith, in the west of Scotland, whence he removed to Paisley. During his residence here he wrote his Ecclesiastical Characteristics, a book highly commended by Warburton, and which attained great popularity. It is levelled at the party in the General Assembly of Scotland, who were called the *moderate* men, in contradistinction to those called the *orthodox*, or who adhered strictly to the doctrines contained in their national Confession of Faith. From this publication, and from his speeches in the General Assembly, Witherspoon acquired much influence; but he had to contend with almost all the literary force of the Assembly, with Blair, Gerard, Campbell, and Robertson, who were considered as the leaders of the moderate party. In 1768 he went to Prince-town, in America, where he was appointed president of the college. He was for seven years a member of the Congress. After the peace he paid a visit to England, and returning soon after to Prince-town, died there in 1794. His other works are, Essays, 3 vols, 8vo; Sermons, 2 vols, 8vo; and a work On the Nature and Effects of the Stage.

WITSIUS, or WITS, (Herman,) an eminently learned Dutch divine, was born at Enckhuisen, in North Holland, in 1636. He so distinguished himself by his abilities and learning, that he was chosen theological professor, first at Franeker, afterwards at Utrecht, and lastly at Leyden. He applied himself assiduously to the study of the Oriental languages, and was well versed in all the branches of learning necessary to form a divine. He died in 1708. His principal works are, Ægyptiaca, et Decaphylon, sive, de Ægyptiacorum Sacrorum cum Hebraicis collatione Libri tres, et de Decem Tribubus Israelis Liber singularis, accessit Diatribe de Legione Fulminatrice Christianorum, sub Imperatore Marco Aurelio Antonino, Amst. 1683, and 1696, 4to,—in this work he not only compares the religious rites and ceremonies of the Jews and Egyptians, but he maintains particularly, against Sir John Marsham and Dr. Spencer, that the former did not borrow theirs, or any part of them, from the latter, as those learned writers had asserted in their respective works, Canon Chronicus, and De Legibus Hebræorum; and, The Œconomy of the Covenants between God and Man, 3 vols, 8vo.

WITTE, or WITTEN, (Henning,) a German divine and biographer, was born in 1634, and was a professor of divinity at Riga, where he died in 1696. Morhoff bestows considerable praise on his biographical labours, which were principally five volumes of memoirs of the celebrated men of the seventeenth century, as a sequel to those of Melchior Adam. They were published under the titles of, Memoria Theologorum nostri seculi; Memoria Medicorum; Memoria Jurisconsultorum; Memoria Philosophorum, &c., which last includes poets and polite scholars. The whole consist of original lives, or eloges collected from the best authorities. The greater number are Germans; but there are a few French and English. In 1688 he published Diarium Biographicum Scriptorum seculi xvii., vol. I. 4to, 1688, vol. II. 1691. It appears that Witte paid a visit to England in 1666, and became acquainted with the celebrated Dr. Pocock, from whom he solicited materials for his useful works.

WODHULL, (Michael,) a poet and

classical translator, was born in 1740, at Thenford, in Northamptonshire, and educated at a school at Twyford, in Buckinghamshire, at Winchester school, and at Brasennose college, Oxford. He died in 1816. He translated into English blank verse all the extant dramas and fragments of Euripides. The work appeared in 1782, in 4 vols, 8vo, and was afterwards reprinted in 3 vols, 8vo. In 1804 he published a volume of his poems, which consist of five odes, two songs, The Equality of Mankind; On Mr. Hollis's Print of Dr. Mayhew; The Use of Poetry, and thirteen epistles addressed to different friends. When a very young man he wrote an Ode to Criticism, which is not found in this collection. It was intended as an attack on certain peculiarities in the writings of Thomas Warton. Warton took a singular mode of avenging himself, by inserting the ode in The Oxford Sausage among poems of a very different sort.

WODROW, (Robert,) a Scotch ecclesiastical historian, son to the Rev. James Wodrow, professor of divinity in the university of Glasgow, was born there in 1679, and, after passing through his academic course, was chosen in 1698 librarian to the university. In 1703 he was ordained minister of the parish of Eastwood, in Renfrewshire, where he died in 1734, at the age of fifty-five. Wodrow was exceedingly averse to the act of 1712 for the revival of patronage—that act which, after having been for a hundred and thirty years a source of division in the kirk of Scotland, caused the memorable secession of 1843! He published in 1721 a History of the Singular Sufferings of the Church of Scotland, during the twenty-eight years immediately preceding the Revolution, 2 vols, fol. Of this there is an abridgment in 2 vols, 8vo, by the Rev. Mr. Cruickshanks. The original work was republished in 1829, in 4 vols, 8vo, by the Rev. Robert Burns, of Paisley. Some of his MSS. have been printed by the Maitland Club. The Wodrow MSS. in the Advocates' Library at Edinburgh fill several hundred volumes. In May, 1841, the Wodrow Society was instituted for the publication of the fathers and early writers of the Reformed Church of Scotland.

WOIDE, (Charles Godfrey,) a divine, was a native of Holland. About 1770 he was appointed to the preachership of the Dutch chapel-royal at St. James's, to which he was afterwards appointed reader also. At the time of his death he was reader and chaplain at the Dutch chapel in the Savoy. In 1778 he was elected a fellow of the Society of Antiquaries; and in that year he distinguished himself by revising, through the Clarendon press, Scholtz's Egyptian Grammar, written in 1750, in 2 vols, 4to, and also La Croze's Lexicon Egyptiaco-Latinum. In 1782 he was appointed an assistant librarian at the British Museum, at first in the department of natural history, but soon after in that of printed books. He had before obtained the degree of D.D. from the university of Copenhagen; and in 1786 he was created doctor of laws at Oxford. In 1788 he was chosen a fellow of the Royal Society. His most valuable publication is, Novum Testamentum Græcum, e codice MS. Alexandrino qui Londini in Bibliothecâ Musei Britannici asservatur, descriptum à C. G. Woide, fol., 1786. The history of this MS., thus preserved and perpetuated by an accurate fac-simile, is contained in the editor's learned preface, which was reprinted at Leipsic in 1790, with notes by Gottliebb Leberecht Spohn, 8vo. Dr. Woide died in 1790.

WOLCOTT, (John,) a humorous and satirical poet, better known by his assumed name of Peter Pindar, was born at Dodbrooke, in Devonshire, in 1738, and educated at the free-school of Kingsbridge, and at a grammar-school at Bodmin. After residing for a year in Normandy, for the purpose of attaining a command of the French language, he spent seven years as an apprentice to his uncle, a medical practitioner, at Fowey, in Cornwall; and he completed his medical education by the usual attendance in a London hospital. He afterwards procured the degree of M.D. from the university of Aberdeen. In 1767 he went to Jamaica with Sir William Trelawney, who had been appointed governor of that island. He returned to England, took orders, and, having thus qualified himself for clerical duty, went back to Jamaica, where he obtained the curacy of Vere. His clerical duties he is said to have utterly neglected: his real employment was officiating as master of ceremonies to the governor. After the death of Sir William Trelawney, in 1768, Wolcott finally returned to England. The next twelve years of his life were spent in vain attempts to establish himself as a physician at Truro, Helstone, and other towns in Cornwall. During his residence at Truro some songs of his composition were set to music by Mr. W. Jackson, of

Exeter, and first introduced him to general notice. In 1778 he published The Epistle to the Reviewers. In 1780 he removed to London, taking with him his protégé, the self-taught artist Opie, whose genius for painting he had discovered during his residence at Truro (See OPIE). Wolcott now betook himself to his pen for support. He published, Lyric Odes to the Royal Academicians for 1782, by Peter Pindar, Esq., a distant relation of the Poet of Thebes, and Laureate to the Academy. Encouraged by the success of this attack, he returned to it in 1783, 1785, and 1786. The king, ministers, opposition leaders, and authors, were assailed in turn; and Wolcott's works, as they issued in succession from the press, continued to be run after for a period of nearly forty years. A collected edition of them was published in 1812, in 5 vols, 8vo. He was also a painter, and a series of his landscapes was engraved by Alken, and published in 1797 under the title of, Picturesque Views. Towards the end of his life he became very deaf, and almost blind; he was also much afflicted with asthma. He died on the 14th January, 1819, and was interred in the church-yard of St. Paul's, Covent Garden.

WOLF, (Jerome,) a learned German philosopher, distinguished for his intimate acquaintance with the Greek language, was born in 1516, of a noble but reduced family, at the château of Oettingen, and was sent, at the age of thirteen, to the university of Tübingen, where he was instructed in Greek, Latin, and philosophy, by Joachim Camerarius, and in poetry, by Eobanus Hessus. After filling the place of clerk in the bishop's office at Würzburg, he went to Wittemberg, where he attended the lectures of Melanchthon, and also began to translate some Greek authors into Latin, which was his favourite occupation. In 1539 he went to Nuremberg, where he acted for a time as assistant-master in a public school, until, in 1543, he was appointed rector of the Gymnasium at Mühlhausen, whence, in two years, he returned to Nuremberg. He afterwards went to Strasburg and Basle, being all the while zealously engaged in preparing his editions of Isocrates, Demosthenes, and Æschines. At last, in 1551, he found a resting-place at Augsburg, where Anton Fugger received him into his house, made him his librarian, and employed him in carrying on his Latin correspondence. In 1557 he was appointed professor of Greek in the Gymnasium of Augsburg; and soon after he was made rector of the same institution, and librarian of the public library of the city of Augsburg. He died in 1580. He was a man of a very irritable and misanthropical disposition. He had scarcely any friend, and was never married. He published an edition of Nicephorus Gregoras, with a Latin translation and notes; an abridged edition of Suidas, with a Latin translation; an edition of Demosthenes and Æschines, with a Latin translation, the commentary of Ulpian, Greek scholia, various readings and notes; an edition of Isocrates, with a Latin translation and notes; an edition of Zonaras, with a Latin translation; the first edition of Nicetas Acominatus, with a Latin translation, 1557, fol. He also wrote notes on some works of Cicero. He was fond of astrological speculations, and published Dialogus de Usu Astrologiæ. Baillet says, that Jerome Wolf was one of the greatest and most laborious translators which Germany possessed in the sixteenth century; and his translations are much praised by Huet; but Henry Stephen found several faults in them, and on that account Casaubon said, "that translating was the most difficult of all arts, since Wolf, who possessed a solid and penetrating judgment, who was well skilled in every branch of polite literature, provided with every assistance necessary to a translator, and who had so much practice in translating, had not been able to carry that art to perfection." As the edition of the Annals of Zonaras, published by Wolf at Basle in 1557, had become rare, a new one, with notes by Du Cange, was printed at the Louvre, at Paris, in 1687.

WOLF, (John Christopher,) a learned Lutheran divine and eminent scholar, was born in 1683, at Wernigerode, where his father was ecclesiastical superintendent. Having removed, in 1695, to Hamburgh, with his father, whom he lost a few months after, he was educated under the care of the celebrated John Albert Fabricius, to whose excellent library he had free access; and before he was twenty years of age he had read through the commentary of Eustathius on Homer so carefully, that he was able, in conjunction with a fellow-labourer, to make a catalogue of all the writers quoted in that work, which Fabricius inserted in his Bibliotheca Græca. He afterwards prosecuted his studies at Wittemberg, where he took the degree of master of arts, and in 1706 became adjunct of the

philosophical faculty. He then began to give lectures; but, as many of the students were deterred from remaining there in consequence of the Swedish invasion, he returned to Hamburgh, and in 1708 undertook a tour through Holland to England, and resided some time at Oxford, in order to study in the Bodleian library. He next visited Denmark, and in 1710 was appointed extraordinary professor of philosophy at Wittemberg, to which he attracted a great concourse of pupils. He was afterwards raised to the chair of theology; but in 1712 he removed to Hamburgh, where he was appointed professor of the Oriental languages in the Gymnasium, and in 1715 was made rector of that institution. At the same time he was nominated a preacher extraordinary in the cathedral; and in the next year he obtained the pastorate of the church of St. Catharine; soon after which he was made a member of the Academy of Sciences at Berlin. He was a contributor to the Acta Eruditorum of Leipsic, in which he began to write in 1708; and he collected a great number of Rabbinical and Oriental books and MSS., having purchased the collection of Unger, a Silesian minister, and that of the Rev. Dr. Hinckelman, of Hamburgh; besides a vast number of letters and other manuscripts from the library of the celebrated Uffenbach, making sixty-five volumes in fol., and forty-five in 4to. This valuable and extensive literary treasure he bequeathed to the public library at Hamburgh. He died in 1739. He was never married. His principal works are, Bibliotheca Hebraica, sive notitia tum auctorum Hebræorum cujuscunque ætatis, tum scriptorum, quæ vel Hebraice primum exarata vel ab aliis conversa sunt, Hamburgh, 1715-33, 4 vols, 4to; A supplement to this important work was published by H. E. Köcher, under the title Nova Bibliotheca Hebraica, Jena, 1783 and 1784, 2 vols, 4to; Historia Lexicorum Hebraicorum, Wittemberg, 1705, 8vo. Besides these he wrote several treatises on Hebrew, on the history of the Manicheans, and on the use of the Rabbinical literature; Curæ Philologicæ et Criticæ in Omnes Libros Novi Testamenti, Basle, 1741, 5 vols, 4to; "this work," says bishop Watson, "has some resemblance, in the manner of its composition, to Pool's Synopsis, but is written with more judgment, and contains the opinions of many expositors who have lived since the publication of Pool's work. Wolf, moreover, has not followed Pool in simply relating the sentiments of others, but has frequently animadverted on them with great critical discernment." He also published, Dissertatio Epistolica, qua Hieroclis in aurea Pythagoræ carmina commentarius nuper in Anglia editus (by Needham) partim illustratur et partim emendatur, &c., Leipsic, 1710, 8vo; Origenis Philosophumena; Libanii Epistolæ, with notes and a Latin translation, Amsterdam, 1738, fol.,—this is the best and most complete edition of the Letters of Libanius; and, Anecdota Græca Sacra et Profana, ex codicibus manu exaratis nunc primum in lucem edita, versione Latina donata et notis illustrata, Hamburgh, 1722 and 1723, 4 vols, 8vo. He likewise translated Lardner's Credibility into Latin.

WOLF, (Frederic Augustus,) a very eminent German classical scholar and philologist, was born in 1759, at Hainrode, near Nordhausen, in the county of Hohenstein, where his father was organist, and educated at the Gymnasium of Nordhausen, where he read the most important ancient, as well as German, French, English, Italian, and Spanish writers. In 1777 he went to the university of Göttingen to study philology; and he there, while giving private lessons to other students in Greek and English, published, in 1778, an edition of Shakspeare's Macbeth, with explanatory notes. Here also he met with Heyne; and the two scholars conceived towards each other a settled antipathy. In 1779 Wolf was appointed teacher in the pædagogium at Ilfeld, where he made himself first known by his edition of Plato's Symposium, Leipsic, 1782, 8vo, with notes, and a valuable introduction in German. This publication led to his being appointed, in 1782, rector of the public school at Osterode, at the foot of the Harz mountains. In the following year he was appointed ordinary professor of philosophy in the university of Halle, and rector of the pædagogical institute. With the assistance of Baron von Zedlitz, he succeeded in transforming the pædagogical institute into a philological seminary, similar to that which Heyne conducted at Göttingen. In 1784 he published an edition of Hesiod's Theogony, with a preface and notes. In 1789 he published his edition of Demosthenes' Oration against Leptines, together with the Declamation of Ælius Aristides on the same subject, which established his reputation as a first-rate scholar and critic. In 1795 he published the cele-

brated Prolegomena ad Homerum, in which he developed his views on the original form of the Iliad and Odyssey, explained the history of those poems, and pointed out in what manner their original form might be restored. The originality of his views were contested by Heyne, who went so far as to say that Wolf had merely strung together the notions which he had gathered at Göttingen. This provoked Wolf to publish Briefe an Heyne, eine Beilage zu den neuesten Untersuchungen über Homer, Berlin, 1797, 8vo. In 1801 and 1802 he published, Five Orations of Cicero, (Post reditum in senatu, Ad Quirites post reditum, Pro domo ad pontifices, De Haruspicum responsis, and Pro Marcello,) and he endeavoured to prove that these orations are mere declamations of later rhetoricians; an edition of Suetonius, with the notes of Ernesti, Isaac Casaubon, and some of his own; and, Vermischte Schriften und Aufsätze in Lat. und Deutscher Sprache. The Prussian government about this time gave him a considerable increase of salary, and the title of privy councillor. From 1804 to 1807 he was engaged in the publication of his text of the Homeric poems, Leipsic, 4 vols, 8vo. A second and still better edition is that of 1817, in 4 vols, 12mo. It was reprinted, with a preface by G. Hermann, Leipsic, 1825, in 2 vols, 8vo, and 1828, in 4 vols, 12mo. In 1806, owing to the disasters of war, the university of Halle was closed. In 1807 he went to Berlin, where he devoted his energy to the Academy of Sciences, of which he was a member, and also took an active part in the establishment of the university. From 1807 to 1810 he edited, together with Buttmann, the Museum der Alterthumswissenschaft, Berlin, 2 vols, 8vo,—the first volume contains Wolf's celebrated treatise, Darstellung der Alterthumswissenschaft nach Begriff, Umfang, Zweck und Werth. In 1812 he edited the Euthyphro, Apologia Socratis, and Crito of Plato, Berlin, 4to, with an elegant Latin translation. From 1817 to 1820 he edited the Literarische Analekten, Berlin, 4 vols, 8vo, a very able philological journal. In April, 1824, ill health obliged him to visit the south of France; he died at Marseilles, on the 18th August, 1824.

WOLFE, (John,) an historian, was born in 1537, at Bergzabern, in the duchy of Deux Ponts. He took his degree in civil law at Dol, after which he entered into the service of the elector palatine, who sent him on some embassies. In 1593 he became counsellor to the marquis of Baden, and was made governor of Mundlesheim, where he died in 1600. His works are, Clavis Historiarum; Lectionum memorabilium et reconditarum Centuriæ XVI., 2 vols, fol.; Dibdin has accurately described this curious work in his Bibliomania.

WOLFE, (James,) a distinguished military officer, the son of colonel Edward Wolfe, was born at Westerham, in Kent, in 1726. He entered early into the army, and before he was twenty signalized his skill and bravery at the battle of Lafeldt (1747). At that of Minden he gained additional laurels as lieutenant-colonel of Kingsley's regiment; as he afterwards did at Louisbourg, (26th July, 1758), whence he had but just returned when he was appointed by Pitt to command the expedition against Quebec. The enterprise was hazardous, but Wolfe surmounted all obstacles, and on the heights of Abraham encountered the enemy, when, in the moment of victory, he received a ball in the wrist, and another in the body, which made it necessary to remove him into the rear. In his last agonies he was roused by the shout, "They run!" on which he eagerly asked, "Who run?" and being told the French, he said, "I thank God: I die contented," and expired September 13, 1759. The French general Montcalm also fell in the action. Wolfe's body was brought to England, and buried at Greenwich; but a monument was erected to his memory in Westminster abbey. His valuable Correspondence still remains in MS.

WOLFE, (Charles,) a divine and poet, of the same family with the preceding, was the youngest son of Thomas Wolfe, Esq., of Blackhall, in the county of Kildare, and was born at Dublin, in 1791. His mother removed to England on the death of his father, and placed her son at various schools in Bath, Salisbury, and afterwards at Hyde-abbey school in Winchester, where he remained till 1808, when the family returned to Ireland. The following year he entered himself of Trinity college, Dublin, where he obtained a scholarship. In 1817 he took orders, and was appointed to the curacy of Ballyclog, an obscure and remote village in the north of Ireland, which he afterwards resigned for that of Donoughmore, in the diocese of Armagh. But his exertions speedily began to wear him down; a consumptive tendency in his constitution, of which some symptoms

had appeared while he was at college, was confirmed; a hurried journey which he made to Scotland in May, 1821, brought his malady suddenly to a height; and immediately after his return home he was obliged to place himself under medical treatment at Dublin. In August, 1822, he made a voyage to Bourdeaux; in November, as a last remaining hope, he removed to the shelter of the Cove of Cork; and there he expired on the 21st February, 1823, in the commencement of his thirty-second year. His writings were published in 1825 by the Rev. John A. Russell, M.A., archdeacon of Clogher, under the title of Remains of the late Rev. Charles Wolfe, A.B., Curate of Donoughmore, Diocese of Armagh. Wolfe's literary reputation rests on his famous ode entitled The Burial of Sir John Moore, which he composed in 1817, on reading Southey's prose narrative in the Edinburgh Annual Register. There are some lines of Wolfe's written to the popular Irish air, Gramachree, which in their kind are little inferior in merit to those on the burial of Moore.

WOLFF, (John Christian von,) a German mathematician and metaphysician, was born at Breslau, in 1679, and educated at Jena and Leipsic. In 1707 he became professor of mathematics and philosophy at Halle; but in 1723 he was expelled the university for teaching erroneous principles. He then obtained the chair of mathematics and philosophy at Marburg, where he published several works. On the invitation of the king of Prussia he returned to Halle in 1741, and resumed his former station. He was also made a privy councillor, vice chancellor, and professor of the law of nature and nations. Afterwards he was appointed chancellor of the university, and created a baron of the empire. He had been elected in 1710 a fellow of the Royal Society of London. In 1733 he was chosen a member of the Academy of Sciences at Paris. He died in 1754. His principal works are, De Methodo Mathematica; Elementa Matheseos Universæ; A Treatise on the Law of Nature and Nations; Philosophia Rationalis, sive Logica Methodo Scientificâ Pertractata; Psychologia Empirica; Philosophia Prima, sive Ontologia; Cosmologia Generalis; Psychologia Rationalis; Theologia Naturalis; Philosophia Practica Universalis; and, Philosophia Moralis, sive Ethica.

WOLLASTON, (William,) a learned ethical writer, was born of an ancient family, at Coton Clanford, in Staffordshire, in 1659, and educated at Lichfield grammar-school, and at Sidney Sussex college, Cambridge, where he took his master's degree, and entered into deacon's orders; but, not being able to obtain a fellowship, he became, in 1682, assistant to the master of Birmingham school, and was four years after appointed undermaster; but the death of a rich relation, his cousin, Mr. Wollaston, of Shenton, in Leicestershire, in 1688, left him in possession of an ample estate, and at liberty to quit his laborious employment. From Birmingham he came to reside in London, where he soon after married. In his retirement, which he loved above the tumults of public life, and which he refused to quit for high preferment in the church, he zealously devoted himself to literature. The best known of his writings is his Religion of Nature Delineated, once a popular work, of which more than 10,000 copies were sold in a few years. He died in 1724, at his house in Charter-house square, London, and was buried at Great Finborough, in Suffolk, where he had an estate. His Religion of Nature exposed him to the censures of some divines, because he makes no mention of revealed religion, and attempts to explain the truth of religion on mathematical principles, and on the obligations of truth, reason, and virtue. The best edition of it is that of 1750, 8vo, with the author's life prefixed. Queen Caroline was a great admirer of the work; and it is highly commended by Warburton.

WOLSEY, or WULCEY, (Thomas,) was born, of poor parents, in March, 1471, at Ipswich, in Suffolk. After a grammatical education he was sent to Magdalen college, Oxford, where he so much distinguished himself by his rapid proficiency, that he received the degree of B.A., at the age of fifteen. He was afterwards elected fellow of his college; and having commenced M.A., he was appointed master of the grammar-school dependent on that college, in which situation he had under his care three sons of the marquis of Dorset. That nobleman was his first patron, and presented him to the rectory of Lymington, in Somersetshire, to which he was inducted in 1500. He soon afterwards attracted the notice of Henry Dean, archbishop of Canterbury, who made him his domestic chaplain. After the death of that prelate he served in the same capacity Sir John Nanfan, treasurer of Calais; to whom he made himself so useful in the

execution of his office, that upon his return to England Sir John spoke of him to Henry VII. in such favourable terms that he was made chaplain to the royal household. He availed himself so well of this opportunity of ingratiating himself at court, that the king was induced to entrust him with a secret negotiation relative to his projected marriage with Margaret, duchess of Savoy, daughter of the emperor Maximilian. Wolsey met the emperor at Bruges, and executed his commission with such despatch and intelligence, that the king nominated him to the deanery of Lincoln. The death of Henry VII. proved no obstacle to his further promotion; for Fox, bishop of Winchester, fearing to be supplanted in the favour of the new king, Henry VIII., by the earl of Surrey, introduced Wolsey to him, as a person well qualified to obtain his confidence. He acted his part so skilfully in this situation, that he soon acquired the first place in the royal favour, and became uncontrolled minister. His progress in advancement was rapid. He was made rector of Torrington, canon of Windsor, registrar of the garter, prebendary and dean of York, dean of Hereford, and precentor of St. Paul's, London. In the expedition to France, in 1513, he attended the king, to direct the supplies and the provisions for the army; and on the taking of Tournay, in Flanders, he was appointed bishop of that city. In 1514 he was advanced to the see of Lincoln, and eight months after was translated to that of York; the next year he was made cardinal of St. Cicilia, and a few months after lord chancellor, on the resignation of Warham. Soon after his promotion to York he began to build a palace at Hampton-court, which, in 1528, he presented to the king, probably as an offering to appease that jealousy which the splendid display of his wealth might inspire. At the famous interview between Henry and Francis I. in 1520, at the Field of the Cloth of Gold, Wolsey was present, and displayed all his magnificence. He had before met the emperor Charles V. at Dover, who flattered him with hopes of attaining the only remaining object of his ambition,—the popedom, and afterwards settled upon him the revenues of two bishoprics in Spain. This treatment gained the cardinal over to the interest of Charles, to favour which he involved Henry in a war with France. Absolute at home, where his expenses exceeded the revenues of the crown, he was courted and flattered by foreign princes; and according to his caprice, or the demands of his avarice, the support of England was promised to favour the ambitious views of France, or of Germany, or of the pope. His disappointment in his application for the popedom after the death of Leo X., in which he was deceived by the emperor Charles V., was soon after followed by the displeasure of his capricious master, who in the matter of his divorce from queen Catharine, expected from his favourite an obsequious and submissive assistant. The cardinal, equally afraid of the pope and of the king, wished to stand neuter; but Henry, indignant at his conduct, stripped him of his honours in 1529, and caused him to be impeached in parliament by a charge of forty-four articles. Though the treasonable charges were repelled in the House of Commons by the influence and exertions of his friend Thomas Cromwell, he was ordered to retire to York, (1530,) where he was soon after arrested by the earl of Northumberland, on a fresh charge of high treason. Wolsey, struck with the greatness of his disgrace, fell sick; and, as he proceeded by slow journeys to London, he stopped at Leicester, where he is said to have taken poison to put an end to his wretched existence. He expired on the 28th of November, 1530, in the fifty-ninth year of his age; and his remains were buried in the abbey of St. Mary de Pratis, at Leicester. It must be acknowledged that Wolsey was a man of great abilities; well acquainted with the learning of the times; sagacious, as a politician; and well versed in the intrigues of courts. Notwithstanding his vices and his ambition, his schemes for the promotion of literature in the nation were noble and well concerted. He not only founded seven lectures in the university where he had been educated, but the college of Christ Church owes its greatness to his munificence and liberality. He also founded a school at Ipswich. Besides the honours already enumerated, he possessed the commission of pope's legate a latere, was abbot of St. Alban's, bishop of Winchester and Durham, and held in farm the dioceses of Bath, Worcester, and Hereford.

WOMOCK, (Lawrence,) a prelate, was born in Norfolk, in 1612, and educated at Corpus Christi, Cambridge. He is supposed to have succeeded his father in the living of Lopham, in Norfolk, in 1642, but was ejected by the Norfolk committee for the examination of those who were deemed scandalous ministers;

and he appears to have been afterwards imprisoned for his principles of religion and loyalty. After the Restoration, however, he was promoted, by letters mandate, to the degree of D.D., and made both archdeacon of Suffolk and a prebendary of Ely. In 1662 he was presented to the rectory of Horningsheath, in Suffolk, and in 1663 to that of Boxford, in the same county. In 1683 he was advanced to the bishopric of St. David's. He died in 1685. He took an active part in the controversies of the times. His chief publications, besides some single Sermons, are, Beaten Oyle for the Lamps of the Sanctuarie,—this is a defence of the Liturgy; The Examination of Tilenus before the Triers; Arcana Dogmatum Anti-Remonstrantium,—this was written against Baxter, Hickman, and the Calvinists; The Result of False Principles; Uniformity Re-asserted; The Solemn League and Covenant Arraigned and Condemned; An Antidote to Cure the Calamites of their Trembling for Fear of the Arke; The Verdict upon the Dissenter's Plot; Two Letters containing a farther Justification of the Church of England, London, 1682; Suffragium Protestantium, wherein our Governors are justified in their Impositions and Proceedings against Dissenters: Meisner also, and the Verdict rescued from the Cavils and Seditious Sophistry of Dr. Whitby's Protestant Reconciler, London, 1683, 8vo.

WOOD, (Anthony,) an able antiquary and biographer, was born at Oxford, in 1632, and educated at New college school, at Thame school, and at Merton college, Oxford. He took his master's degree in 1655, and earnestly devoted himself to the study of the antiquities of the colleges and churches of Oxford. His labours were so highly esteemed, that after they were prepared for the press in English, Dr. Fell, dean of Christ church, procured them, and employed Peers, one of the students of his college, to translate them into Latin. The work thus left to the mercy of an obstinate and perverse translator, and of a capricious editor, appeared in 1674, in 2 vols, fol., under the title of Historia et Antiquitates Universitatis Oxoniensis, but much altered, and disfigured by many errors. The work was, however, corrected and printed in English from Wood's MS., under the care of the Rev. John Gutch, 3 vols, 4to. Wood published another work in 1691, of which a second edition, under the care of bishop Tanner, appeared in 1721, under the title of Athenæ Oxonienses, containing an account of the great men who flourished in the university from 1500 to 1695, to which were added the Fasti, in 2 vols, fol. Though Wood in these works claimed the merit of being free from prejudice and party, he yet reflected with such asperity on the character of lord Clarendon, the chancellor of the university, that he was indicted for defamation in the court of the university, and his expulsion, for greater notoriety, was inserted in the Gazette, July 31st, 1693. A new edition of the Athenæ Oxonienses, with corrections and additions from the author's MSS., has lately been published by Philip Bliss, fellow of St. John's college, Oxford. Though an indefatigable collector, and a diligent antiquary, Wood deserves to be censured for his narrowness of mind, and his violent prejudices. He died at Oxford, on the 29th Nov. 1695, of a retention of urine. His papers and books were deposited agreeably to his will in the Ashmolean Musæum. Wood vindicated his Athenæ Oxonienses in an 8vo volume, against the attacks of bishop Burnet.

WOOD, (Robert,) an accomplished scholar and archæologist, was born in 1716, at Riverstown, in the county of Meath, and educated at Oxford. In 1750 he made the tour of Greece, Egypt, and Palestine, in company with Mr. Dawkins and Mr. Bouverie, with the Italian architect Borra for their draughtsman; and at his return, in 1753, he published a splendid work, in fol. entitled, The Ruins of Palmyra, otherwise Tedmor in the Desert, with fifty-seven plates. This was followed, in 1757, by a similar work, entitled, The Ruins of Balbec, with forty-seven plates. Mr. Wood was meditating future publications relating to other parts of his tour, especially Greece, when he was called upon to serve his country in a more important station, being appointed under-secretary of state in 1759, by the earl of Chatham; during the whole of whose administration, as well as in those of his two immediate successors, he continued in that situation. Mr. Wood had drawn up a great part of his learned Essay on the Genius of Homer in the lifetime of Mr. Dawkins, who wished it to be made public; but it did not appear until after the death of the author, (which took place at Putney, in Surrey, on the 9th of September, 1771,) when it was published under the title of, An Essay on the Original Genius and Writings of Homer, with a Comparative View of the

Ancient and Present State of the Troad, 4to, London, 1775. This dissertation has been translated into French, German, Italian, and Spanish.

WOODHOUSE, (Robert,) an eminent mathematician, was born at Norwich, in 1773, and was educated at North Walsham public school, and at Caius college, Cambridge, where he became fellow, and distinguished himself as a tutor. In 1820 he was elected to succeed Dr. Milner as Lucasian professor of mathematics; and in 1822 he was removed to the Plumian professorship of astronomy and experimental philosophy, vacant by the death of Mr. Vince. In 1824, when the Observatory was completed at Cambridge, he was appointed its superintendent. He died in 1827. He was the leader of the movement by which the mathematicians of this country assimilated their methods of analysis to those of their Continental brethren. He wrote the Principles of Analytical Calculation; Elements of Trigonometry; A Treatise on Isoperimetrical Problems, and the Calculus of Variations; and, A Treatise on Astronomy.

WOODHOUSELEE, (Lord.) See TYTLER.

WOODWARD, (John,) an eminent naturalist and antiquary, was born in Derbyshire in 1665. Being designed for trade, he was apprenticed to a linendraper in London; but a love for study, which he had imbibed at school, led him to abandon mercantile for scientific pursuits. His proficiency in different branches of knowledge introduced him to the acquaintance of Dr. Peter Barwick, an eminent physician, who in 1687 took him into his family, and during four years gave him instruction in medicine and anatomy. He then strongly recommended Woodward to the medical professorship of Gresham college, to which he was elected in 1692. In 1695 he published, An Essay towards a Natural History of the Earth and Terrestrial Bodies, especially Minerals; as also of the Sea, Rivers, and Springs; with an Account of the Universal Deluge, and of the effects that it had upon the Earth, 8vo. In this work, instead of the philosophical opinion of antiquity revived by Steno, that the dry land in which the marine exuviæ were found had formerly been the bed of the sea, and had been raised out of it by convulsions, or left by retirement of the waters, Woodward maintained that these marine bodies "were borne forth of the sea by the universal deluge; that during the time of the deluge all the stone and marble of the antediluvian earth, all the metals of it, all mineral concretions, and, in a word, all fossils whatever that had any solidity, were totally dissolved into one confused mass: the parts of this mass subsided according to the laws of gravity, the heaviest descending first, and inclosing the heavier sorts of shells (as cockles, &c.); the lighter (as chalk) falling afterwards, and inclosing lighter shells (as echini); while human bodies, bodies of quadrupeds, birds, &c., teeth and horns, &c., shells of land-snails, &c., being, bulk for bulk, lighter than sand, marl, chalk, &c., were not precipitated till the last, and so lay above all the former, constituting the supreme or outmost stratum of the globe." Woodward further maintained that the strata were originally horizontal, and that the actual irregularities of their position were due to convulsions whose cause was seated in the earth. Woodward's work, which is dedicated to Sir Robert Southwell, president of the Royal Society, was exposed to several attacks from Dr. Martin Lister, Arbuthnot, Robinson, and others. It gave him, however, rank among the *literati* of the time, and in 1693 he was elected a fellow of the Royal Society. About that period he was the purchaser of an ancient iron shield, on the concavity of which was a sculpture, supposed to represent the story of Camillus and the Gauls at Rome. This piece of antiquity excited great curiosity among the learned, and Dodwell wrote a Latin treatise upon it, with the title, De Parma Equestri Woodwardiana Dissertatio. In 1695 Woodward was created M.D. by archbishop Tenison; and in the following year he was admitted to the same degree at Cambridge. This honour procured his election into the College of Physicians as a fellow in 1702. Continuing to pursue his inquiries in natural history, he communicated to the Royal Society, Some Thoughts and Experiments concerning Vegetation, which were printed in that Society's Transactions. His Natural History of the Earth having been translated into Latin by J. J. Scheuczer, professor of mathematics at Zurich, Woodward was led into a controversy respecting it with some foreign writers, among whom were Leibnitz and Camerarius. In 1714 he gave a general reply to his objectors in his Naturalis Historia Telluris illustrata et aucta: accedit Methodica Fossilium in Classes Distributio, 8vo. This was translated into English in 1726 by Benjamin Holloway. He had some time before published, An Account of

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some Roman Urns and other Antiquities lately digged up near Bishopsgate; with brief Reflections upon the Ancient and Present State of London: in a Letter to Sir Christopher Wren. In his medical capacity Woodward published, in 1718, a work entitled, The State of Physic and of Diseases; with an Enquiry into the Causes of the late Increase of them, but more particularly of the Small-pox; with Considerations upon the new Practice of Purging in that Disease. To the whole is premised an Idea of the Nature and Mechanism of Man, of the Disorders to which it is obnoxious, and of the Method of rectifying them, 8vo. This also led to a controversy with Freind, Mead, and others. At length he fell into a gradual decline, which carried him off at Gresham college, on the 25th April, 1728. He was buried in Westminster Abbey. By his will he left his valuable collection of fossils to the university of Cambridge, together with a fund for the endowment of an annual lectureship, the subject of which was to be taken from his own writings in natural history or physic. This chair was first filled by Conyers Middleton; and it has since numbered among its occupants Mitchell and Sedgwick. In 1728 or 1729, after his death, were published from his MS., Attempt towards a Natural History of the Fossils of England, 2 vols, 8vo.

WOOLLETT, (William,) an eminent engraver, was born at Maidstone, in Kent, in 1735, and was instructed by an obscure artist named Tinney; but he was indebted for the admirable and original style for which his works are distinguished to the resources of his own genius. By an intelligent union of the point and the burin, he carried landscape engraving to a degree of beauty and perfection, which was unknown before him, and which perhaps still remains unequalled. The foregrounds of his plates are as admirable for depth and vigour as his distances for tenderness and delicacy; and in his exquisite prints from the pictures of Wilson he appears to have impressed on the copper the very mind and feeling of that admirable painter. The talents of Woollett were not, however, confined to landscapes, he engraved, with equal success, historical subjects and portraits. The Death of General Wolfe, and the Battle of la Hogue, both after West, are considered his best historical pieces. He was appointed engraver to George III. He died the 23d of May, 1785, in the fiftieth year of his age, and was buried in old St. Pancras' churchyard: there is a monument to him in Westminster Abbey. Woollett was universally beloved for the excellence and amiability of his character.

WOOLSTON, (Thomas,) a noted heterodox divine, was born in 1669, at Northampton, and educated at Sidney-Sussex college, Cambridge, of which he was elected fellow. Having become an assiduous reader of Origen's works, he imbibed a fondness for allegorical interpretations of Scripture, which, acting upon a temper naturally enthusiastic, appears to have been the cause of all his future aberrations. In 1705 he published, from the university press, The Old Apology for the Truth of the Christian Religion against the Jews and Gentiles revived. He continued to be a regular resident in his college till 1720, when he went to London, and published a Latin dissertation concerning the supposed epistle of Pontius Pilate to Tiberius, relative to Jesus Christ. In the same year he published two Latin epistles, addressed to Whitby, Waterland, Whiston, and other disputants; Circa Fidem vere Orthodoxam et Scripturarum Interpretationem, in which he supported Origen's allegorical method of interpreting the Scriptures. He next printed an inquiry, Whether the People called Quakers do not the nearest of any other Sect in Religion resemble the Primitive Christians in Principles and Practice? and, mixing sarcasm with his arguments, his chief object appeared to be to indulge a spirit of animosity against the clergy. This conduct, and his refusal to reside at college according to the statutes, caused him in 1721 to be deprived of his fellowship. In the following year he published a tract entitled, The exact Fitness of the Time in which Christ was manifested in the Flesh, demonstrated by Reason, against the Objections of the Old Gentiles and of Modern Unbelievers, which had been written twenty years before, and read in Sidney Sussex college chapel. Proceeding in his allegorical scheme, he published Four Free Gifts to the Clergy, in which he denominated them "hireling priests," and "ministers of the letter." In 1726 he published A Defence of the Miracle of the Thundering Legion, against Mr. Moyle. Soon after, engaging in the controversy between Anthony Collins and his opponents, he published his pamphlets, entitled, The Moderator between an Infidel and an Apostate, and two Supplements to the Moderator. In these pieces he not only argued for mystical

interpretations of the miracles of Christ, but asserted that the miracles were never actually wrought. A prosecution was now instituted against him by the attorney-general; the intercession, however, of Whiston, and of some other advocates for toleration, caused it to be dropped. This lenity had not power to silence him; and in some following years he printed Six Discourses on the Miracles, and two Defences of the Discourses. Even Whiston now renounced friendship with him; and he was tried at Guildhall before lord chief justice Raymond, and found guilty, and sentenced to a year's imprisonment, and a fine of 100*l*. He purchased the liberty of the rules of the King's Bench, in which he resided after the expiration of his term, not being able to pay his fine. Solicitations were made for his release, particularly by Dr. Samuel Clarke; but one difficulty arose from the security required from him—of not offending again in a similar way—which he would not apply to any friend to join in, having resolved to write again with the same freedom as before. His final release, however, was at hand. In January, 1733, he was seized with a disorder, then epidemic, which carried him off on the 27th of that month. He was buried in the churchyard of St. George the Martyr, in Southwark.

WORM, (Olaus,) Lat. *Wormius*, a Danish physician and antiquary, was born in 1588, at Aarhuus, in Jutland, and, having received the rudiments of education at the school of his native place, was sent to the gymnasium of Luneburg, and then to that of Emmerich. He afterwards studied theology at the university of Marburg; and having paid a visit to the principal German academies, and made a tour through Italy, France, Switzerland, and Holland, where he attended the lectures of the most eminent medical professors, he returned to Denmark in 1610. In the next year he took the degree of doctor of medicine at Basle, and, proceeding through the Netherlands to England, returned in 1613 to his native country, where he became in succession professor of humanity, professor of Greek, and professor of medicine, at Copenhagen. In 1636 he obtained a canonicate in the chapter of Lund, but continued his professional practice as a physician. He possessed a profound knowledge of antiquities, medicine, and anatomy; and in 1628 discovered more bones in the human skull, named after him "sex ossicula Wormiana in suturâ cranii lambdoideâ." He formed a very extensive collection of natural and artificial curiosities, which after his death were offered to the royal museum, where the greater part of them are still preserved. His principal works are, Liber de Mundo: Commentarii in Aristotelem; Exercitationes Physicæ; Selecta Controversiarum Medicarum Centuria; Literatura Danica antiquissima, vulgo Gothica dicta; Fasti Danici; Monumentorum Danicorum Libri VI.; Lexicon Runicum et Appendix ad Monumenta Danica, Copenhagen, 1650, fol.,—this work is of great repute, and almost indispensable for those who study Scandinavian antiquities; and, De Cornu Aureo, Copenhagen, 1641, fol.

WORSLEY, (Sir Richard,) was born in the Isle of Wight, in 1751, and succeeded to the title on the death of his father, Sir Thomas, in 1768. He was comptroller of the royal household, governor of the Isle of Wight, and member for Newport. In the early part of his life he had travelled through Europe, and made, while in Italy, a fine collection of marbles, statues, and other antiques, engraved and published in 2 vols, fol., under the title of Musæum Worsleianum, 1794-1803. He was assisted in the arrangement and description of his collection by Ennio Quirino Visconti. It was printed by Bulmer, and at the time of its publication was considered to be one of the most splendid works which had issued from the English press. It is said that only 250 copies were printed: the total expense to Sir Richard was about 27,000*l*. He published also a History of the Isle of Wight, 1781, 4to, with indifferent plates by Godfrey. He died in 1805.

WORTHINGTON, (John,) a divine, was born at Manchester, in 1618, and educated at Emmanuel college, Cambridge, where he was elected to a fellowship, and took his degree of D.D. He afterwards became master of Jesus college, which office he held till the Restoration, when he was presented to the cure of St. Bene't Fink, London; and soon after the fire of London he was presented to the living of Ingoldsby, near Grantham, in Lincolnshire, and to a prebend of Lincoln cathedral. He died in 1671, at Hackney, where he had resided as lecturer to the church. His funeral sermon was preached by Tillotson, who edited his Select Discourses, in 1725, 8vo. He published, Form of Sound Words, or a Scripture Catechism; The great Duty of Self-Resignation; The Doctrine of the Resurrection considered.

NATIONAL PORTRAIT GALLERY

WORTHINGTON, (William,) a learned divine, was born in Merionethshire, in 1703, and educated at Oswestry school, and at Jesus college, Oxford, where he took his degree of D.D. in 1758. He was patronized by bishop Hare, who gave him a living in Shropshire, and afterwards another in Denbighshire, and a stall in the cathedral of St. Asaph. He afterwards obtained a stall in York cathedral from archbishop Drummond. He died at his living of Llanrhayader, in Denbighshire, in 1778. His principal works are, Essay on the Scheme and Conduct of Man's Redemption; Historical Sense of the Mosaic Account of the Fall proved; The Evidences of Christianity, deduced from Facts, &c. preached at Boyle's Lectures; The Scripture Theory of the Earth; and, An Enquiry into the Case of the Gospel Demoniacks; and a Defence of the same against Farmer, 2 vols, 8vo.

WOTTON, (Edward,) a physician, was born at Oxford, in 1492, and educated at Magdalen college, whence he removed to a fellowship in Corpus Christi, where he was appointed Greek lecturer. He took his doctor's degree at Padua; and, on his return, he became physician to Henry VIII. He died in 1555. He published a book entitled De Differentiis Animalium. He began, but did not finish, A History of Insects.

WOTTON, (Sir Henry,) an eminent statesman, diplomatist, and writer, was born the 30th March, 1568, at Bocton or Boughton hall, in Kent, and educated at Winchester school, and at New college, Oxford, whence he removed to Queen's college, where he became distinguished for his wit and learning. He afterwards visited France, Germany, Italy, and the Netherlands. On his return to England (1596) he recommended himself by his abilities and politeness to the earl of Essex, and became his secretary; but on the fall of that unhappy favourite he had the good fortune to escape to the continent. At Florence he ingratiated himself with the grand duke, and was confidentially commissioned to go to Scotland, to inform James VI. of a conspiracy formed against his life. Under the assumed name of Octavio Baldi he passed to Norway, and thence to Scotland, where he was received with kindness and treated with distinction by the king. He had no sooner returned to Florence, than he was informed of the death of Elizabeth, and of the accession of James to the English throne, and he hastened back to his native country, and was greeted with regard and confidence by the king, who knighted him, and sent him ambassador to Venice, and afterwards to the United Provinces, and to several of the German courts. For his services to the state he was rewarded with the provostship of Eton, in 1623; and he took deacon's orders, as he regarded his ecclesiastical situation incompatible with the character of a layman. He died in 1639, and was buried in the chapel of his college, and, as an enemy to controversy, he caused these words to be engraved on his tomb: Hic jacet hujus sententiæ primus auctor, Disputandi pruritus ecclesiæ scabies. Nomen alias quære. He wrote, The State of Christendom; The Elements of Architecture; Parallels between Essex and Buckingham; Characters of some of the Kings of England; Essays on Education; Poems, printed in the Reliquiæ Wottoniæ, which appeared after his death, 8vo. After he had settled at Eton he began the life of Martin Luther, with the history of the Reformation, but abandoned it at the request of Charles I. to devote himself to the History of England, which he, however, never completed. Some of his religious poems are exquisitely beautiful; that written On a Bed of Sickness has never been surpassed.

WOTTON, (William,) a divine, was born in 1666, at Wrentham, in Suffolk, where his father was rector. He was endowed with astonishing powers of mind, and when four years and three months old he could read Hebrew, Greek, and Latin. He was admitted to Catharine hall, Cambridge, before he was ten years old, and there he maintained his reputation by his extraordinary skill in the Hebrew, Chaldee, Arabic, and Syriac, as well as in the sciences. He took his first degree in 1679, and was soon after noticed by Lloyd, bishop of St. Asaph, who patronized him, and afterwards gave him the sinecure of Llandrillo, in Denbighshire. He had before obtained a fellowship at St. John's college; and in 1693 lord Nottingham gave him the living of Middleton Keynes, in Buckinghamshire. In 1694 he published his Reflections upon Ancient and Modern Learning; and as it was attacked by Swift, he wrote Observations on the Tale of a Tub. In 1701 he published the History of Rome from the death of Antoninus Pius to the death of Severus Alexander, 8vo, under the direction of Dr. Burnet. In 1707 archbishop Tenison conferred on him the degree of D.D.; and he was presented by bishop Burnet to a stall in Salisbury cathedral.

Though in possession of a moderate income, he was so regardless of economy, that pecuniary difficulties crowded upon him, and obliged him in 1714 to retire to South Wales, where he wrote several books. He died in 1726. His other works are, Discourse concerning the Confusion of Tongues at Babel; Advice to a Young Student; Memoirs of the Cathedrals of St. David's and Llandaff; Sermons; Five Political Anonymous Pamphlets, &c. He had an astonishing memory; but it was not yoked to a sound judgment.

WOUVERMANS, (Philip,) a distinguished painter, born at Haerlem, in 1620, was the son of Paul Wouvermans, a painter of history, of little celebrity, from whom he received the first lessons in design; but his genius leading him to a different branch of the art, he became a disciple of John Wynants, and under the instruction of that excellent landscape-painter his progress was so uncommon, that it surprised his preceptor. He frequently decorated the landscapes of his master with his admirable figures and animals. On leaving the school of Wynants he applied himself to an attentive study of nature, of which his taste enabled him to make a judicious selection. It does not appear that he ever quitted the city of Haerlem. To supply the wants of a numerous family he was obliged to work without relaxation; but, such was his love for his art, that the most urgent necessity could never induce him to leave any of his works in an unfinished state. The pictures of Peter de Laer, called Bamboccio, at that time engrossed the admiration of the Dutch collectors; and the charming productions of Wouvermans were suffered to remain unnoticed and unknown. He took to heart so much the neglect he met with, that his health gave way, and he died in 1668, in the forty-eighth year of his age. The pictures of this charming painter are now justly held in the highest estimation; they usually represent hunting and hawking parties, horse-fairs, encampments, halts of travellers, farriers' shops, and other subjects into which he could introduce horses, which animal, in all its attitudes and actions, he painted with unrivalled spirit and correctness. It is a common notion that he never painted a picture without introducing a white or a grey horse into it: but this is probably incorrect. Some of his landscapes are simply composed; others are enriched with architecture; and his scenery, always picturesque, is constantly diversified with a charming variety.

WOUVERMANS, (Peter,) a painter, younger brother of the preceding, was born at Haerlem about 1625, and was first a scholar of Roland Rogman, but afterwards studied under his brother, whose style he followed with so much success, that some of his best pictures have been mistaken for the early productions of Philip. He painted similar subjects to those of his brother, representing huntings, fairs, &c.

WREN, (Sir Christopher,) nephew of Dr. Matthew Wren, successively bishop of Hereford, Norwich, and Ely, was born at East Knoyle, in Wiltshire, on the 20th October, 1632, and educated at Wadham college, Oxford, where he made astonishing progress in the mathematics. In 1653 he was elected fellow of All Souls', and in 1657 he was chosen professor of astronomy at Gresham college, where his lectures on the different phases of Saturn were attended by crowded audiences. In 1661 he succeeded Seth Ward as Savilian professor at Oxford, and in consequence resigned the Gresham professorship, and took the degree of LL.D. His acquaintance with architecture was so great, that he was sent for by Charles II. to assist Sir John Denham, the surveyor-general; and in 1663 he was chosen fellow of the Royal Society, to whose Transactions he contributed some valuable papers on subjects of astronomy, natural philosophy, and other sciences. In 1665 he went to France, and visited the most curious edifices, and the most remarkable inventions in mechanics in the capital; and on his return home he was appointed architect, and one of the commissioners for the reparation of St. Paul's cathedral. The Great Fire of London, which quickly followed, called for the exertion of the powers of the ingenious architect; but the model for a new capital which he made, though approved by the king and the privy council, was not adopted. In 1672 he received the honour of knighthood. His avocations were now so numerous as an architect, and as the successor of Sir J. Denham in the office of surveyor-general of his majesty's works, that he resigned his Savilian professorship in 1673. By his advice Greenwich was selected as the best place for the erection of an Observatory; and his friend Flamsteed was appointed the first professor. In the improving and beautifying of London his genius was particularly displayed; and the churches which he

NATIONAL LIBRARY OF INDIA

erected are lasting monuments of his skill and genius. The Monument was also erected by him; and likewise the old Custom House; Emmanuel college, and Trinity college-library, Cambridge; the theatre at Oxford, &c. He was employed by queen Mary to complete the buildings at Greenwich, to be appropriated as a Royal Naval Hospital; and Wren's additions to that noble pile are well worthy of the architect of St. Paul's. He also executed the additions to Hampton Court for William III., together with Marlborough House, and some portions of St. James's Palace. After the death of queen Anne Wren was dispossessed of his office of surveyor-general, which he had held for forty-nine years. He was found dead in his chair, February 25th, 1723, in the ninety-first year of his age. He received the honour of a splendid funeral in St. Paul's, where his remains were deposited in the crypt. Sir Christopher sat twice in parliament, for Plympton in Devonshire, in 1685, and for Melcombe Regis in 1700. He married the daughter of Sir Thomas Coghill, of Blechington, by whom he had a son; and after her death he took, for his second wife, a daughter of baron Lifford, of Ireland, by whom he had a son and a daughter. He was in 1680 elected president of the Royal society; and in 1684 he was made comptroller of the works in Windsor Castle.—His son, CHRISTOPHER, by his first marriage, who sat in parliament for Windsor about 1718, was author of a work entitled Numismatum Antiquorum Sylloge, 4to, 1708; and he composed the chief part of the Parentalia, or Memoirs of the Family of the Wrens, but left it unfinished at his death (1747); it was completed by Stephen Wren, Sir Christopher's grandson, and published in 1750. All Souls' Library at Oxford contains a collection of original drawings by the great architect. In 1842 was published a large and highly finished engraving, exhibiting all the structures erected by him brought together into one extensive group. This was from a composition by the Professor of Architecture at the Royal Academy, C. R. Cockerell, and is entitled a Tribute to the Memory of Sir Christopher Wren.

WRIGHT, (Samuel,) a dissenting minister, was born in 1683, at Retford, in Nottinghamshire, and was educated at Attercliffe, in Yorkshire; after which he settled in London, where he was chosen pastor of the congregation in the Black Friars, whence he removed to Carter-lane, Southwark, in 1734. He died in 1746.

WRIGHT, (Joseph,) a painter, commonly called Wright of Derby, was born in 1734, at Derby, where his father was an attorney, and at the age of seventeen was placed under Hudson, on leaving whom he painted portraits and historical pictures. In 1773 he went to Italy, where he remained, chiefly at Rome, for two years: there he greatly admired the works of Michael Angelo. In 1775 he returned to England, and settled, first at Bath, and next in his native town, where he died in 1797. His best historical pictures are, The Dead Soldier; Edwin at the Tomb of his Ancestor; Belshazzar's Feast; Hero and Leander; the Lady in Comus; and the Storm Scene in the Winter's Tale. Of his landscapes, two of the best were views of Cicero's Villa, and Mæcenas' Villa at Tivoli. Of remarkable or peculiar effects of fire light he painted many popular pieces, as the Blacksmith's Forge; An Eruption of Mount Vesuvius; The Hermit; The Indian Widow; Mirwan opening the Tomb of one of his Ancestors; besides several domestic pieces, in which striking effects of candle-light are admirably imitated: he painted also a picture of the Girandola, or the fireworks which are exhibited from the castle of St. Angelo at Rome on the eve of St. Peter's day. Some of his landscapes are equal to those of Wilson and Claude: and his moonlight pieces are much admired.

WURMSER, (Dagobert Sigismund, count of,) a distinguished Austrian general, was born in Alsace, in 1724, and in his youth served in the French army, and next in that of Maria Theresa and of the emperor Joseph, where he rose to the highest honours. In the revolutionary war he drove the republicans out of Alsace; but at last he was obliged to retreat before superior numbers. In 1794, however, he took Mannheim; and in 1796 he defeated the French in Italy. On the 29th of July he advanced towards Mantua. He drove in the French outposts on the Lago di Garda; but Buonaparte, having abruptly broken up the siege of Mantua to precipitate himself on his adversary, met and beat him at Lonato on the 3d of August, at Castiglione on the 5th, then at Roveredo, and on the 8th at the gorges of the Brenta. The Austrian general made an attempt upon Verona; but, repulsed by general Kilmaine, he retreated along the Adige with 5000 foot and 15,000 cavalry, and threw himself into Mantua, which he vigorously and skilfully defended; but the defeat of

the troops under Alvinzy, want of provisions, and sickness among the garrison, forced him to surrender on the 2d February, 1797. He died in June following.

WYATT, (Sir Thomas,) a statesman, courtier, and poet, was born in 1503, at Allington-castle, in Kent, and educated both at Cambridge and Oxford; after which he made the tour of Europe, and on his return received the honour of knighthood. He became a great favourite with Henry VIII., who employed him in several diplomatic missions. He, however, fell into some trouble afterwards by his freedom of speech, and was twice tried for sedition, but was acquitted. He died at Sherborne, in Dorsetshire, in 1541. His poems were first published with those of lord Surrey. He also translated the Psalms into English metre.

WYATT, (James,) an eminent architect, was born, in 1746, at Burton Constable, in Staffordshire. In his fourteenth year he was taken by lord Bagot to Rome, and there studied the principles of architecture and painting under Vicentini. On his return to England he was employed to build the Pantheon in Oxford-street, which fixed his reputation; and when Sir William Chambers died, (1796,) Wyatt succeeded him as surveyor-general to the Board of Works. He also became a member of the Royal Academy, and sat as president of that institution for a short time. He died in 1813.

WYATVILLE, (Sir Jeffry,) an architect, nephew of the preceding, was born at Burton-upon-Trent, in Staffordshire, in 1766, at the free-school of which place he received his education. After serving one apprenticeship of seven years with his uncle Samuel, he served a sort of second apprenticeship with his uncle James, and it was no doubt from him that he imbibed a preference for the Gothic and old English styles. In 1824 he was summoned to Windsor by George IV., who employed him in remodelling the Castle;—a work which occupied him almost exclusively for the remainder of his life, during which he resided chiefly at Windsor, within the precincts of the Castle, in what is called the Wykeham Tower, where, after suffering for the last five years under an asthmatic complaint, he died February 18th, 1840, in his seventy-fourth year, and was buried in St. George's Chapel. His designs were published by his executors under the superintendence of Mr. H. Ashton, and appeared in 1841 in 2 vols, large fol. He made extensive additions to the princely seat of Chatsworth, during the last twenty years of his life. He was also employed at Longleat castle, Wiltshire, Wollaton-hall, Nottinghamshire, and completed Ashridge, the seat of the earl of Bridgewater, which had been begun by James Wyatt; lodges and other buildings in Windsor park; a temple at Kew; and alterations at Bushy for the queen Dowager.

WYCHERLEY, (William,) a comic poet, was born at Cleve, in Shropshire, about 1640. He was educated in France, where he abjured the Protestant faith. He returned home a short time before the Restoration, and became a student in the Middle Temple; but instead of the law, he applied himself to dramatic poetry. He also went to Oxford, where he was reconciled to the Protestant religion. His plays are: Love in a Wood, or, St. James's Park; The Gentleman Dancing Master; Plain Dealer; and, The Country Wife. These pieces became very popular, and introduced the author to the first circles. The king admitted him to his private parties, and the duchess of Cleveland became his mistress. At length he gave great offence by marrying the countess of Drogheda; and though the lady at her death left him her fortune, his title was disputed, and he lay for several years in prison. At last he was released by James II., who settled on him a pension of 200*l.* a year. He died in 1715. Besides his plays he published a volume of poems; and in 1728 his posthumous works were printed by Theobald. Towards the close of his life he once more embraced the Romish faith.

WYCLIFFE, or WICLIF, (John de,) was born about 1324, in the parish whence he took his name, near Richmond, in Yorkshire, and was educated at Oxford, where he was first a commoner of Queen's college, and then removed to Merton college, where he soon obtained distinction by his knowledge of divinity, and by his skill as a dialectician. As early as 1356 he appears to have declared against some popish corruptions, in a treatise, Of the Last Age of the Church; and in 1360 he took an active part in opposing the encroachments of the Mendicant Friars. By this conduct his reputation was so well established, that in 1361 he was appointed warden, or master, of Balliol college, (then called Balliol hall,) and was presented by that society to the valuable living of Fylingham, or Filling-

ham, in the diocese of Lincoln. In 1365 the founder of Canterbury college, archbishop Simon Islip, testified his esteem for him by constituting him warden of his new institution; but after the death of the founder in the following year the regular priests, supported by the new primate, Simon Langham, who had been himself a monk, had the influence to eject the warden and the three secular fellows. The result was an appeal to the pope by the ejected members: but the favour always shown to the regulars by the court of Rome precluded an impartial hearing; and the sentence against Wycliffe was confirmed in 1370, and was ratified in 1372 by Edward III. He took the degree of D.D. in 1372, and read public lectures in theology with great applause. Gregory XI. was at this time employing menaces to induce the king to perform the homage and pay the tribute to the see of Rome, which had so ingloriously been stipulated by king John; and the parliament had resolved to support Edward in his refusal. A monk having appeared in favour of the pope's claim, Wycliffe wrote a reply, by which he became advantageously known at court, and obtained the patronage of the king's son, John of Gaunt, duke of Lancaster. In July, 1374, he was joined in an embassy sent to Bruges, in order to confer with the papal nuncios, concerning the liberties of the English church, which had been greatly encroached upon by Romish usurpations. In the same year he was presented by the king to the rectory of Lutterworth, in Leicestershire; and in the following year he was installed in the prebend of Aust, in the collegiate church of Westbury, in the diocese of Worcester. By his residences abroad Wycliffe was rendered more and more sensible of the corruption and tyranny of the court of Rome; and he was by no means sparing of invectives against the pope, both in his lectures and in conversation. He was a strenuous defender of the authority of the crown and the privileges of the nobles against ecclesiastical encroachments, and a free censurer of vice and corruption in all ranks. This conduct raised him a number of enemies, who extracted from his sermons and lectures 19 articles deemed heretical, which they transmitted to Gregory XI., who returned three bulls, directed to the archbishop of Canterbury and the bishop of London, ordering the seizure and imprisonment of Wycliffe; or, if that could not be effected, his citation to the court of Rome; and a requisition to the king and government to assist in extirpating the errors which he had propagated. When, therefore, the two prelates had cited Wycliffe to appear before them, at St. Paul's, he thought it necessary to put himself under the protection of his powerful patron, John of Gaunt. On the appointed day, (19th February, 1377,) he repaired to St. Paul's, accompanied by the duke of Lancaster and lord Henry Percy, earl-marshal, amidst a vast concourse of people. The bishop of London, Courtney, expressed much displeasure at the countenance given to Wycliffe; and angry words arose between him and the two lords, which rendered the whole assembly a scene of tumult, so that nothing was effected. On this occasion the mob appears to have taken part against Wycliffe. On the 22d of May, 1377, a bull was addressed by the pope to the archbishop of Canterbury and the bishop of London, directing them to summon Wycliffe before them, and others dated the same day to the king, requesting his favour and assistance in the matter, and to the university of Oxford, desiring them to withdraw their protection from the accused. Before the bulls reached England, which they do not appear to have done till November, king Edward was dead; but archbishop Sudbury issued his mandate about the end of December for Wycliffe to present himself in the church of St. Paul's, London, on the 30th court-day from that date. Early in 1378 the prelates sat in the chapel of Lambeth palace; and Wycliffe, appearing before them, delivered in an explanation of the articles which had been objected against him. In the mean time a number of the Londoners, who now began to side with him, forcing their way into the chapel, threw the synod into consternation; and a messenger arrived from the queen, who was probably in fear of a riot, forbidding the delegates to proceed to a definitive sentence. Gregory died soon after, and, his commission expiring with him, Wycliffe escaped from the prosecution with no other injury than a severe illness, into which he was thrown by his fatigue and anxiety. On his recovery he presented to the Parliament, in 1379, his tract, still in MS., entitled De Papâ Romano, or, Schisma Papæ, referring to the memorable schism which divided the Romish Church on the death of Gregory XI. But he struck a more effectual blow against the corruptions of religion by his great work, a translation of the Bible from the Vulgate into English, the first that was made.

As a preparative for his Bible, Wycliffe published a book, Of the Truth of the Scripture, in which he held, that the Scripture is the law of Christ, and the faith of the church. In his lectures of 1381 he ventured to attack the most sacred tenet of the Romish religion—Transubstantiation, professing to reclaim the church from its idolatrous error to the true worship of God. On this topic he published sixteen conclusions, which were condemned by the chancellor of Oxford. From this sentence he appealed to the king; but he was now deserted by his protector, the duke of Lancaster, who had no political use to make of his opinions on a merely religious and speculative topic. The reformer, finding himself in danger, had not courage singly to confront the storm; and he submitted to make a confession at Oxford, before the archbishop and six bishops, with other clergy, who had already condemned some of his tenets as erroneous and heretical. In this he admitted the real presence of Christ's body in the sacrament, but with such explanations as were not satisfactory to his adversaries. Accordingly, the archbishop procured a royal letter addressed to the chancellor and proctors, by which they were directed to expel from the university and town of Oxford all persons who should harbour Wycliffe or his followers, or hold any communication with them. By this persecution he was constrained to quit the place, and retire to his rectory of Lutterworth. He there continued to promote reformation in religion, and to complete his translation of the Scriptures. In 1383 he had a paralytic seizure, from which he recovered so far as to be able to perform the duties of his function. Its consequences, however, furnished him with an excuse for not appearing to a citation of Urban VI.; he experienced a second attack on the 29th of December, 1384, which rendered him speechless; and he died on the last day of that month. Most of Wycliffe's writings, or supposed writings, still remain in MS. Even of his translation of the Scriptures, only the New Testament has been printed, first, by his biographer, the Rev. John Lewis, minister of Margate, in folio, in 1731; this was printed in 4to, in 1810, under the care of the Rev. Henry Hervey Baber, of the British Museum; and for the third time, in Baxter's English Hexapla, 4to, London, 1841.

WYKEHAM, (William of,) a celebrated prelate, was born of poor parents. at Wykeham, in Hampshire, in 1324, and early obtained the patronage of Nicholas Uvedale, lord of the manor of Wykeham, and governor of Winchester, who provided for his education, and made him his secretary. He was also recommended to the notice of Edward III., who appointed him surveyor of his works in the castle and park of Windsor. Queenborough Castle, in the Isle of Sheppy, was also built under his direction. He afterwards took orders, and was presented to the rectory of Pulham, in Norfolk; and in 1366 he was advanced to the see of Winchester. He was, besides, chief warden and surveyor of the king's castles, warden of the forests, keeper of the privy seal, and afterwards secretary to the king. In 1367 he was appointed chancellor of England; and he continued in that high office till 1371, when he was deprived of it by the representation of the parliament, who inveighed against the too extensive power of the ecclesiastics. New college, Oxford, was begun through his enlightened exertions in 1380, and finished in 1386; and Winchester school was begun in the following year, and completed in 1393. He died at South Waltham, 27th September, 1404, and was buried in his own oratory in Winchester cathedral. His life was written by bishop Lowth.

WYNANTS, (John,) an eminent landscape painter, was born at Haerlem, in 1600. It is not known by whom he was instructed; but he was one of the most distinguished artists of his time, and established an academy, which has produced some of the ablest painters of the Dutch school. He has the credit of ranking among his disciples Adrian Vandevelde, Philip Wouvermans, and other eminent masters, who occasionally contributed to the embellishment of his landscapes by the addition of their admirable figures and animals. His pictures are not very numerous. He died about 1675.

WYNDHAM, (Sir William,) an eminent and eloquent statesman, was born at Orchard Wyndham, in Somersetshire, in 1687, and educated at Eton, and at Christ church, Oxford. On his return from a tour on the continent he was chosen knight of the shire for his native county, and married a daughter of the duke of Somerset. In 1710 he was made secretary at war; and in 1713 chancellor of the exchequer. On the accession of George I. he was dismissed from office; and when the Rebellion broke out in

Scotland, he was sent to the Tower, but was never brought to trial. He continued to act in opposition till his death, which happened in 1740; when he was succeeded in his title and estate by his eldest son, Sir CHARLES WYNDHAM, who afterwards inherited from his uncle, the duke of Somerset, the title of earl of Egremont, and died in 1763.

WYNDHAM, (Henry Penruddock,) an ingenious gentleman, was born in Wiltshire, in 1736, and educated at Wadham college, Oxford. He became knight of the shire for his native county; and was a member of the Royal and Antiquarian Societies. He died in 1819. His publications are, A Tour through Monmouthshire and Wales; The Diary of George Bubb Doddington, baron of Melcombe Regis; Wiltshire, extracted from the Domesday Book; and, A Picture of the Isle of Wight.

WYNNE, (Edward,) a lawyer, born in 1734, wrote A Miscellany, containing several Law Tracts; and, Eunomus; or Dialogues concerning the Laws and Constitution of England. He died in 1784.

WYNTOUN, (Andrew,) a Scottish rhyming chronicler, was canon regular of St. Andrew's, and prior of the monastery of St. Serf's Inch or Island, on Loch Lomond. He died about 1420; and his Chronicle was first published in 1795, in 2 vols, 8vo.

WYTTENBACH, (Daniel,) a very eminent scholar and critic, was born in 1746, at Bern, where his father, Daniel Wyttenbach, was minister, and studied philology at Marburg, at Göttingen, and at Leyden, where he was a pupil of Ruhnken. In 1771 he was appointed professor of Greek and philosophy in the Athenæum of Amsterdam, now called after him the Wyttenbach Athenæum. In 1779 he was appointed to the chair of eloquence at Leyden, which he held for a great number of years, until the infirmities of old age and blindness compelled him to retire. In 1816 he went to Heidelberg, and in 1818 he married Johanna Gallien, who distinguished herself as a writer. In 1817 he was created doctor of philosophy by the university of Marburg. He died in 1820. His Latin compositions, especially his Vita Ruhnkenii, are among the best modern specimens of that language. He edited the Opera Moralia of Plutarch, Oxford, 1795-1800, 6 vols, 4to, and 12 vols, 8vo; and, Selecta Principum Historicorum, Herodoti, Thucydidis, Xenophontis, Polybii, Plutarchi Vitæ Demosthenis et Ciceronis, with useful notes, Amsterdam, 1794, 8vo. From 1779 to 1808 he edited the Bibliotheca Critica, Leyden, 12 vols, 8vo.

X.

XAVIER, (Francis,) called "The Apostle of the Indies," was born in 1506, at the castle of Xavier, in Navarre, and was educated at Paris. He afterwards taught philosophy in the college of Beauvais, where he formed an intimacy with Ignatius Loyola, and became one of his first disciples. He then went to Italy, and was ordained priest. In 1541 he embarked for Goa, whence he sailed to Japan, where he laid the foundation of a flourishing church. His zeal for the propagation of Christianity led him to undertake to visit China; but he died in sight of the coast, December 2, 1552. His body was interred at Goa; and he was canonized in 1622. His letters were printed at Paris in 1631.

XENOPHON, a celebrated Grecian philosopher, soldier, and historian, the son of Gryllus, an Athenian citizen, was a native of the Attic demus Erchcia, and was born about B.C. 444. He became the pupil of Socrates at an early age; and it is said that he received lessons from Prodicus of Ceos, and that he was a pupil of Isocrates, who was however younger than Xenophon. In B.C. 401 he went to Sardis to Cyrus, the Persian, whom he accompanied in his march to Babylon to dethrone his brother Artaxerxes Mnemon, king of Persia. After a long march through Asia Minor, Syria, and the sandy tract east of the Euphrates, the two brothers met at Cunaxa, not far from Babylon. Cyrus fell in the battle that ensued; his barbarian troops were discouraged and dispersed; and the Greeks were left alone in the centre of the Persian empire. Clearchus was invited to take the command; but he and many of the Greek commanders were shortly after massacred by the treachery of Tissaphernes, the Persian satrap, who

was acting for the king. It was now that Xenophon came forward. He had hitherto merely followed the army of Cyrus, and had neither held a command nor even been considered as a soldier. But under his judicious guidance the Greeks effected their retreat northwards across the high lands of Armenia, and arrived at Trapezus, from whence Xenophon conducted the Greeks to Chrysopolis, opposite to Byzantium. Here they accepted the proposals of Seuthes, king of Thrace, who wished to have their aid in recovering the kingly power. At the request of his soldiers Xenophon then conducted the troops back into Asia, where they joined the army of the Lacedemonian general Thimbron (B.C. 399), who was carrying on a war against Tissaphernes and Pharnabazus. Xenophon appears to have been banished by the Athenians in the year B.C. 399, in which Socrates was put to death. In B.C. 396 he accompanied Agesilaus, king of Sparta, who was then sent with an army into Asia; and he accompanied Agesilaus on his return, and was with him in the battle against his own countrymen at Coroneia, B.C. 394. He accompanied Agesilaus to Sparta after the battle of Coroneia, and shortly after settled himself at Scillus, in Eleia, near Olympia, where he spent his time in hunting, entertaining his friends, and in writing some of his later works. When the Eleians took Scillus, Xenophon withdrew to Elis, and thence to Corinth, where he is supposed to have died about B.C. 359. The sentence of banishment against him had been revoked by a decree of Eubulus. The extant works of Xenophon are, the Anabasis; the Hellenica; the Cyropædia; Life of Agesilaus; Hipparchicus; On Horsemanship; On Hunting; Republics of Sparta and Athens; Revenues of Attica; Memorabilia of Socrates; the Œconomic; the Symposium; Hiero; and, the Apology of Socrates. The first complete edition of the works of Xenophon was the Giunta edition of Halle, 1540, 3 vols, 8vo, with a preface by Melanchthon, who also added the Apology, which had been edited by John Reuchlin (Capnio) at Hagenau, 1520, 4to. The Basle edition of 1545, fol., printed by Nic. Brylinger, is the first which contains the Greek text with the Latin version. The editions of Henry Stephens, 1561, 1581, contain an amended text. The editions of Stephens were the foundation of the three editions of Johann Loewenklau, 1572, commonly called Leunclavius, Basle, 1569, Frankfort, 1594, accompanied with the Latin version. In the edition of B. Weiske, Leipsic, 1798-1804, 6 vols, 8vo, the text is corrected in many places. Gail's edition, entitled, Œuvres complètes de Xénophon traduites en Français, accompagnées du Texte de la version Latine, et de Notes Critiques, 6 vols, 4to, 1797-1804, is of little value. Zeune published an edition of the various works of Xenophon, except the Hellenica, between 1778 and 1785, in 5 vols, 8vo. Schneider revised this edition. Of the Anabasis there are several English translations, of which that of Spelman is the best known. The Hellenica, in seven books, comprehend a period of forty-eight years, from the time when the history of Thucydides ends, B.C. 411, to the battle of Mantineia, B.C. 362. They have little merit as a history. There is an English translation of the Hellenica by W. Smith, the translator of Thucydides. Of the Cyropædia there is an English translation by Maurice Ashley Cowper. There is an English version of the treatise on Horsemanship, by Henry Denham, London, 1584, 4to; of the Republic of Athens, by James Morris, London, 1794, 8vo; of the treatise on the Revenues of Athens, by Walter Moyle, 1697, 8vo; of the Memorabilia of Socrates, and the Apology for Socrates, by Sarah Fielding; of the Symposium, or Banquet of the Philosophers, by James Wellwood, M.D., 1710, and reprinted in 1750; of the Hiero, by Queen Elizabeth, and by the Rev. R. Graves, 1793, 8vo; and of the Œconomic, one of the best treatises of Xenophon, by Gentian Hervet, London, 1534, 8vo, which has been reprinted several times; and by Robert Bradley, F.R.S., London, 1727, 8vo.

XERXES, king of Persia, succeeded his father Darius, the son of Hystaspes, B.C. 485. In the second year after his father's death he marched against Egypt, which he reduced to obedience, and gave the administration to his brother Achæmenes. He next employed himself for four full years in making preparations for his Greek expedition; and in the autumn of B.C. 481 he arrived at Sardis, (the capital of the Persians in the west,) and wintered there. In the spring he advanced to the Hellespont with his forces, and crossed at Abydos by a bridge of boats. On arriving at the plain of Doriscus Xerxes numbered his forces. The infantry amounted to 1,700,000 men. The cavalry amounted to 80,000, besides camels and chariots. The war-ships were

1207. From Doriscus Xerxes continued his march through Thrace. At length the army reached the pass of Thermopylæ, where it found itself stopped by Leonidas and his gallant band. The Persians sustained a heavy loss in endeavouring to force the pass, and they could not effect it till Epialtes, a Melian, showed the Persians a track over the mountains of Œta, which brought them on the rear of Leonidas, who fell, with his brave men, after an obstinate conflict. In the sea-fights off Artemisium the Persians again sustained loss. The Persian army now advanced through Phocis, burning and destroying all before them. In the mean time the Grecian fleet moved from Artemisium to the island of Salamis, off the coast of Attica, and took up its position in the narrow passage between that island and the mainland. Xerxes having resolved on an engagement, took his station on the shore of the mainland under Mount Ægaleos, opposite to Salamis; and here he had the misfortune to see his mighty armament defeated and dispersed B.C. 480. Shortly after the battle he retreated by land to the Hellespont, and crossed over into Asia. Mardonius, who was left in Greece with the army, was defeated in the following year (B.C. 479) at Platæa, in Bœotia, by the combined Greeks; and on the same day the Greeks gained another victory over the Persians at Mycale, in Ionia. This was followed by the siege and capture of Sestos on the Hellespont, (B.C. 478,) an event with which the history of Herodotus ends. Xerxes was murdered (B.C. 465,) by Artabanus. His son Artaxerxes succeeded him.

XIMENES, (Francisco,) a Spanish cardinal and statesman, was born in 1437, at Torrelaguna, in Old Castile, where his father, Cisneros Ximenes, was an attorney, and educated at Alcala and Salamanca, whence he proceeded to Rome, where the pope gave him a bull for the first vacant prebend in his native country. This the archbishop of Toledo not only refused, but confined Ximenes in the Tower of Uceda. On regaining his liberty he obtained a benefice in the diocese of Siguenca. Soon after this he entered into the order of Franciscans. On his return to Toledo queen Isabella made him her confessor, and in 1495 nominated him to that archbishopric. He established an university at Alcala, where he also founded the college of St. Ildefonso. Ximenes is better known for his edition of the first Polyglott Bible, called the Complutensian, which was begun in 1502, and finished in 1517, in 6 vols, fol. In 1507 Julius II. gave him a cardinal's hat; and soon after Charles V. appointed him prime minister. He died November 8, 1517, and was buried in the college of St. Ildefonso, at Alcala.

Y.

YALDEN, or YOULDING, (Thomas,) a poet, was born at Exeter in 1671, and educated at Magdalen college, Oxford, where he became fellow, and where he formed a lasting intimacy with Addison. On entering into orders he was presented to the living of Willoughby, in Warwickshire. He was also chosen lecturer on moral philosophy; and in 1707 took the degree of doctor in divinity. The duke of Beaufort gave him the rectories of Chalton and Cleanville in Herefordshire; and in 1713 he succeeded Atterbury as preacher at Bridewell hospital. He died in 1736. He wrote, Ode to St. Cecilia's Day; On the Conquest of Namur, a Pindaric Ode; The Temple of Fame; An Essay on the Character of Sir Willoughby Ashton; On the Mines of Carbery Price; A Hymn to Darkness; and, A Hymn to Light. He also wrote a humorous paper in prose, entitled, Squire Bickerstaff Detected, or the Astrological Impostor Convicted.

YORKE, (Philip,) first earl of Hardwicke, an eminent lawyer, was born at Dover, in 1690, and educated under Mr. Samuel Morland, of Bethnal Green, London. He then studied the law in the Middle Temple, and was called to the bar in 1715; and in 1718 he was chosen member for Lewes, in Sussex. Through the influence of lord chancellor Macclesfield he was raised, in 1720, to the office of solicitor-general; and four years after he was appointed attorney-general. In 1733 he was made chief justice of the King's Bench, with a double salary of 4,000*l.*

NATIONAL ARCHIVES OF INDIA

and soon after a baron of the realm; and on the death of lord Talbot (Feb. 1737) he was appointed lord chancellor. In 1754 he was raised to the dignity of an earl; and two years after, on the retirement of the duke of Newcastle, he resigned the great seal. He thenceforward divided his time between his seat at Wimpole, in Cambridgeshire, and his house in Grosvenor-square, enjoying unimpaired his vigorous intellect until nearly the close of his seventy-third year, when he was attacked by a disorder which proved fatal on the 6th March, 1764. The labours of lord Hardwicke's mind are recorded in his legal judgments. They are preserved, so far as the points decided by them, in the reports of Atkyns and Vesey, sen., and in a volume published from lord Hardwicke's own notes, by Mr. West. Some notes of his decisions have also been made public by Mr. Lee. These volumes however do not give any notion of the language in which the judgments were delivered. Few specimens of his style of writing remain. A short treatise, A Discourse of the Judicial Authority of the Master of the Rolls, has been attributed to him, and some few letters have been preserved by Dr. Birch. It has also been said that he was the author of the paper in the Spectator for the 28th April, 1712, signed Philip Homebred; but this statement is exceedingly doubtful.

YORKE, (Philip,) earl of Hardwicke, eldest son of the preceding, was born in 1720, and was educated under Dr. Newcome of Hackney, and next at Bene't college, Cambridge. In 1738 he was appointed one of the tellers of the Exchequer; and in 1764 he succeeded his father in the earldom. He died in 1790. He wrote a poem on the death of queen Caroline; and with his brother, the honourable Charles Yorke, projected the Athenian Letters, or the Epistolatory Correspondence of an Agent of the King of Persia, residing at Athens during the Peloponnesian War. A few copies of this work only were printed in 1741; and another impression in the same private manner was executed in 1782; but in 1798 an elegant edition was given to the public in 2 vols, 4to. Lord Hardwicke also printed, The Correspondence of Sir Dudley Carleton, in the Reign of James I.; and, Miscellaneous State Papers from 1501 to 1726.

YOUNG, (Edward,) a divine, was born in 1642, at Woodhay, in Berkshire, and educated at Winchester school, and at New college, Oxford. He afterwards became fellow of Winchester college; rector of Upham, in Hampshire; prebendary of Salisbury; and, lastly, dean of that church. He died in 1705. He published two volumes of Sermons in 1702.

YOUNG, (Edward,) a poet and divine, son of the preceding, was born in 1684, at Upham, in Hampshire, and educated at Winchester school, and at New college, Oxford, whence he removed to Corpus Christi college. In 1708 he obtained a fellowship at All Souls', where he took his degree of bachelor of laws in 1714, and that of doctor in 1719. In 1713 he published his poem on the Last Day; which was followed by The Force of Religion, or Vanquished Love, a poetical dialogue between lord Guildford and lady Jane Grey, previous to her execution. About this time he wrote his tragedy of Busiris; and in 1721 that of The Revenge. In the same year he stood candidate for the representation of Cirencester in parliament, at the instance of the duke of Wharton, but failed. His satires came out at different times, and were collectively published in 1728, under the title of, The Universal Passion. In this last-mentioned year he took orders, and was appointed chaplain to the king. On the death of George I., he preached and printed a sermon, entitled, A True Estimate of Human Life; and in 1729 he published another, which he delivered before the House of Commons on the 30th of January. In 1730 he was presented by the college of All Souls to the living of Welwyn, in Hertfordshire; and soon after he married lady Elizabeth Lee, daughter of the earl of Lichfield, and widow of colonel Lee. She died in 1741, on which he is supposed to have written his Night Thoughts, which were published in London, 1742-1746. In 1753 was performed his tragedy of The Brothers, the profits of which he made up to 1,000*l*., and gave the sum to the Society for the Propagation of the Gospel. He next (1758) produced a volume in prose, called, The Centaur not Fabulous; and in 1759, Thoughts on Original Composition, in a letter to Richardson, the novelist; which were followed (1762) by, Resignation, a poem. In 1761 he was appointed clerk of the closet to the princess dowager of Wales. He died in 1765. He left the bulk of his property to his son. He had published a collected edition of his works in 1762, 4 vols, 12mo.

YOUNG, (Arthur,) a learned divine,

NATIONAL ARCHIVES BRITANNICA

was born in Norfolk, and educated at Cambridge. He afterwards became chaplain to Arthur Onslow, speaker of the House of Commons; he likewise became rector of Bradfield, and prebendary of Canterbury. He wrote, An Historical Dissertation on Idolatrous Corruptions in Religion from the Beginning of the World. He died in 1759.

YOUNG, (Arthur,) an agriculturist, son of the preceding, was born in 1741, and, after receiving his education at Lavenham school, served an apprenticeship to a wine-merchant; but, on entering into the possession of his paternal estate, he became a farmer, and impoverished himself by rash experiments. In 1770 he published, The Farmer's Calendar; which was followed by a periodical work entitled, The Annals of Agriculture, in which he had the honour of having George *III.* for a correspondent. He also made excursions through the British islands, and on the continent, to collect information on subjects of rural economy. At length a Board of Agriculture was established, of which he was appointed secretary, with a salary of 600*l.* a-year. He became blind some years before his death, which happened February 20, 1820. His works are numerous, and his Travels are amusing. He had been employed for several years as parliamentary reporter for the Morning Post.

YRIARTE, (Juan de,) a Spanish writer, was born in 1702, at Orotava, in the island of Teneriffe, and educated in France, where he passed eleven years, chiefly at Rouen and Paris. Before he returned home he visited England, where, however, he staid but a short time. He afterwards became keeper of the royal library at Madrid, of which he drew up valuable catalogues; interpreter in the office of secretary of state; and a member of the Royal Academy. The chief labour of devising an improved system of orthography, punctuation, and accentuation for the Spanish language fell upon Yriarte; he was ordered by the king to compile a Spanish-Latin dictionary, in which, however, he proceeded no farther than the letter A; and he published a Latin Grammar in Castilian verse. He had also a hand in revising and improving the Hispania Nova of Nicolas Antonio, and the Biblioteca Arabico-Hispana Escurialense of Casiri, and was of material assistance to Abreu in his Colleccion de Tratados de Pas d'España. He composed elegantly in verse, both in Spanish and Latin. A collection of Spanish proverbs rendered into Latin verse, of epigrams in Latin, of translations from Martial, and of occasional verses both in Latin and Spanish, was published by subscription after his death, which took place in 1771. His select works were published in 1774, in 2 vols.

Z.

ZABARELLA, (Francesco,) better known by the name of cardinal de Florence, was born at Padua in 1339, and studied the law at Bologna; and he afterwards became professor in that science at Padua; and when the city was besieged by the Venetians in 1406, he was deputed as ambassador to implore the assistance of France. Unable to succeed in his application, he retired to Florence, and afterwards was invited to Rome by John XXIII., who appointed him archbishop of Florence, raised him to the rank of cardinal, and sent him in 1413 as his ambassador to the emperor Sigismund at the council of Constance. He died there 26th September, 1417, and his funeral was attended by the emperor and all the members of the council. He was author of Commentaries on the Decretals, &c. 6 vols, fol.; Harangues; Letters; Acta in Conciliis, &c.

ZABARELLA, (Bartolommeo,) nephew of the preceding, was professor of law at Padua, and afterwards became archbishop of Florence. He died in 1442, aged forty-six.

ZABARELLA, (Jacopo,) a descendant of the preceding, was born at Padua, in 1533. He was well acquainted with the philosophy of Aristotle, and became philosophical professor at Padua, where he published Commentaries on Aristotle's works, fol. He wrote, besides, a Treatise de Inventione Æterni Motoris, 4to, &c. He died in 1589.

ZACCHIAS, (Paolo,) a native of Rome, who studied medicine, belles lettres, music, and painting, and was patronised by Innocent X., to whom he was physi-

cian. He published, Quæstiones Medico-Legales, 3 vols, fol., 1726, Lyons; and some Italian tracts. He died in 1659, aged seventy-five.

ZACHTLEVEN, (Cornelius,) a painter, was born at Rotterdam in 1606, and settled at Antwerp, where he acquired considerable reputation as a painter of drolls and drunken frolics, in which he imitated the style of Adrian Brouwer. He also painted the interiors of farm-houses and kitchens, with the recreations of villagers, in which he appears to have made the works of David Teniers his model. He is said by Pilkington to have died in 1673.

ZACHTLEVEN, (Herman,) a painter, younger brother of the preceding, was born at Rotterdam in 1609, and is said to have been a scholar of John van Goyen. He applied himself to designing the most picturesque views on the borders of the Rhine and Meuse, which he painted in a highly finished style. He resided the greater part of his life at Utrecht, where he died in 1685.

ZANCHI, (Basilio,) an elegant modern Latin poet, was born at Bergamo in 1501, and was a pupil of Giovita Rapicio. He pursued his studies with so much ardour, that at the age of seventeen he made a collection of Latin poetical epithets, which was afterwards published. His love for letters led him to Rome, where he attracted the notice of Leo X., after whose death he returned to Bergamo, and in 1524 entered among the canons-regular of Lateran. He then chiefly applied himself to the study of sacred literature, the fruits of which were some works on the Scriptures. That severe pontiff, Paul IV., published, in 1558, a decree, commanding, under pain of prison or the galleys, all the religious who were living out of their cloisters to return to them; and it appears to have been in consequence of this ordinance that Zanchi underwent an imprisonment, the rigour of which proved fatal to him about the close of that year. Some of his poems are inserted in the Deliciæ, and the Carmina, Poetarum Italorum. He also published a kind of Lexicon, entitled, Latinorum Verborum ex Variis Auctoribus Epitome.

ZANCHI, (Girolamo,) a celebrated Italian Protestant, cousin of the preceding, was born in 1516, at Alzano, a town in the territory of Bergamo, and entered among the canons-regular of Lateran at the age of fifteen. Peter Martyr, who was a canon of this congregation, communicated his opinions, which were those of the reformers, to a number of his brethren, of whom Zanchi was one; and in consequence, he followed him in his departure from Italy, in 1550, and, after passing some time in the country of the Grisons, went to Geneva. It was his intention to cross thence to England, where Peter Martyr had in view for him a professorship of theology; but, receiving an invitation from Strasburg to fill a vacancy in the professorship of sacred literature, he accepted it in 1553, and occupied that post for nearly eleven years, occasionally also reading lectures on Aristotle. He was required to sign the Augsburg Confession, to which he consented with some limitations, and he was aggregated to the chapter of St. Thomas, in Strasburg. He resided at Chiavenna from 1563 to 1568, when he removed to the theological chair at Heidelberg, and took the degree of doctor. On the death of the Elector Palatine, Frederic III., his successor, who was a zealous Lutheran, removing the Heidelberg professors, Zanchi refused invitations to Leyden and Antwerp, and took a place in count John Casimer's college at Newstadt. He died at Heidelberg in 1590, having lost his sight some time before his death. He was a man of great learning, and was so highly esteemed by the Protestants, that John Sturmius affirmed, that he should not be at all anxious for the cause of reformed religion, were Zanchius alone to dispute in the council of Trent against all the fathers present. The nuncio Delfino made a fruitless attempt to bring him back to the Romish church at several conferences in 1561, of which a particular narrative is given by Pallavicini. Hopes were founded on his disapprobation of the abusive words used by the Protestants in their controversies with the Papists; but his dissent from the church of Rome was too solidly founded to be shaken. He was the author of numerous works in divinity, which were published after his death, at Geneva, in 8 vols.

ZELOTTI, (Battista,) a distinguished painter, was born at Verona in 1532, and was brought up in the school of Antonio Badile. He was the fellow-student and friend of Paolo Veronese, with whom he co-operated in several important works in the public edifices at Venice. He is called by Vasari, Battista da Verona, and is numbered by that author among the disciples of Titian. He excelled in fresco painting, and his ability in that branch induced Paolo to court his assistance in

many of the great works in which he was engaged; and some of the frescoes by Zelotti have been attributed to that master. The great emblematical subjects, painted by Zelotti in the hall of the Council of Ten, in the Palazzo di S. Marco, at Venice, have been engraved by Valentine le Febre, as the works of Paolo Veronese. Some of his works in oil are deservedly admired, particularly his two pictures representing the Conversion of St. Paul; and Christ with his Disciples in the Fishing Boat, in the cathedral at Vicenza. He possessed great fertility of invention; his compositions are learned and judicious; and his touch is bold and animated; but he is inferior to Il Veronese in the graceful turn of his figures, and the beauty of his heads. He died in 1592.

ZENO, of Elea, in Italy, was born about B.C. 494, and was a pupil of Parmenides, with whom he visited Athens, in B.C. 454. According to Plutarch, he was one of the masters of Pericles. He is said to have conspired against a tyrant of Elea, who is variously named, and, on the discovery of the conspiracy, to have been put to death. Among his numerous ingenious sophisms is the well known one of Achilles and the tortoise.

ZENO, of Citium, in the island of Cyprus, the founder of the sect of Stoics, was born about B.C. 355. He taught at Athens for fifty-eight years, and he lived to the age of ninety-two, or, according to other accounts, to the age of ninety-eight. His pupils assembled in the painted colonnade (στοα) at Athens, whence they received the name of Stoics; they were first called Zenonians from the name of their master. He died about B.C. 260.

ZENO, emperor of the East, succeeded, in A.D. 474, the emperor Leo I., whose daughter Ariadne he married. He died in 491, and was succeeded by Anastasius I., who married his widow.

ZENO, (Apostolo,) an eminent Italian writer, was born, of a noble family, at Venice, in 1668, and early applied himself to literary pursuits. In 1696 he established the academy degli Animosi; and in 1710 began to publish that well-known work called the Giornale dei Letterati, which he continued in 30 vols, to 1719. He afterwards went to reside at Vienna, at the invitation of the emperor Charles VI., to whom he was appointed poet and historiographer. After a residence there of ten years, during which he wrote several plays for the entertainment of the imperial family, he returned to Venice, and was succeeded in his appointments by Metastasio. He died in 1750. His works have been printed in 10 vols, 8vo, in Italian, 1744. He wrote besides some tracts on antiquarian subjects; Dissertations on Vossius, 3 vols, 8vo; Letters; Dissertation on Italian Historians, 2 vols, 4to, &c. He is compared by the French to Corneille, and his successor Metastasio to Racine.

ZENOBIA, (Septimia,) queen of Palmyra, wife of Odenathus, was honoured by the Romans with the imperial title of Augusta. She derives not a little glory from her patronage of Longinus, the celebrated critic, who was her secretary. She was attacked by Aurelian, the Roman emperor, who was jealous of her power; and she fell into the hands of her conqueror, and died in privacy, at Tibur, near Rome.

ZIMMERMANN, (John George von,) an eminent physician, was born, in 1728, at Brugg, in the German part of the canton of Bern, and studied under Haller at Göttingen. In 1752 he returned to his native place, where he practised till 1768, when he was appointed physician to the king of Great Britain at Hanover. The empress Catharine II. of Russia also invited him to her court; but he declined the offer. He, however, attended Frederic the Great in his last illness; after which he published a defence of that monarch, with some interesting anecdotes, in 6 vols. On the breaking out of the French revolution he wrote zealously against the Jacobins and Illuminati, and took pains to form societies for the purpose of counteracting them. In the latter part of his life he gave way to melancholy; and his infirmities were increased by the insanity of his son, and the death of a beloved daughter, who expired in his arms. He died on the 7th October, 1795. His principal works, A Treatise on Solitude, and Essay on National Pride, have been translated into English.

ZINZENDORF, (Nicholas Lewis, count von,) was born in Misnia in 1700. As soon as he came of age he purchased Bethelsdorf, in Upper Lusatia, where he gave an asylum to Christian David and the remains of the Moravian brethren, who built a village near the Hutburg, whence it was called Herrnhut, or the Lord's guard or pasture ground. This place became considerable, and 1727 the settlers formed an organized church, of which the count became the bishop. After this he travelled over Europe, and

twice visited America. He lived many years in England, but died at Herrnhut, in 1760. He wrote several religious works, and, as a poet, was the founder of a particular school of hymn writers.

ZOILUS, a Greek rhetorician and grammarian, was a native of Amphipolis, on the Strymon, and, according to Vitruvius, was a contemporary of Ptolemy Philadelphus (B.C. 283-247). He was originally a slave, but he afterwards acquired great reputation as a rhetorician. His name has become proverbial as a carping critic, and he was called "the rhetorical dog." He wrote, a work in nine books against the Poetry of Homer; An Oration against Homer; An Historical Work in Three Books, beginning with the Theogony and ending with the death of Philip of Macedon; A work on Amphipolis; An Encomium on the Inhabitants of Tenedos; and, A work on the Figures of Speech, of which a fragment is still extant.

ZONARAS, (John,) a Greek historian and theologian, was a native of Constantinople, and lived in the reign of the emperor Alexius Comnenus. He was præfect of the emperor's body-guards; but he afterwards entered a monastery, where he devoted himself to literary pursuits. He is said to have died on Mount Athos, at the age of eighty-eight. He wrote, Annals from the Creation of the World down to the death of Alexius Comnenus, in A.D. 1118, at which point Acominatus Nicetas takes up the history; Exposition of the Sacred Canons, and those of the Apostles, Councils, Synods, and Ecclesiastical Fathers; Λογος προς τους την φυσικην της γονης εκροην μιασμα ηγουμενους; and, A Treatise written to prove that two Nephews should not be allowed to Marry the same Woman.

ZOROASTER, or ZERDUSHT, the founder of the religion of the Parsees, was born of a noble but reduced family, about B.C. 589, at Urmia, a town of Azerbijan. Early in life he turned his attention to the study of nature, and passed twenty years in the deep caves of the mountain Elbrooz. The Persians make him contemporary with king Gushtasp, (the Darius Hystaspes of the Greeks,) and fill their relation of him with miraculous fables. His religious system is contained in a work called the Zendavesta, a compendium of which is the Sadder, both regarded as of sacred authority. Of this the fundamental article is the celebrated doctrine of the two principles; an attempt of Eastern philosophy to reconcile the existence of moral and physical evil with the attributes of a wise and benevolent creator of the world. The primary and original being, by whom all things exist, is termed by Zoroaster, "Time *without* bounds." From its operation were *from* all eternity produced the active principles Ormusd and Ahriman, each possessed of the powers of creation, but disposed to exercise it with different designs. Ormusd is the benevolent author of everything conducive to virtue and happiness. Ahriman is the malignant power, who has "pierced the egg of Ormusd," or mingled evil with all the good of his production. At the final consummation, goodness shall be triumphant over its opposite: Ahriman and its followers will sink *into* their native darkness, and virtue will maintain the universe in everlasting concord. *Zoroaster died in B.C. 513.* After his death the religion *which he had established* was disturbed by a thousand schisms: many reforms were introduced; but the religion gradually sank to a mere idolatrous worship of the fire and the sun.

ZOSIMUS, a Greek historian, who lived in the time of the younger Theodosius, (408-450,) and occupied the posts of count and ex-advocate of the treasury. He left a history of Roman affairs in six books, the first of which gives a cursory view of the emperors, from Augustus to Diocletian. In the others he treats more at large on the public events, down to the second siege of Rome by Alaric, and the nomination to the purple, and deposition, of Attalus. The best modern editions are, that of J. F. Reitemeier, Leipsic, 1784, 8vo, with a valuable introduction, notes, and commentary, and *of Emmanuel Bekker*, Bonn, *1837*, 8vo. There is an English translation, under the title of, The New History of Count Zosimus, &c., London, 1684, 8vo.

ZOUCH, or ZOUCHE, (Richard,) an eminent civilian, was born at Ansley, in Wiltshire, about 1590, and educated at Winchester school, and at New college, Oxford, of which he became fellow in 1609. Having studied the civil law, he took his bachelor's degree in that faculty, in June, 1614, and in Jan. 1618 he was admitted at Doctors' Commons, where he became an eminent advocate. In April, 1619, he commenced LL.D.; and in June, 1620, he was appointed regius professor of law at Oxford. At the latter end of the reign of James I. he was chosen more than once member of parliament for Hythe, in Kent. In 1625 he

was appointed principal of St. Alban's hall, being then chancellor of the diocese of Oxford; and he was afterwards made judge of the high court of admiralty by Charles I. He died in 1660. His works are, The Dove, or certain passages of Cosmography, Lond. 1613, 8vo, an indifferent poem, composed in his youth; Elementa Jurisprudentiæ, Definitionibus, Regulis, et Sententiis Selectioribus Juris Civilis illustrata; Descriptio Juris et Judicii Feudalis, secundum consuetudines Mediolanæ et Normanniæ, pro Introductione ad Jurisprudentiam Anglicanam; Descriptio Juris et Judicii Temporalis, secundum consuetudines Feudales et Normannicos; Descriptio Juris et Judicii Ecclesiastici, secundum Canones et consuetudines Anglicanas; Descriptiones Juris et Judicii Sacri, Juris et Judicii Militaris, et Juris et Judicii Maritimi; Juris et Judicii Fecialis, sive Juris inter Gentes, etc. explicatio; Cases and Questions resolved in Civil Law; Solutio Questionis de legati delinquentis judice competente; Eruditionis Ingenuæ Specimina; Questionum Juris Civilis Centuria, in Decem Classes distributa; The Jurisdiction of the Admiralty asserted against Sir Edward Coke's Articuli Admiralitatis, in the twenty-second chapter of his Jurisdiction of Courts.

ZOUCH, (Thomas,) a learned divine, was born in 1737, at Sandal, near Wakefield, in Yorkshire, and educated at Trinity college, Cambridge, of which he became fellow. In 1770 his college presented him to the rectory of Wycliffe, in the North Riding of Yorkshire. In 1805 Mr. Pitt gave him the second prebend in the cathedral of Durham; and in the same year he took his degree of D.D. He wrote, The Crucifixion, a Seaton prize poem, 1765; An Inquiry into the Prophetic Character of the Romans, as described in Daniel viii. 23-25; An Attempt to illustrate some of the Prophecies of the Old and New Testament; Memoir of the Life and Writings of Sir Philip Sidney; Memoir of the Life of John Sudbury, Dean of Durham; and several single Sermons. He also edited Walton's Lives, with notes, and the Life of the Author, 1796, 4to.

ZUCCARO, or ZUCCHERO, (Taddeo,) a painter, was born at S. Angelo in Vado, in the duchy of Urbino, in 1529, and was a pupil of Pompeo da Fano, and of Giacomo da Faenza. In his fourteenth year he went to Rome, where, after suffering many privations, he at length attracted the notice of cardinal Farnese, who employed him in decorating the villa he had built at Caprarola. He died at Rome in 1566, in the thirty-seventh year of his age, and was buried in the church of La Rotonda, near the remains of Raffaelle.

ZUCCARO, or ZUCCHERO, (Federigo,) a painter, younger brother of the preceding, was born at S. Angelo in Vado, in 1543, and was placed, when he was very young, under the tuition of his brother, at Rome, where he assisted Taddeo in several of the considerable works in which he was engaged; and he was employed by Pius IV., in conjunction with Federigo Baroccio, in the Palazzo Belvedere, where he painted the History of Moses and Pharaoh; the Marriage of Cana; and the Transfiguration. He was invited to Florence by the grand duke to finish the cupola of S. Maria dei Fiori, which had been left imperfect by Giorgio Vasari; and he executed the commission to the entire satisfaction of his employer. Gregory XIII. also engaged him to paint the vault of the Capella Paolina. He then went to France, where he was for some time employed in the service of the cardinal of Lorraine. From thence he went to Flanders, where he painted several cartoons for tapestry. In 1574 he arrived in England, and was very favourably received. He painted the portrait of queen Elizabeth, and those of several of her courtiers; and it is said by lord Orford, that Mary, queen of Scots, also sat to him; and his portrait of her was engraved by Vertue. The original is now at Chiswick. He returned to Italy, and resided some time at Venice, where the patriarch Grimani employed him to finish the fresco ornaments of his chapel, which had been begun by Batista Franco. He was also employed in the embellishment of the hall of the Grand Council at Venice, and his performances were so much admired, that the republic conferred on him the order of knighthood. During the pontificate of Sixtus V. he was invited to the court of Madrid by Philip II., who employed him to paint the frescoes in the lower cloister of the Escurial. In this undertaking he did not succeed to the satisfaction of the king. After his departure his works were expunged, and were replaced by others of Pellegrino Tibaldi. On his return to Rome he commenced the establishment of the Academy of St. Luke, for which he had received letters patent from Gregory XIII., and at his death, which happened in 1609, in the sixty-sixth year of his age, he

bequeathed all his property to the Academy.

ZUCCHERELLI, or ZUCCARELLI, (Francesco,) a landscape painter, was born at Pitigliano, in Tuscany, in 1702, and was a scholar of Paolo Anesi; but he afterwards studied under Gio Maria Morandi, and Pietro Nelli. For some time he applied himself to historic painting, but his natural genius leading him to another branch of the art, he afterwards confined himself to landscapes, with small figures, in which he acquired a pleasing and elegant style, which was greatly admired, not only in Italy, but throughout Europe. In 1752 he visited England, where he met with very flattering encouragement, and several of his pictures were engraved by Vivares, and other artists. At the foundation of the Royal Academy, in 1768, Zuccherelli was chosen one of the members. About 1773 he returned to Italy, and settled at Florence, where he vested a considerable sum of money in the security of one of the monasteries, which were suppressed, a few years afterwards, by the emperor Joseph II. By this unfortunate circumstance he was reduced to indigence, and at an advanced age was obliged to resume his pencil, which he had relinquished. He died at Florence in 1788. Some of his pictures are at Hampton Court.

ZWINGLI, (Ulrich,) Lat. *Zuinglius*, the great Swiss reformer, was born, in 1484, at Wildhaus, in the Toggenburg. He was sent to school at Basle, and was thence removed to Bern, where he acquired a knowledge of Greek and Hebrew. He afterwards studied philosophy at Vienna, and divinity, under Thomas Wyttenbach, at Basle, where, in his eighteenth year, he was entrusted with the office of classical tutor. In 1506 he began to preach, and was chosen minister of Glarus, the chief town in the canton of the same name. In 1516 he was appointed minister to the monastery of Ensiedlen, in the canton of Schwytz. From his early years he had been shocked at several of the superstitious practices of the church of Rome; and he now began to explain the Scriptures to the people, and to censure, though with great prudence and moderation, the errors of a corrupt church. He might, no doubt, have been animated by the example and writings of Luther afterwards; but it appears that even now he had entertained very extensive views of a general reformation, while Luther retained almost the whole system of Popery, with the exception of indulgences. In 1518, Bernardin Samson, a Franciscan of Milan, being sent from Leo X. as general visitor of his order, came to publish indulgences at Einsiedlen, and preached according to the usual manner; namely, "That the pope had granted an absolute pardon of sins to those who purchased such indulgences with money, and that men might by this means deliver souls infallibly from purgatory." Zwingli boldly withstood Samson, and refused to admit him into his church. The court of Rome, whose attention was engrossed by Luther's German schism, had hitherto taken little notice of the Swiss controversy, but now it began to threaten the innovators with excommunication. The bishop of Constance forbade the preaching of the new doctrines; and the Mendicant orders laid charges of impiety and sedition against Zwingli before the magistrates of Zurich, where he had been expounding the Scriptures, in the capacity of preacher in the cathedral. Zwingli published his defence under the title of *Apologeticus Architeles*, in 1522, copies of which were rapidly spread all over Switzerland. In the beginning of 1523 Zwingli appeared before the great council of Zurich, and solicited a public conference, in which he might render an account of his doctrine in presence of the deputies of the bishop of Constance. His request was acceded to; the conference was announced in the month of October, and on the appointed day the ecclesiastics of the canton repaired to the town-hall of Zurich, in which were assembled the council of two hundred, and a great number of spectators. The bishop was represented by the steward of his household, and his grand vicar, accompanied by several theologians. The colloquy terminated, after sitting for three days, in the following declaration of the council: "That Zwingli, having neither been convicted of heresy, nor refuted, should continue to preach the Gospel as he had done heretofore; that the pastors of Zurich and its territory should rest their discourses on the words of Scripture alone; and that both parties should abstain from all personal reflections." At the beginning of 1524, the Great Council ordered all the pictures, statues, relics, offerings, and other ornaments to be removed from the churches. Thus Zurich was the first canton in Switzerland which openly embraced the Reformation: Bern, Basle, and Schaffhausen, and a part of Glarus and Appenzell, followed some

years later. In January, 1525, the mass was finally abolished at Zurich; and on Easter Sunday of that year the Lord's Supper was celebrated according to the simple form suggested by Zwingli, and which is the same with that observed in the reformed churches of Switzerland and France to this day. The great consequence of Zwingli, as the head of the new establishment of religion, was evinced about this time, by a design against his life. The object was to draw him away from the protection of Zurich; and for this purpose Faber, grand-vicar of the bishop of Constance, planned with Eckius, chancellor of the university of Ingoldstadt, and a noted antagonist of Luther, a challenge to Zwingli to hold a public conference, at which Eckius would undertake to convince him of his errors. The cantons were induced to propose this measure at a diet, and, with the exception of Zurich, fixed upon the town of Baden, in Argovia, as the place for the interview, and required the senate of Zurich to send Zwingli thither. This body, however, knowing that the town of Baden could not guarantee the safety of their pastor, and that the cantons had declared inveterate hostility to his person and doctrines, would not permit him to trust himself out of their protection; and the conference was held without him. Œcolampadius, who appeared as the principal advocate for the Reformation, undertook to answer the arguments of Eckius. The result of the conference was a decision in strong terms against Zwingli and his adherents, in which, however, all the cantons did not concur. Bern, in particular, distinguished itself in its refusal; and the Reformation made such a progress in that powerful canton, that in 1527 several of its municipalities addressed the senate for the abolition of the mass, and the introduction of the form of worship established at Zurich. That body, before its determination, thought it advisable to know the opinion of their ecclesiastics relative to the subjects in dispute, and for this purpose summoned a convocation, to which the clergy of the other Helvetic states, and the neighbouring bishops, were invited. The Reformers at Bern were very desirous of Zwingli's attendance on this important occasion; and he was not backward in availing himself of an opportunity of doing essential service to the cause. He appeared, and, with his learned coadjutors, Œcolampadius, Bullinger, Collinus, Pellican, Bucer, and Capilo, defended with so much force the ten theses of the Reformation drawn up by Haller, the leader of the party at Bern, that they were completely triumphant, and the grand council of that canton fully adopted the measures of that of Zurich. This accession occasioned a great alarm in the cantons most attached to the old religion, five of which entered into a solemn engagement not to suffer the doctrines of Zwingli and Luther to be preached among them. A considerable difference prevailed from the commencement of their preaching between the Saxon reformer and the Swiss reformer with respect to the doctrine of the Eucharist. Zwingli regarded that rite as a simple commemoration of the death of Christ, as enjoined by himself on his disciples, and in which the bread and wine were only symbols of the Saviour's *absent* body. Luther maintained that the body and blood of Christ were *really present* in the Eucharist, though in an incomprehensible manner, and were taken together with the bread and wine. The two reformers, although they had no direct intercourse, had always spoken of each other with respect; and when Luther was put to the ban of the empire, Zwingli caused an asylum in Switzerland to be offered to him. Their friendship continued till Zwingli, in 1525, published, in his Commentary on True and False Religion, his opinion that the outward symbols of the body and blood of Christ undergo no supernatural change in the Eucharist; and he was followed by Œcolampadius, in a learned treatise on the subject. Luther, whose disposition was ardent, rose up with vehemence against this doctrine, and, without reading the works of the two divines, declared their opinion to be dangerous and sacrilegious. A controversy was kindled on the subject, which was carried on with such heat, that the landgrave of Hesse at length proposed an interview between the respective leaders at Marburg. Luther and Zwingli accordingly met, September, 1529, each accompanied by the principal divines of his party. The topic was fully discussed both in public and private; but they could come to no satisfactory agreement. Before they parted, however, the Swiss and German theologians signed their mutual assent to fourteen articles, containing the essential doctrines of Christianity, and expressed a hope that their difference with respect to the real presence would not interrupt their harmony. The animosity between the

Roman Catholic and Protestant cantons, which had been repressed by the peace of Cappel, in 1529, soon broke out afresh; and in 1531 actual hostilities commenced between them. Liberty of conscience was claimed by the Protestant party; but it was refused by the Roman Catholic cantons, on the plea that it was contrary to the doctrine of their church. Bern and Zurich came to the determination of stopping the transit of provisions to the five Roman Catholic cantons of Lucern, Zug, Schwytz, Uri, and Unterwalden, the barrenness of whose land obliged them partly to depend upon foreign supplies. Zwingli in vain contended against this cruelty; and the five cantons, whose existence was at stake, took up arms, and, having published a manifesto, marched into the field in October (1531). A detachment of the Lucern troops moved to Bremgarten, to prevent the junction of the forces of Bern with those of Zurich, whilst the main body advanced towards Cappel. The people of Zurich were thrown into consternation by this intelligence, and only 700 men out of 4,000 decreed by the council could be assembled to march to the relief of a body of their countrymen posted at Cappel. Zwingli was directed to accompany them; and he readily obeyed the order, though he augured ill of the event. In the battle which ensued, the Zurichers, though greatly inferior in number, animated by his exhortations, for a time defended themselves valiantly; but at length they gave way to superior force, and were entirely routed; the first ranks died at their posts, and the rest sought their safety by flight. Zwingli, whilst encouraging the troops, received a mortal wound at the beginning of the action, and falling, remained senseless on the field. He recovered enough to raise himself up, and crossing his arms on his breast, he lifted his languid eyes to heaven. In this condition he was found by some Roman Catholic soldiers who had not joined in the pursuit, and who, without knowing him, offered him a confessor. He made a sign of refusal; when the soldiers exhorted him to recommend his soul to the Holy Virgin. On a second sign of refusal one of them in a fury exclaimed, "Die, then, obstinate heretic!" and pierced him through with his sword. His body was found and recognised on the next day, and a group of spectators assembled round it, attracted by the celebrity of his name. One of these, who had formerly been his colleague at Zurich, after intently gazing on his face, thus uttered his feelings: "Whatever may have been thy faith, I am sure thou wast always sincere, and that thou lovedst thy country. May God take thy soul to his mercy!" Very different were the emotions of the rest: after exulting over the corpse of the leader of heresy, some voices exclaimed, "Let us burn his accursed remains!" and a military tribunal ordering the execution, the ashes of Zwingli were scattered to the wind. Thus, at the age of forty-seven, he terminated his career. The battle of Cappel was fought on the 11th October, 1531. Zwingli maintained doctrines respecting the divine decrees very different from those of some of his brethren; he had also a system of his own concerning Original Sin, and contended for the salvation of infants dying without baptism, as well as of virtuous Pagans; both which points were rejected generally by the Protestants of his time. His works amounted to four volumes in fol., the greatest part of which were written in German, and afterwards were translated into Latin; they were printed at Basle, in 1544, at Zurich, in 1581, and at Basle, again in 1593. They consist of Commentaries on various books of the Old and New Testament, and of controversial or theological tracts. His commentaries are said to have great merit; and he was one of the first of the reformers who reduced theology to a certain kind of order in his book Concerning True and False Religion, which contains a brief exposition of the principal doctrines of Christianity. A few of his lesser pieces were translated into English, and published not many years after his death. His followers, owing to their controversy with the Lutherans concerning the real presence in the Eucharist, were also called Sacramentarians. But the name which they themselves assumed was that of Evangelicals, which after a time displaced the other two. They are also called by the name of the Reformed Churches of Switzerland, as distinct from that of Protestants, which applies more particularly to the German Reformed Churches, in consequence of the protest delivered to the Diet of Spire, in April, 1529.

THE END.

RICHARD CLAY, PRINTER, BREAD STREET HILL.

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